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CHURCHMAN

New York - Saturday - January 5 - 1918

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THE Church War Commission calls upon the Church for $500,000 for the work of the Church in 1918. The War Commission is going to trust to the patriotism and loyalty of Church people without creating an elaborate campaign organization. Until ary 27 there will be a quick process of education of the Church ing the climax on January 27, when there will be a great in all the churches. In order that that contribution work must be done throughout the dioceses and and clergy have already received a form ture will go out. It is hoped that Sunday in January, speak a str before the minds of the peo have been received some ter is hoped that, either through the mail, these envelopes and in order that they may m the twenty-seventh.

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THE PROGRESS OF CHURCH FEDERATION, by Charles S. MacFarland: $1.00. (New York: Fleming H. Revell Co.)

THE HIGHWAY OF LIFE AND OTHER SERMONS, by Hugh T. Kerr, D.D.: $1.00. (New York: Fleming H. Revell Company.)

THE LORD'S PRAYER AND THE PRAYERS OF OUR LORD, A Scriptural Exposition, by the Rev. E. F. Morrison, D.D.: 90c. (London, England: S. P. C. K.)

THE LESSON HANDBOOK FOR 1918, by Henry H. Meyer: 25c. (New York: The Methodist Book Concern.)

ON THE BRIDGE, by Helen A. Ballard: $1.25. (New York: George H. Doran Company.)

A THEOLOGY FOR THE SOCIAL GOSPEL, by Walter Rauschenbusch: $1.50. (New York: The Macmillan Company.)

IMMORTALITY, An Essay in Discovery Coordinating Scientific, Psychical, and Biblical Research, by Burnett H. Streeter, A. Clutton-Brock, C. W. Emmet, J. A. Hadfield and the Author of "Pro Christo Et Ecclesia": $2.25. (New York: The Macmillan Co.)

PROTESTANTISM IN GERMANY, by Kerr D. Macmillan: $1.50. (Princeton University Press.)

RELIGIOUS PROGRESS ON THE PACIFIC SLOPE: $2.00. (Boston: The Pilgrim Press.)

THE GOSPEL OF MARK, by Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary: 60c. (Philadelphia: The Westminster Press.)

THE GOSPEL ACCORDING TO ST. MARK IN MODERN ENGLISH, from the Twentieth Century New Testament, for Sunday School Teachers and Workers: $5.00 per hundred. (New York: Fleming H. Revell Company.)

ROUND ABOUT THE TORRES STRAITS, A Record of Australian Church Missions, by the Rev. Gilbert White, D.D.

A BOOK OF PRAYER FOR USE IN THE CHURCHES OF JESUS CHRIST: $1.25. (Boston: Sherman, French & Company.)

Sociology, Politics and Economics

OUR MONEY AND THE STATE, by Hartley Withers: $1.25. (New York: E. P. Dutton & Company.)

A NEW BASIS FOR SOCIAL PROGRESS, by William C. White and Louis J. Heath: $1.25. (Boston: Houghton, Mifflin Co.)

Travel and History

EARLY PHILADELPHIA, ITS PEOPLE, LIFE AND PROGRESS: $6.00. (Philadelphia, Pa.)

OLD ROADS OUT OF PHILADELPHIA, by John T. Faris: $4.00. (Philadelphia: J. B. Lippincott Co.)

AUSTRIA-HUNGARY, by Wolf von Shierbrand: $3.00. (New York: Frederick A. Stokes Company.)

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THE TWICE AMERICAN, by Eleanor M. Ingram: $1.35. (Philadelphia: J. B. Lippincott Co.)

Gift Books

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Juvenile

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THE BLUE HERON'S FEATHER, by Rupert Sargent Holland: $1.25. (Philadelphia: J. B. Lippincott Co.)

TALES OF WASHINGTON IRVING'S ALHAMBRA, Simplified by Leila H. Cheney: 50c. (Philadelphia: J. B. Lippincott Company.)

Literature

LE MORTE D'ARTHUR OF SIR THOMAS MALORY AND ITS SOURCES, by Vida D. Scudder: $3.50. (New York: E. P. Dutton & Company.)

Poetry and Drama

THE BOOK OF NEW YORK VERSE, Edited by Hamilton Fisb Armstrong: (New York: Putnam's.)

ENGLISH B, by Agnes Porter: $1.00. (Boston: Sherman, Frencb & Company.)

RHYMES OF OUR HOME FOLKS, by John D. Wells: $1.25. (New York: Harper & Brothers.)

A VOICE FROM THE SILENCE, by Anna B. Bensel: $1.00. (Boston: Sherman, French & Company.)

SONGS OF THE HEART AND SOUL, by Joseph Roland Piatt: $1.25. (Boston: Sberman, French & Co.)

GREEN FRUIT, by John Peale Bisbop: 80c. (Boston: Sherman, Frencb & Co.)

THE HILL TRAILS, by Arthur Wallace Peach: $1.00. (Boston: Sherman, French & Co.)

Miscellaneous

CHURCH EFFICIENCY SERIES—MODERN CHURCH MANAGEMENT, by Albert F. McGarrab: $1.25. (New York: Fleming H. Revell Company.)

HOW TO FILL THE PEWS, by Ernest Eugene Elliot: $1.50. (Cincinnati: The Standard Publishing Company.)

IF I WERE TWENTY-ONE: Tips from a Business Veteran, by William Maxwell: $1.25. (Philadelphia: J. B. Lippincott Company.)

HIGHER LIVING, by Smitb Baker, M.D.: $1.75. (Boston: Sherman, Frencb & Co.)

THE TENDER PILGRIMS, by Edgar De Witt Jones: 85c. (Cbicago: Tbe Christian Century Press.)

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The Churchman

SATURDAY - JANUARY 5 - 1918

The New Year

IT is only in the mood of thankfulness for the good things of the past which we have wasted but which, in God's goodness, we know to be ours still for the asking, that men and women can see in each coming year new hope. We cannot say over too often upon our knees what the Gospel of Christ has brought to us individually, to our homes and to the world. At the close of every old year it chastens our pride to tell over these lavish bestowals of goodness, and at the opening of another year to be reminded of them cleanses our desires.

It has been good to be alive while we have known that Christ, too, lives in the world. Those who have borne most of suffering and self-denial that they might do what He wishes have the right first to speak their words of thankfulness. They understand Him best. God never parts with His finest gifts to men on easy terms. Would we wish Him to do so? Those who have journeyed far over the roughest roads to come near Him have said without faltering that they would not have it otherwise. He has never let brave men think that hardship is a tragedy and pain a total loss.

But nothing, perhaps, so fills the heart with gratitude to Christ as does the thought of the precious truths He gave us to teach our children—His children, for we gave them back to Him, and they are ours only with a sacred debt and obligation. However pitifully we ourselves have failed, we are always at our best when we ask for gifts with which to bless the children of the world. In the prayers we make for them we discover what we ought to be. How easy it is to say over the graces that make men and women lovable and the world a livable place, kindness and truth, purity and reverence; these are the gifts that discover to us the uses of all that we possess. Without them we are slaves of our abundance.

And we know ourselves too well not to know that sin will spoil many a day this coming year as it did last. God and our fellow-men will have much to forgive in us; but we can resolve that the sins we blindly, hastily or wilfully do will be the lesser sins of those who, even in their error, hold fast the hand of Christ. It isn't the sin that separates us from the love of God, let us be sure of that! It is our self-sufficiency. So as we go forward into this mysterious and fateful year of the world's life, let us ask Him to cleanse the thoughts of our hearts, that we may perfectly love Him and worthily magnify His Holy Name.

The Fear of Living

WE commend to our readers Mr. John J. Chapman's article in the present number of THE CHURCHMAN. Its emphasis should recall thoughtful Christians to a view of life that is fundamental to our religion. For in no way does the weakening of the Christian instinct more unmistakably manifest itself than in men's attitude toward pain and death. The test of materialism is not the energy with which people throw themselves into industrial pursuits and the amassing of fortunes; it is whether they have in their spiritual make-up the stuff of which martyrs are made. Are they afraid of hardship, pain and death? Do the prolongation of life, the avoidance of suffering become the passionate aims of their existence?

The shock of the War brought millions of Christians the world over face to face with the elemental fact of death. In an instant, families living sheltered lives and guarded from harsh things as effectually as an assiduous medical science could guard them were compelled to react, either as Christians or as materialists, upon the fact of suffering and death. The issue, so suddenly forced, brought a revelation of which no country need to feel ashamed. How gloriously those who sent their sons, one, two, three, sometimes four, made their choice! Never an instant did they pause when the decision lay between ease and honor. So we knew that the timidity and spiritual languor of the past two generations was but a surface thing. It hadn't tainted the blood and corrupted the Christian fibre of family life. What we saw in England, France and in our own country was an enheartening revelation of a life sound at the core.

But some people, and many of them of pacifist mould, while appropriating the words of the Christ to defend their convictions, talked as if sufferings and death were the worst extremity to which civilized Christian men and women could be brought by hateful circumstance. In a sense this is an unfair portrayal of the pacifist's mood; for, of course, what the true pacifists bemoaned was the hate, the waste and the moral wreckage of war as well as its toll of suffering inflicted upon the innocent. But their phraseology, one must confess, was too often the language of materialism. Mothers, they said, ought not to be called upon to give their sons. Sons ought not to be required to endure the torture of the trenches. The world ought not to be subjected to this scourge of pain. Some of us shuddered a year ago when we heard a great political party here in America use as an election shibboleth the fact that America had not been compelled to give the life of one of its sons to war. But we know that the soul of the Nation was not so base as that shibboleth implied. Within six months of the election the country said: "Death does not matter. To die for what is right, to give our all is the most precious privilege of freemen." America had come to her own again.

But the proof of our materialism was not, as we said, in our energetic pursuit of wealth. It lay in our fear of living. "I do not want to see illness or death. Spare me the sight of everything ugly,"* Hedda Gabler remarks to her husband. What a symbol of the decay of religion and of the softening of moral fibre! But Hedda's tired wish expresses the materialism of our life before the War. What fears filled men's hearts, fear of living, fear of dying! How we quaked to hear the verdict of the specialist, while medical science and quackery battened on our fears! People were numbering their days by their pulse and blood pressure and consulting their diet lists as men used to consult an oracle. Longevity at any price was made to appear as man's highest good.

The pathos and tragedy of this attitude is its baneful effect upon the young. Christians have no right to speak as if the fine, heroic spirit that flashes into a white flame for an instant and then dies has met a tragic fate. Longevity is not the essence of eternal life. The man who goes chivalrously to battle—any battle that is a gift of self—is forever gloriously alive. Only the coward holds parlance with longevity. The deadest men we know will probably live on to a ripe old age. But what a life!

This Christian doctrine has higher implications than merely the making of reckless patriots. It impinges upon every hour of daily life. The curse of the generations before the war, as every doctor knows, was worry, timidity and morbid fears. Fear of what? Fear of living, fear of dying. Our precious bodies were altogether too precious to us. We lost our health in our anxiety to be well. We died prematurely in our anxious pursuit of a long life. Pitiable, disgraceful state for a Christian! Nothing of the martyr's zest for sacrifice there! Nothing of St. Paul's ecstatic will to lose himself in Christ, so that whether he died or lived, it was all gain!

---

*Quoted by Henri Bordeaux in the preface to *The Fear of Living*.

If the War cures us of this fear of living, it will have added immeasurably to the sum of human happiness; for fear, as St. John reminds us, brings only torment to life. "The great human cries in art are cries of strength and courage." Our sermons, let us be sure of this, touch most nearly the heart of life when they bring us fearlessness and courage. Churchmen ought not to be asking for comforting sermons only. We must not, like Hedda Gabbler, resent the knowledge of ugliness and death. Let us bravely ask what Christ would have us know and do. Nothing that is too cruel to happen in God's world is too cruel for a Christian to know.

Perhaps some of our congregations need this warning. The tired business man has made his needs and wishes known to the theatre. The result is the extinction of art upon the stage. He has indicated what he desires in fiction and the magazine. He has sometimes informed the preacher what sort of religion soothes and rests after a hard week of business care. But none of these men would really desire that worship should abdicate its purpose merely to become a relaxation after brain fatigue. None of us is so base a materialist as that. We have merely temporarily lost our hold upon the Christian view of life. This may be the fault of those whose business it was to teach religion. There never, we are sure, has been a sincere soul so tortured with life's cares and labors as not to respond to Christ's doctrine of the Cross. The Beatitudes were addressed to tired anxious people. But they were not spoken to soothe people. They were spoken to enlist men in a Kingdom that defies pain and death with the conviction that whether we live or die we are the Lord's.

An Epiphany If

JUST suppose, I only say suppose because obviously it is one of those friends of our school days, a contrary to fact condition, but just suppose the Church failed, during this year of our Lord 1918, to make a real step forward in the mission field, what could it say to the onward advancing world? That is the question which confronts those who are most concerned, and perhaps it would be helpful to consider for a moment the significance of the said supposititious question.

Here we are in the midst of a Winter of constructive discontent. No ordinary Pyrrhonism surrounds us. Men and women are not growling for the sake of hearing their gutturals. They are thinking out loud, and the noise that we hear across the world is the honest discontent of honest complainers who have suddenly been awakened to the superiority of spiritual over material values. Thus Russia's chaos is an exhibition, however distorted, of the truth that lay within Tolstoi's writings; the Orient's complaining is the coming to the surface of the verities that are concealed beneath the wordy analects of Confucius; Europe's and America's disturbances are the inevitable result of men's having been forced to choose between the creed of material efficiency as demonstrated in Germany and that of spiritual values as taught by Christ and His Church. Never before had the inevitable results of non-moral, non-Christian progress been laid bare. Today the whole philosophy of materialism has been stripped naked and humanity, seeing its logical implications, is quite as much up in spiritual as in military arms.

That is the situation which faces the Board of Missions. Spanish-American millions are awakening to the meaning of Democracy; hundreds of thousands of Chinese and Hindoos employed at the front are being introduced to ideas that will make more than revolutionaries out of them; rich men are recasting their system of values; poor men are perceiving that wealth as such brings no joy; colored peoples are enjoying the predicament into which their white brethren's scientific acumen has thrust them—all the world is mentally awake, all the world is rushing forward, all the world is unconsciously seeking what the Church alone can give.

Shall the Church stand still or shall it go forward—go forward not only in America but everywhere? In China, for example, where the spiritual awakening is perhaps most unsettling; in Japan, where the creed of Naturalism, on which they had been endeavoring to base their state, has been shown in its true colors; in Latin-America, where after one hundred years of indifference they have at last been shocked into a perception of the significance of Democracy.

Of course, the Church must advance and keep place with the world. The only possible excuse for its not doing so is, God forgive us, money! Aye, but to hold back and save our resources for that reason would bring us to the pass of that old King of Epirus, who proclaimed that his victory had been too costly.

Yes, we must go forward since everything above the earth and under the earth and on the earth favor and demand spiritual progress. The very elements are fighting for us! Let us not then be like timid navigators who fear to shake out their top gallant sails when they reach the favoring trades, or better, let us not be like blundering soldiers who refuse to press forward when they learn that the enemy's munition factory has blown up. It will cost in lives and money, but what did we begin God's war for? Of course, the Board of Missions must sound the advance.

Announcement

DURING the coming month, a staff correspondent of THE CHURCHMAN will spend a few days a week in Camp Devens, Camp Dix and the Camp at Allentown, severally, to study the moral and religious problems of these camps and to report to our readers in a series of special articles what our chaplains are doing for the spiritual welfare and comfort of the soldiers and the needs which the War Commission of our Church are attempting to supply. It is hoped, through this personal survey of the camps, that THE CHURCHMAN may be of service to the Church in the problem that just now is uppermost in the minds and hearts of church people. The first of this series of articles will appear in the issue of January 19.

THE WEEK

Chronicle and Comment on Current Events

The Coal Famine and Church Unity

POOR people in New York City and throughout the country are suffering severely from want of fuel. Conditions promise to grow worse as the Winter advances. Not only the poor but those who have money with which to buy coal are likely to endure hardship in the coming months. There are a good many partially filled churches in our large cities. Nearly every small town has several more churches than it can well support. Why not use the present emergency as a means of drawing our churches together into closer harmony and cooperation? Churches could combine, two or three in every neighborhood, either by holding union services or by using the same church building at different hours. A little inconvenience might be experienced, but that would be a negligible consideration in comparison with the dire discomfort and suffering of the poor. The cellars of some of our churches are filled with coal. The poor are begging for baskets of fuel and paying sometimes extortionate prices.

Here is an opportunity for effectively showing our patriotism. It is also an opportunity for the churches to draw more closely together.

Why might not several of the churches in New York City in the neighborhood of The Cathedral Heights worship in one church building? What a splendid object lesson in Christian brotherhood and Church Unity it would be, could various Protestant congregations be induced to worship together in the Cathedral, or be permitted to use the Cathedral at different hours on Sunday. Episcopalians who have regular church homes and who now frequent the Cathedral could worship in their own

churches and make room for the members of churches that might be closed.

If some such plan of *doubling up* were carried out throughout the country, thousands of tons of coal could be used for the assistance of the poor. The plan is worthy, we think, of immediate and thoughtful consideration.

An Epiphany Retrospect

IF a thousand years in God's sight are but as yesterday, it is only by surveying many yesterdays that we can adequately compute what permanent spiritual gains have been made by the race during the centuries. In Mr. W. J. Clennell's instructive little volume *The Historical Development of Religion in China* (E. P. Dutton Company) he describes the burial of the great conqueror Ts'in Shih Huang-ti. "It was in 209 B. C., a relatively modern time, full in the light of authentic history, that the mighty warrior was laid to rest under a gigantic tumulus—the largest artificial hill in the world, I suppose, 500 feet high and about two miles in circuit—in a labyrinth of underground passages, beside what is described as a 'sea' of quicksilver, intended to preserve the body for all time against decay, with many hundreds of the women and slaves of his court and a fabulous mass of treasure. And when the work was completed, lest after-ages should ever know the clue of that labyrinth, all the workmen, ten thousand in number, who had been employed in its construction, were driven into the underground passages and the openings closed for ever. That tumulus is there to this day, a few miles from Hsian in Shensi, for whoever shall care to explore its recesses, and whilst its construction is, as I said, the supreme and crowning instance on record of this sort of barbarity, it is only the greatest example among many."

Africa

MANY of the mission study classes this year have chosen Africa for their subject. This is not strictly orthodox, for the Educational Department of the Board of Missions has decreed that in the 1917-1918 classes we study the Bible as a missionary book, and we usually find that it is wise to follow the suggestions that emanate from that source. However, the fact remains that some, influenced partly by the fact that the subject assigned does not altogether fit in with their scheme of things and partly by the compelling interest of missions in the dark continent, have elected to study Africa. Doubtless Bishop Lloyd's departure for Liberia has been the determining factor in many cases. Those who choose the path of unorthodoxy usually find some difficulties. In this case it is a lack of suitable material. THE CHURCHMAN, therefore, even at the risk of an indictment for non-concurrence with the program laid down by the powers that be, announces that it will publish, beginning in this issue, a series of ten stories by Miss Ada M. Skinner, to be known as the *Heart of the Jungle Tales*. Suggestions for those who wish to use them in the classroom will be found in the Contributors' Column at the end of the paper.

Provincial Co-operation

AT the recent meeting of the New England Synod a report from the General Board of Religious Education was presented. "The time has now come", Dr. Gardner wrote, "when we should develop a common purpose, a unity of effort and reciprocal service between the General Board and the Provincial Board, and it would be a great happiness to me if this movement could be helped by New England." Accordingly he suggested that each year the Provincial Board at the meeting of the Synod receive a statement of the year's work of the General Board, and that in turn a similar statement of the year's work in the Province be sent to the General Board. Such an exchange of reports would knit the two bodies more closely together than has heretofore been the case.

Provinces were created in the American Church for the purpose of relieving General Convention of discussion and legislation that has to do with purely local conditions, and of providing bodies whose function should be to deal effectively with problems which because of their local character were often slighted in the rush of a triennial convention. It is no less important, however, that the local application of principles committed to such boards as the G. B. R. E., the Social Service Commission and the Board of Missions should be related immediately to those boards by the Synod. Dr. Gardner's suggestion is one which should receive careful attention. Among other things, provincial action might help to solve the vexed apportionment question.

Making for Unity

"WHEN in the history of the world", says a correspondent of the Y. M. C. A., "could there be seen the Roman Catholics holding mass, the Hebrews conducting their Day of Atonement Feast, the Episcopalians celebrating Holy Communion and the Protestants a union communion service under the roof of the Young Men's Christian Association on one day with never a jar of dogma, and each taking its followers into the presence of God by the route sanctified by its own faith? Never have we witnessed a more reverential, worshipful body of men as were celebrating the mass in an Association building on Sunday morning, at which a ruling elder in the Presbyterian Church had been the active usher and knelt in worship—a Scotch covenanter commended him for it. Douay Testaments for the Romanists, the Proverbs for Hebrews and the whole Testament for Protestants are distributed by thousands. And all met together in weekly conference on the morals and religion of the camp."

The Feast of Lights

IN many places the Epiphany is still celebrated as the Feast of Lights. Perhaps no such celebration is more significant than that at St. Augustine's School, Raleigh, North Carolina. The beautiful little chapel is lighted by the tapers which the worshipers, the students, the neighbors and one or two groups of visitors from other colored schools carry. Three of the students robed as the Magi enter during the singing of the carols, bearing the traditional gifts. Afterwards there is a procession with flickering tapers around the campus. To those who know the school and its half century of splendid work this Feast of Lights typifies not only the manifestation of Christ to the Gentiles on the first Epiphany but His continued manifestation through the lives of Christian men and women such as those who make up St. Augustine's jubilee honor roll in this their anniversary year.

Freely Giving

IF a need is known the American public generally responds with stimulating generosity. Amidst the many discouragements that beset us it is enheartening to note an incident which is typical of the way our newspapers frequently play the Good Samaritan. In 1912, *The New York Times* issued a list of the hundred neediest cases in the city. This list was furnished by the Charity Organization Society, the State Charities' Aid, the A. I. C. P., and the Brooklyn Bureau of Charities. $3,500 was received. Every Christmas since then a similar list has been published, and this war-year the response was something like $59,000. Instead of relieving one hundred cases, over two hundred individuals and families were put on their feet by a gift from their fellow-citizens which did more than merely tide them over temporary difficulty.

Spiritual Ownership

By THE REV. R. J. CAMPBELL

THERE are certain fundamental errors into which human nature is only too apt to fall, and one of these is the passion to possess. From one point of view, it is this passion to possess which is the inspiration of the present war; the nations are striving against each other to gain or keep respectively as much as they possibly can of the earth's surface and the sources of material wealth. Of course, this is not a complete account of the matter; the War is also a clash of ideals, a conflict of spiritual forces; but the passion to possess began it. Germany is the principal predatory power in this struggle of vast organized communities for a clearly defined end. Here was an empire born out of due time: the other great imperial peoples, and particularly Great Britain, had staked out the most desirable portions of the earth among themselves long before Germany arrived on the scene; there were very few pickings left. We in this country, having done most of our brigandage generations ago, and had our possession of the spoils sanctioned by time, have become quite virtuous about the matter and are horror-stricken at the wickedness of those who cynically lay violent hands upon other people's property. At the commencement of the War, Germany hardly made any secret of her intentions, and her publicists had been thrusting them upon the notice of the world for many years in advance of the catastrophe itself; she was frankly out for plunder. If she has moderated her objects now it is because she sees she cannot gain them by force. Nothing was ever more clearly avowed since history began than her reason for provoking hostilities; it was that she wanted a place in the sun, as she put it—or, in other words, a full share of the booty that had been seized by other hands. She felt herself strong enough to secure this. She believed herself to be the most materially efficient nation on the face of the globe and the worthiest to rule. England she despised as effete, decadent, unequal to the task of holding the sceptre of dominion over nearly a fourth of the globe and a fifth of the human race; she would wrench it from us. Probably she has discovered her mistake by now, but there was good ground for the assumption in the first instance. Russia she believed to be corrupt and France feeble; America she recognized as energetic but unorganized, and therefore to be easily dealt with when her turn came.

So the epic goes on. The invader determined to reduce Belgium to subjection for the sake of her ports; France was to be robbed of her rich mining and industrial districts which her conqueror had coveted ever since 1870; we were to be deprived of our Colonial Empire. Now that secret treaties are coming to light the world learns that the Allies have had their little ambitions too, most of them very natural and the outcome of the situation created by Germany's aggressiveness. Africa, the Persian Gulf, Mesopotamia, Syria—not to speak of Constantinople and the Adriatic shores—are to be parcelled out amongst the Governments leagued against the Central Empires and their satellites. There is one notable exception to these arrangements. America appears to be quite disinterested—notwithstanding M. Trotzky's accusation that she is fighting not for international democracy, but for commercial gains—and to be in the war simply and solely for an ideal.

What does all this betoken but that the modern man has the conviction firmly ingrained in his mind and heart that the main thing in life is to possess? To be happy one must possess; to be successful one must possess; to keep a footing of consideration or power among one's fellows one must possess. The newest communities believe this as intensely as the old. Australia and Canada tend to measure well-being in terms of material good just as we do. In time of peace war is continually being waged between man and man and class and class because of it, just as really as now, only not so bloodily. Competition in business, strikes, lock-outs, the perennial conflict of interests between employer and employed, the systematic restriction of output, and the like are all of the nature of war, and all spring from the desire to possess and the fixed belief that one can only possess at someone else's expense.

If we carry the same idea into higher regions it is no less insistent. We are exclusive in our loves, which is a different thing from being particularistic in the exercise of love; a mother's love for her children, for instance, may have aspects which are intensely selfish; our zeal for the welfare of those to whom we are attached may lead us to be unjust to others. We can be jealous, and mean, and spiteful just because on this plane also we too readily identify happiness with possession. When we lose a dear one by death or otherwise, it seems to us as though the loss were irremediable; something has gone from us and left us poorer, sadder than before. Heaven itself will not be heaven to us unless somehow that loss can be made good—we still long to possess, as indeed we shall, but on terms.

For here emerges a great principle in which the religion of Jesus is rooted, though we find it hard to learn and the world at large cannot as yet be induced to believe it. The holy Apostle St. Paul speaks of "having nothing and yet possessing all things". It is easy to grasp his meaning. On the plane of sense he had nothing that he could call his own, but he could not be prevented from discerning and appropriating the spiritual value of every mode of being with which he was brought into relations. Which really owns a landscape—the man who holds the title-deeds and has no soul above property, or the artist who can seize nature in her choicest moods and give to others something of his own vision? Which really owns a library—the parvenu who accumulates works in costly bindings to satisfy his own vanity, or the scholar who cannot afford to buy them but is familiar with their contents on public shelves? One step higher and we have learned the great secret. To forsake all is to acquire all; to ask nothing for oneself is to win the freehold of all that is. "All things are yours, and ye are Christ's, and Christ is God's." Be you never so willing to fling yourself away in the service of what is right and good, life is all the more yours.

And the final realization that awaits us is that being and having imply each other. If we can only get up to what Christ is, we possess all that Christ has. Not one ingredient of our joy will be missing, nothing wanting to our perfect felicity in Him. Our own awaits us, but we have to ascend to it and cannot claim it on any lower level than the highest. Nothing in the wide universe can then bar it from us.

YOUNG men of seventeen to twenty will soon be filling the workers' places vacated by those who have gone to the war. Even they will not fill the vacancy, for there is more work, not merely workers. Business will soon be calling for every lad of sixteen. They will find themselves out in the world-life unexpectedly soon. Even schools and colleges will not be able to hold them back. When they go, will they take firm-set character with them? If not, there is peril ahead.

Both psychology and experience teach us that sixteen is not ordinarily a settled age. What can we do to meet the emergency? For there lies in this situation a very real emergency to be met. Parents at least will realize it, if teachers do not. Clergy and the teachers and leaders of boys must take time to strengthen their influence over those who are now the younger lads. For, in general, the religious work of the Church with boys is weak.

Let us begin at once to plan and to upbuild. Who are the boys of thirteen to sixteen in this parish? Are their homes effective in character training? Is there some one who will devote himself to this special task? Cannot the parish leaders and teachers of boy-life at this period be drawn together in council on the matter? Investigate and act!—*The Leader.*

Faith and the War

By JOHN JAY CHAPMAN

THE world is in the grip of two cyclonic forces, the ambition of Prussia being the motive power of one, and the instinct of self-preservation in the rest of humanity the motive power of the other. Ever since the invasion of Belgium the area of the conflict has steadily enlarged, till what seemed a war has become an era of war. We are perhaps entering upon an epoch which will last for twenty-five years, during which the mental state and social condition of every man, woman and child in the civilized world will suffer a radical change. It is very fortunate that the aims and methods of the Germans leave no doubt as to the nature of their project. This project places their own will above every human sanction, and would banish God,—except the God of the Huns,—from human life. They challenge every man in the world, whether he be within or without their Empire, and bid him surrender his soul. It is this metaphysical claim which is the power behind their line of battle, and the force which opposes them is equally invisible and supersensual. The combatants who die in the struggle, and the property destroyed by it, are a visible fringe which betrays the gigantic and invisible conflict.

The Nineteenth Century has been the age of comfort and of scientific appliance, and upon these things men wreaked their religious impulse, little knowing from what source flowed the power which they felt welling within them. A spirit which dissolved all classes into a new brotherhood had descended upon us. The laborers were as plentiful as the harvest was great. All this activity was religious in its nature, though most of it was concerned with material things. The passing age has been steeped in materialism, and thus it comes about that the new religious fervor born of the war knows no language except the familiar cries of peace, progress, and prosperity. Our piety is preoccupied with the welfare of the troops, the care of the wounded, the succour given to depopulated provinces, etc. It is the activity of Martha. That this should be so is most natural. The deeper spiritual issues of the war are as yet imperfectly apprehended, and the churches do not seem to be aware that these matters cannot be expressed in terms of social betterment. Our churches are tuned to the old materialism, and are not yet vocal with the new war-music. The danger is lest the churches, by clinging to the phrases and formulas of the nineteenth century, lose the key to the future. It may be that the greater age which is now opening will be accompanied by a destruction of much that the nineteenth century regarded as the foundation of society. Unless religion discards the language of materialism, the churches may be left in darkness and despair even while the great spiritual light of the world is burning before them. When the war began many of us thought of it as a distant and transient thing. We adjusted our lives to it as to an emergency. As time wore on, however, the persistent influence of the dark onmoving cloud began to penetrate and to obsess every mind. And now each of us has come to feel that he has an inner relation to the tragedy which overshadows and swallows up his external relations to it. We are overcome by a feeling of awe and of helplessness, which, could we but know it, is the very elixir and antidote that nature distills in us,—the cure for the plague, the road to salvation.

In ordinary times men's spiritual knowledge generally comes to them through sickness or through grief. These things shut out the buzz and clamor of passing events, and open people's ears to the silent forces which really control their being. Now this great sickness of the war converts thousands daily, and one can hardly find a man who does not show signs of illumination. The young men, as of old, shine as the natural heroes of the race. Their readiness to die restores our faith in human nature. It reminds us that the sacrificial part is what counts in the spread of truth. This much we know, and we know little else, about morality and religion. To count the cost and dwell upon the life and property sacrificed in heroic action is to doubt the value of truth. To what better use could these young heroes and all this amassed wealth have been put? It was for this that they existed. As for the pain involved in their engulfing, as for the agony of the experience, this is a part of the regeneration. People seem to desire the power of Christ, and the benevolence of Christ, without the Passion. The thing cannot be done; and nothing but an age of materialism could have so softened the fibre of moralists as to lead men to think it possible. There is a species of tenderness towards human suffering which, if exhibited in the midst of an heroic crisis, turns into a morbid element. The best of men sometimes preach about the horrors of war as if they thought we suspected them of delighting in war. Having bathed all the mothers of the drafted men in tears, they think to lift the question to a higher plane by talking of the need to win the war. But it is too late. They have muddled the issue by commiseration, and no amount of reasoning will restore the temper of instinctive heroism to their words. Once dwell upon horror and indulge in analysis,—as Macbeth did,—and you confuse the conscience. Pathos is the enemy of courage. As for winning the war, the war is already won for those who died in it, and we do not need to wait for a Congress of Vienna to appraise the value of their service.

All these preliminary obeisances to peace which good patriots put into their war-discourses are done in the name of Christianity and on the theory that Christ valued peace above all things. The spiritual peace to which Christ refers, however, is a state of mind, not of politics. The error of Christian pacificism consists in this, that it attempts to define what is indefinable. Under what circumstances may I use force to protect the oppressed or to prevent some profanation? God knows; but there are times when I must. If this be not Christian doctrine then Christianity, or its interpreters, are in favor of suppressing a divine impulse. And the suppressing of this impulse leads to a sentimental attitude towards the value of life and property which is at odds with Christ's whole conduct. I cannot see that He valued His own life or that of others except as a means of spreading the truth which He taught. For this reason He heals the sick, for this reason He advises men to lose their lives that they may save them. For this reason His example has always made men disregard death. Death is a trifle.

As the War proceeds men will come more and more to accept it as a mysterious reality, a thing for which they are not responsible, except vicariously and by reason of the Bond of Evil that runs through human nature, uniting all men, even as the Bond of Good unites them. The bond of evil is the thing of which the doctrine of original sin was at one time the symbol. It is the consciousness that each one of us forms a part of the very evil which he would combat. And the rest of the old doctrines as to grace and redemption refer to the fact that in truth we do not know how to combat evil, whether in ourselves or in others. The very essence of evil we never quite reach with our understanding or heal with our remedies. But the effort to do so teaches us much. The very helplessness with which we are overcome proves to be a period of transition. Being helpless, we grow attentive to new vision. Being baffled, we grow wise. At last we come to see that our very desire to combat evil is in itself a part of that opposing element which alone overcomes evil. Our will must be dissolved in that opposing force. This discovery is *conversion*. The experience is common to every age, and has been expressed in many creeds and mythologies. Only God is good. To him we

bring our ills, to him leave that problem of Evil of which those ills are a portion. What was once benevolence has turned into prayer.

The oppressive and terrible weight with which the atmosphere of the world is now charged is a measure of physical danger, not of moral calamity. The German peril, as it appears to our eyes, is a focus of egoism and self-will which is intensified to the point of diabolism. It is a knot too hard for us to untie. But in things of the spirit there is neither great nor small. The knot is not too hard for God.

In its inmost aspect the War is a vision,—a continuous and consuming apparition which burns with familiar truth. Men have only to look up in order to see it. They have only to repeat the Lord's Prayer in order to find the response to it.

The Octave of Prayer for Unity

By ROBERT H. GARDINER

THE movement for the visible reunion of Christendom progresses in almost every part of the world by efforts sometimes to reunite parts of one communion, sometimes to bring together entire communions not greatly dissimilar, and generally by a gentle, but somewhat skeptical, interest in the World Conference on Faith and Order. Seeing how deeply cleft our divisions are, dimly recognizing how ingrained in us are partisanship and sectarianism, pride of self-opinion and confidence in the powers of human wisdom, our interest in the World Conference is superficial and academic, because we cannot see any possibility of its accomplishing results. Few have taken the trouble to find out just what the aim of the World Conference is. Most people, if they think about it at all, imagine that it looks to some sort of diplomatic concordat, more or less widely successful human efforts to bring about one concession here, another there, to work at compromises which shall cover up, without removing, our differences. A compromise of any sort is seldom permanent, and differences which are merely ignored or covered up almost always break out again in a more aggravated form, for the only way to remove them is to face them squarely in Christian love and humility.

The World Conference movement is an effort to bring Christians of every communion throughout the world together in an earnest effort to understand and appreciate each other, and to give themselves to earnest prayer for power to see the essential value of the truths which the several communions think are held by themselves alone and on account of which they feel justified in standing apart from their brethren, and so, instead of lifting up the one Christ, presenting to the world His Church as seeming to be racked and torn by internal dissension. If Christians of every name will give themselves to real prayer for the vision of the unity which God desires, is it not to doubt the power of God the Holy Spirit to think that such a conference will be useless?

But we will not, we can not, give ourselves to prayer that is worth while, unless we believe that the object of our prayers is vital, and we have not yet seen that life, love, unity, all centre in and spring from the fact of the Incarnation, which is the foundation and hope of the World Conference movement. Invitations to co-operate in that movement are issued only to those Communions which accept the fact of the Incarnation, because such Communions can take literally our Lord's prayer for unity:—"That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us," and "that they may be one, even as we are one: I in them, and thou in me." So the unity we are to seek is the unity in and as of the Blessed Trinity. It would help greatly if we could understand that clearly, for then perhaps we could see that we can never reach unity by negotiation or any mere intellectual agreement, but only by losing our lives of self-opinion, of pride and prejudice, in the infinite life of God Who is Love.

And if it be true that God was Incarnate, in the Person of His Son, in Jesus, born of Blessed Mary, Christian unity has infinite depth and meaning. It is not merely an aggregation of separate units, bound together by considerations of expediency or human efficiency or similarity in taste or opinion, but of men glad to surrender themselves wholly to the infinite Life of God "that they may be made perfect in one", perfect to do His will, not their own. For love is the complete surrender of self, the effort to enter wholly into the life of another, as God in Christ entered into the life of men, that they might have power and freedom to be taken up into His Life through the Church which is His Body. And as love, if it be complete, is boundless, lifting the finite lover, freed from all taint of self, up to the realm of the infinite and eternal, where the true lover finds the true depths and infinite diversity of life, so the Holy Spirit of Love, sent by the Incarnate Son of God to dwell, if we will only open them, in the hearts of us His brothers, will teach us that in love, and only in love, can we find unity, the unity of life which is infinite diversity. So in membership in Christ, the Son of God Incarnate, the revelation of the supreme and perfect Love, we find the perfect unity of the Church, the Body filled, in all the diversity of its members, with the one Life.

The Christmas season should be given to deep meditation on the fact of the Incarnation that we may be filled with our Lord's desire for our oneness in Him as the potent evidence necessary to convince and convert the world. So filled, we shall be ready to join with Christians of every name and in every part of the world in observing the Octave January 18-25, 1918, as a season of special prayer for the visible manifestation of the unity of all the members of the one Christ.

There is so much to remember, and our memories are so short, that it may not be inopportune to say again that the Commission on the World Conference on Faith and Order has invited the Christian world to observe that period. Cordial promises of co-operation have been received from every part of the world from which mail can reach us and from members of every communion which comes within the scope of the conference.

The Sign in the Sky

By FRANCES BEERS

THE star of Bethlehem no longer gleams,
Nor can the wisest of the Magi tell
From whence shall flash again its golden beams
Across the night, to signal all is well.

But ever in the Western sky there glows,
As earth draws near the hallowed Christmas hour,
A lifted cross whose silver radiance shows
White as the heart of some celestial flower.

And eyes grown weary watching for the star
To lead them to the Christ, with vision dim
May follow that high symbol from afar,
So lifted up to draw men unto Him.

Peace may delay her promised reign benign,
No song of angels thrill the midnight skies,
But still in heaven there glows His star-wrought sign,
And man may find the Christ through sacrifice.

A New England Ministry

By THE REV. GEORGE HODGES, D.D.

IN *A New England Boyhood,* and in *Memories of a Hundred Years,* Edward Everett Hale anticipated his biographer. In the *Life and Letters** there is a lack of background. The Boston of Dr. Hale's youth, the Puritan town, whose citizens, as he says, "lived and moved as if they were people of the most important city of the world", appears but dimly in these pages. And the men whose names are written in shining letters in our political and literary history, with whom Dr. Hale lived his long and useful life, do not come into these records so often as we might have expected. But this is because he had painted the background himself, with his own hand. The wise reader, who wishes to know Dr. Hale as he was in his family and among his friends and in the streets of Boston, will consult not only this biography but the autobiographical writings which the biographer takes for granted, full of light, and warmth, and color.

In view of the uncommonly active life of Dr. Hale, crowded with concrete and practical ministration, filled with the pioneer enterprises of Christian social service, it is interesting to find that he was first attracted to the ministry as a convenient profession for a man of letters. It seemed to him to afford abundant opportunity to read and write. "One prime reason," he said, "for my choice of my profession was my desire to be in a walk where I might press my general literature." And his son adds that at the beginning he "felt of the ministry that it afforded an excellent opportunity for a man of intelligence to lead an interesting life of literary occupation and social enjoyment, while being at the same time useful and helpful to all kinds of persons who were not so fortunately placed as himself". As a student in college he recorded in his diary his approval of a sermon in which the preacher criticised the clergymen who seemed to be more interested in slavery than they were in salvation, and to be better acquainted with Texas than with Judea. The preacher wished that Dr. Channing and other brethren would mind their own business.

Out of this unpromising beginning came a ministry in which the literary ambition was so supplanted by a consuming desire to set forward the kingdom of God that Dr. Hale's writings may be searched in vain for any paragraph which is literary rather than didactic. He exemplified the story that Coleridge once asked Lamb, "Did you ever hear me preach?" and Lamb answered, "I never heard you do anything else".

Dr. Hale might have been an eminent man of letters: he had the spirit and the ability. But he wrote not for the joy of writing, nor for the love of the truth, but for the purpose of bringing the truth to the service of life. Somebody asked him once what piece of writing he had then on hand. He said, "My sermons". Here again, he might have been a notable preacher, remembered as Beecher and Brooks are remembered. He had a style of expression so simple, concrete and direct, he had so rich a treasury of illustration, and the things in which he was interested were so large and vital, that his sermons, when he prepared them carefully, were great sermons. But he did not always prepare them carefully. Partly because of a natural facility of speech, but much more because of a continual occupation of his time in doing rather than in reading or writing, he preached unevenly—sometimes well, but sometimes not so well.

Dr. Huntington, afterwards Bishop of Central New York, whom Dr. Hale succeeded as minister of the South Congregational Society, wrote to him about the parish: "They like to see proofs that the minister is engaged in what he is about, takes pains with his preparation, studies his sermons, puts both mind and spirit into them, does his best. They like a good deal of pastoral attention." This advice rather dismayed the young parson, who had already begun at Worcester to take the whole community for his parish. He did not follow it. He attended to the needs of his people, and also to the needs of all the other people who laid claim to his sympathy and strength. He filled his engagement-book with promises to speak on all sorts of occasions, and on all kinds of subjects. He hated to say "no". It was not he who remarked that we are told to love our neighbor as ourself,—not better than ourself. He loved his neighbor better than himself. And this he did, so his critics said, at the expense of thoroughness, of accuracy, and of an abiding fame. Perhaps so. On the other hand, as this biography abundantly testifies, he influenced his own generation widely and profoundly. On the moral and social side he was the most useful man in New England. And he had a rich reward of gratitude and affection of which his biographer might have said more. People who knew him well, and people who knew him only as readers of his books or as hearers of his speeches, loved him.

Dr. Hale considered *In His Name* his best book. It troubled him a little to be known chiefly as the author of *The Man Without a Country,* as it troubled Mr. Aldrich much to be known chiefly as the author of *The Story of a Bad Boy.* But *In His Name* was a sermon in the form of a story. So was *Ten Times One Is Ten.* These books won not only readers but disciples. They stirred in the souls of thousands of young people a new desire to "look up and not down, to look forward and not back, and to lend a hand".

"Until 1861," says Dr. Hale, "I was only known in Boston as the energetic minister of an active church. I didn't want anything else. I believe now, as then, that if anything is going to be done, it must be done through that agency. Then the War came along." The War came, and gave the parish minister a new vision of the world in which he lived. It took him out of the service of the parish only, into the purpose to lead the parish to the better service of the whole community. In the experience of many young and earnest ministers the present war must be working the same way.

It is a curious fact that in all these letters Phillips Brooks is mentioned only once, and Mrs. Julia Ward Howe only once. They both appear,—or fail to appear,—on the same occasion. Dr. Hale invited them both to dinner to meet some Zuni Indian chiefs, and neither of them could come. Nobody would have any idea from the reading of this considerable correspondence that these names stood for any religious or literary values in Dr. Hale's generation. It shows how little importance is to be attached to the "argument from silence", as applied, for example, to the letters of St. Paul.

Life and Letters of Edward Everett Hale. By Edward E. Hale, Jr. Boston: Little, Brown & Company. Two vols. $5.00.

A Prayer In Camp

By AMELIA JOSEPHINE BURR

THEY are America's woman to me—
Mother and sister and friend;
The last it may be that I ever shall see
If France should mean—the end.
Send with my heart to the firing line
A memory holy, pure and fine,
Worth all that is mine to spend!
The blood of that heart shall stand between
Our women and all that is false and mean—
Guard me, O God, lest I leave unclean
Those I would die to defend!

Thou Hast No Time, Bright Day

By ELIZABETH CRANSTOUN

'TIS even so. Our bright day of Epiphany, our Feast of Light, does not belong to time, but to eternity, because the manifestation of God in Christ as the Saviour of the world is an eternal event, foreordained in the council of the Godhead before the foundation of the world, in full process today and destined to be enacted as long as there is a human soul to be led across the dreary desert of commonplaces to see Jesus and worship Him.

This is the glory and beauty of the Christian Year. It deals with eternal events which never lose their freshness or power because they are immortal and cannot be confined to a day or hour. But we have to grow in apprehension of the nature of these events until we reach the idea of the Church, and was there ever such a wise educator or such a patient trainer as this same Mother Church? When we were children she gathered us about her at the great festivals and told us the exquisite Gospel stories while we sang joyous carols in response. As we grew older the stories became visualized in beautiful living pictures and the long gallery from the majestic approach of Advent to the Ascension of our Lord and the Coming of the Holy Ghost became not Stations of the Cross only, but Stations of the Life of our Lord on earth, and we learned to worship in the spirit of each event. Lastly we came to see, so gradually that we hardly know when, that we ourselves are part of each picture or event just as truly as were St. Peter or St. John, just as really as were Mary of Bethany or Mary of Magdala.

We verily and indeed kneel at the manger and see the little Lamb of God. Perchance the baby hand touches us and a miracle is wrought. We join the groups of those who hear Him preach or listen to His parables, we too ask Him questions and are answered. When the shadows deepen we journey up to Jerusalem with Him, we are present at the first Communion of His Body and Blood. Our penitence deepens in the weighty moments under the dark olives of Gethsemane. We prostrate ourselves at the very foot of the Cross and are made clean from actual sins of lives lived here in New York today.

Ah, we have no need to envy the Wise Men, except for their obedience to the call of God. There is not a single one of us who has not his God-sent star to guide him to where the young child is. There is not one who may not, if he will, alight before the house in Bethlehem this Epiphany and entering behold and worship, for though some of us feel this year that we have only myrrh to offer, and others that they have only the gold of active service, yet in truth each one, the busiest and the saddest, will find when in the presence of Jesus that his treasure sack contains some sweet grains of frankincense.

All this is not a flight of poetic fancy, it is fact and common experience. *"Fermes les yeux et tu veras".*

Central New York's Campaign for Missions

By THE RT. REV. CHARLES FISKE, D.D.

IT is possible to raise money for missions in war-time. This was demonstrated beyond question by the missionary campaign conducted in the diocese of Central New York by the Rev. R. W. Patton, D.D., and the Rev. L. G. Wood during the last week in November. The complete returns are now nearly all in, and it is possible to give some account of the enterprise. Returns are not altogether complete, but with fifteen parishes in Syracuse, Utica and Rome directly participating and fifteen other smaller parishes and missions joining so far as feasible in the effort the total increase for missions and parish support will be over $40,000 in annual envelope pledges. Some parishes had not used the duplex envelope and it is, therefore, impossible to figure accurately the relative increase, but approximately the seven parishes of Syracuse gained $11,040.00 for church support and $5,194.00 for missions, and seven parishes in Utica gained for parochial expense $9,955.00 and for missions $4,747.00. The remarkable record of one parish in Rome, with an increase of 473 per cent. in missionary offerings, stands out as the banner record of the campaign. This at a time when in all three cities there had been numerous "drives" for the Red Cross, the army work of the Y. M. C. A., etc. The campaign has showed that Churchmen are acquiring the habit of giving and only need information about the Church's work to quicken in them a desire to give as generously for its support as they give to other things.

The campaign aimed at being diocesan-wide, and it had been my intention to have a Church educational week in five centres, one for each of the convocational districts; but this plan had to be modified because in several districts the men who had been relied upon to carry it through were engaged in war work and in their absence the others thought it best to postpone action. While, however, the plan for a diocesan canvass was not actually carried out, work was centered in three cities and from these it may be carried later into the rest of the diocese. Already the clergy of the Fifth District are planning to take up the matter at their January meeting.

The three cities which entered the campaign were Rome, Utica and Syracuse. In Utica and Syracuse there was opportunity to include nearby towns and villages in the educational week and, although distance made attendance impossible for all, delegations were present at week-day meetings and at the men's dinners. In Utica the parishes at New Hartford, Deerfield, New York Mills, and Whitesboro, and All Saints Mission, New Hartford, were so represented and at Syracuse delegations attended (and caught some of the enthusiasm) from Skaneateles, Fayetteville, Baldwinsville, Manlius, Memphis, Warner, East Syracuse, East Onondaga and Marcellus. This made a total of thirty parishes and missions, of which fifteen were actually making the whole campaign, one in Rome and seven each in Utica and Syracuse.

The war did, of course, affect the canvass to some extent. In Syracuse, for example, the chairman of the central committee, Mr. S. H. Cook, had hardly organized the work of preparation when he was called to Washington. He had able assistants, however, and in his absence the work moved smoothly under the vice-chairman, Mr. Whitwell. The secretary-treasurer was Mr. W. P. Baker, editor of the Syracuse *Post-Standard*. In Utica the Rev. Dr. Applegate was chairman, the Rev. F. C. Smith, secretary; Mr. W. F. Roberts, chairman of the men canvassers, and Mrs. J. M. Ross and Mrs. J. B. Murray in charge of the women. So efficient was the preparation that in one Utica parish, Calvary church, there was practically a double parochial campaign, the first a house-to-house visitation to extend personal invitations to the meetings and the second the regular every-member canvass. In this parish there was a total gain of over $4,000 in pledges, and as a result the vestry have voted to engage a curate. Zion church, Rome, will also have a curate for proposed advance work, so (*Continued on page* 33)

Democracy and the War

By R. FULTON CUTTING

WE have entered upon a great war to make "the world safe for democracy". But why should we make the world safe for democracy? How is it superior to autocracy? Is not the German government intelligent, honest and efficient? Has not the country enjoyed in the past twenty years extraordinary prosperity, have not its commerce and its industries increased by leaps and bounds? The question of unemployment has disappeared and emigration ceased. Its cities are well administered, their streets clean, law and order successfully maintained, public institutions admirably managed. Then why not autocracy?

We have awakened with a sudden shock to the realization of the actual significance of this apotheosis of efficiency. We have discovered its crass materialism and the fatal ambition to the gratification of which it has been intended to minister.

The German Emperor has insisted that he was a man of peace and that it has been due wholly to his efforts that European states have been prevented from flying at each other's throats for the past two decades. Perhaps he has been dreaming that he might be the instrumental factor in the resurrection of that epoch that Gibbon called the golden age of humanity, the period which elapsed between the accession of Trajan and the death of Marcus Aurelius.

For ninety years, as you remember, four great men successively wore the imperial purple and superimposed peace throughout the Roman Empire, then practically coterminous with the known world. The Roman Empire was the growth of generations; states and peoples had been added one by one. Many of these semi-barbarians speedily learned to welcome the advantages of Roman law and order and of authoritative government. But the Hohenzollern has been determined in his own lifetime to superimpose German authority and German arrogance upon nations more civilized and inspired with nobler ideals than his own. To this end his spies have infested every state throughout the world. His agents were found in the British Parliament, in the French Chambers and the Congress of the United States. German settlers in foreign countries were organized for military service, and then, with these preparations far advanced, the curtain rose on the climacteric on July 29, 1914. How close his arrow flew to the centre of the target we know, and how narrowly Europe and eventually ourselves have escaped from a bloody inoculation with the virus of German materialism. In naked hideousness autocracy has thus revealed itself.

But what of democracy? Is not the passion for democracy somewhat sentimental? Are not its qualities too transcendental to adapt themselves to so practical an age as that in which we live? We scrutinize our institutions too microscopically. We travel in the plain with a vision circumscribed by surrounding heights. We must ascend the mountain if we would get a comprehensive view of the meaning of our institutions. The local administrator or legislator engrosses our attention. We do not see the people as a whole. It was a favorite theory of Plato that the individual soul was too delicate and subtle to reveal itself to human investigation, but, said he, in the state we see that same soul magnified in proportions so colossal that we can readily discern its characteristics. It is thus that we must apprehend the American people. Democracy in actual operation is measurably inefficient, unscientific, its machinery is crude, its methods ill adapted to secure the desired end but—democracy has a soul.

Do we realize how our country has illustrated this fact during the past twenty years? In that period we have achieved in three acts a national altruism practically unparalleled in history.

First, the liberation of Cuba. When we had rescued the Cuban people from Spanish misrule we gave the island a hygienic scrubbing, delivering the people from the curse of endemic yellow fever. We advised them in the formation of their government, started them on the highway to prosperity by a rebate on sugar imported into the United States, saved them from an early menace of anarchic uprising and introduced the new state into the comity of civilized nations firmly established, independent and prosperous. Was there a statesman in Europe who believed that when we had dispossessed the Spaniard we would actually keep our own hands off the pearl of the Antilles? No doubt one and all expected to see it fall like a ripe plum into the lap of the American Commonwealth.

Second, the restoration to China, to be used for the education of Chinese youth, of a large part of the indemnity awarded us for the destruction of property occasioned by the Boxer outrage, and contemporaneously the successful protest made by our Government against the dismemberment of that ancient monarchy. You remember the deep feeling with which Li Hung Chang in his memoirs expresses his gratitude to the American Nation for the deliverance of his country when preservation seemed impossible, by its decisive interposition.

Third, the service we have rendered to the Filipinos. We have given to these people a splendid system of primary, secondary, industrial and agricultural education; we have built railroads and highways to develop the resources of the country; we have made Manila one of the most interesting and beautiful capitals in the world. We purchased the great estates of the Spanish friars to create a peasant proprietorship, which is one of the best foundations of a well-ordered society, and we have promised them an independence they are very soon to enjoy. Now we are placing the capital upon this pillar of achievement by entering into the world war, not for territorial aggrandizement, not for economic advantage, not for national supremacy, but to assure to the world the maintenance of the democratic institution the beneficence of which we have thus nobly illustrated. Is there a man here who can criticise our Government for failure to take advantage for materialistic ends of the opportunities of these two decades, or who regrets the self-sacrifice that has accompanied the national fraternalism which the American people have expressed in the incidents which I have recited?

But what is the personal significance of all of these events? How do they come home to the individual? This picture of the national soul that the incidents of the past twenty years have thrown in such glowing colors upon the canvas of American history, is it the picture of your soul and mine? Is the self-sacrifice, the fraternization, the generosity and courage the reflection of virtues which we exhibit in domestic, social and business life? We are a part of this composite soul; are the lines we contribute to its spiritual physiognomy those of dignity and beauty? Can a man be a democrat in public life and an autocrat in his own home? Can he be a purist in political science and a spoilsman in party practice? Can he impugn the honesty of the official and the legislator and descend to misrepresent his taxable income? My friends, the soul of democracy summons us to live for righteousness, truth and justice that we may be entitled to claim citizenship in this Republic of God.

To the extremities of the earth America is regarded as an Eldorado. The oppressed, the toiler, the unfranchised yearn to reach our hospitable shores. They have dreamed of a land of opportunity and find it also a land of fraternity.

A friend of mine, spending the Summer in California, was running his motor toward Los Angeles. He passed a man trudging along in the same direction. He stopped and offered him a ride and the invitation was accepted. The traveler had recently arrived in this country and could not speak in English. He was an Austrian. My friend's familiarity with German enabled him to learn much of this new American's (*Continued on page* 33)

The Liberty of Prophesying—II

By THE RT. REV. WILLIAM ALEXANDER GUERRY, D.D.

BUT if we are to set free the gift of prophecy within the Church, not only must we provide for the calling and preparation of our laymen to preach, but something needs to be done out of the ordinary to release the spirit of prophecy in many an earnest priest who is now held down by conventionality and custom, whose spirit is stifled within him by the length of the service, the necessity of making the sermon part of Morning or Evening Prayer and of compressing it within the traditional twenty minutes. The conflict between the claims of a dignified and reverent service and the sermon has often seemed irreconcilable. Either we must shorten the service in the interest of the sermon, or we must clip the wings of prophecy and curtail the liberty of the pulpit for the sake of those who come to church to worship God rather than to hear a sermon.

Our denominational brethren do not hesitate to say on Sunday morning, "We are going to church to hear preaching". They at least are consistent. They know what they are going to church for. The preacher also knows what the people expect, and as a consequence exerts himself to the utmost to meet the intellectual and spiritual demands of his congregation.

With us, however, there is no such clear-cut objective in the minds of the people. It is usually a mixture of motives which takes us to church on Sunday morning. Some go to take part in a reverent and beautiful service; while others go to hear the sermon. The problem, therefore, which constantly faces any man in our pulpit today who feels that he has a message to deliver is how to hold an even balance between these two perfectly legitimate motives which influence men in going to church: viz., the desire to worship God and the desire to hear the word of God preached.

There are in all of our churches many devout souls who go to church for the service, to whom the sermon is often a bore and a tax upon their patience and intelligence. On the other hand there is an ever-increasing number of people who will go to hear a strong, inspiring preacher, but to whom the service is often an embarrassment and a hindrance. We must never forget that the original and primary object of preaching is to convert men, to arouse the indifferent, to convince the unbelieving, and to bring the sinner to repentance. When the preacher, therefore, faces a congregation on Sunday morning, the majority of whom have already been confirmed and are communicants of the Church, and who would probably attend the service whether he preached or not, he is often at a loss as to what to preach about. There is no clear objective in his own mind. No compelling challenge; no overpowering human need, which rises up out of the heart of the congregation to greet him as he stands up to preach. Cannot something be done to improve this condition?

There seems to be no alternative other than to separate more frequently than we do now the service and the sermon. Take for example the celebration of the Holy Communion, in which the central and controlling motive is worship. Why should it be thought necessary to introduce into such a glorious service a sermon? On the other hand, why could we not have a service of preaching, in which the preacher would be given time and opportunity in which to deliver his message, and in which men's minds would not be divided between the often conflicting claims of worship and the equally compelling need of exhortation and instruction in the word of God? The logical and natural division is to have services for worship and services for preaching.

Could we not begin by making the distinction in the service itself between the priestly and the prophetic office? A generation or more ago that distinction was made in every church throughout the land. The priest at the altar when beginning the Communion Office would always retire to the vestry room before the sermon and taking off his stole and priestly vestments would put on the preaching gown. Can we not go one step farther and permit the sermon to be delivered at the conclusion of the service? Where a man is a gifted preacher and has a message to deliver, let him conclude his service of praise and worship; let the choir retire and the congregation be dismissed; after a brief interval let him enter his pulpit. At once how changed would be the whole attitude of the congregation which is there to hear him! The preacher would realize as he looked into the faces of his congregation "these people are not here through courtesy or because the sermon is a part of the service which they cannot escape. They have remained in their seats, or have entered the church at this hour to hear the word of God preached." "Woe is me," he would say with St. Paul, "if I preach not the Gospel". Instead of the sermon's becoming, as it too often is, a purely perfunctory exercise, it would be a joy and an inspiration.

Such an opportunity would call forth the best that is in the preacher. It would also bring into the Church many who do not now ordinarily attend her services. The floating unattached multitude who crowd our hotels and boarding houses, and who are accustomed to sleep late on Sunday morning, would come out at a later hour to hear some prophet of God with a message and the time given him in which to deliver it, when they would not come to hear the same man if the sermon were made a part of the regular service. If such a division of service and sermon is not feasible in all cases, yet in certain of our larger churches, where the service can be properly rendered with all the dignity and beauty of which it is capable, we might make a beginning along the lines indicated and thus inaugurate a movement which would do much to revive the spirit of prophecy among us.

We are so bound down by precedent, so enslaved to custom and tradition, that it is hard for us to adapt ourselves as a Church to the new conditions which confront us; and yet we must do so if we are to meet the spiritual needs of the age in which we live.

Everyone is saying that after this war is over the world is going to see another great revival of religion; that there will be a spiritual awakening among the nations of the earth, a shaking in the valley of dry bones; but the world is not going to be won to Christ by a declaration of principles. The Kingdom of God will not come with power unless we do something to make it come. We must have a program of work, a definite plan, some method by which we hope to arouse men and to win them to Christ. Our fear is that all this talk about a new heaven and a new earth after the war will, like so many other dreams and visions, end in pious hopes and empty words. However the map of Europe may be altered and changed by this war, there is one thing we may be sure of that will not change and that is human nature. Men and women will still remain essentially the same, and selfishness and lust and greed will still flourish, and men will still need to repent and to be saved from the power and curse of sin. The Church must be ready to stand like some ancient Gibraltar amid the waves of this troubled and disordered world and proclaim the gospel of salvation with new power and understanding of its meaning, and at the same time adopt new methods to bring Christ home to the lives of men and of nations as the one Saviour of the World.

A Winter Garden

By ARTHUR WALLACE PEACH

HERE Spring and Summer wrought with travail long
To fashion beauty for a brief, sweet day;
So brief, it vanished like a thrush's song,
Trembling upon the twilight's breath away!

Heart of the Jungle Tales—I

By ADA M. SKINNER

The African Boy and Girl at Home

THE traveler in the forests of Africa often comes to a clearing where he sees a group of bark huts. He knows he has reached an African village and he stops to enjoy a few hours with the people who live in these simple little homes.

These rude houses are sometimes arranged so as to form a circle; sometimes they thread the clearing in a line on each side of a street-like passage. At the end of the two rows is the palaver—a large hut where the men of the village gather to talk, and eat, and rest. Life here is very interesting. If the traveler learns something about the happenings in any one of these groups of bark huts, he knows the story of African home life; for each village is in itself a little world, and life in one is very much like life in all the others. Let us pay a visit to a group of bark huts and live for a little while with the merry-hearted black children.

The African hut is either round or oblong. It has no windows, and the door is so low that when you enter you must get in as the owners do,—on your hands and knees. But once inside you can stand upright for the rafters are high above the floor.

As there are no windows, all the light in the hut comes in through the small door space. It is very dark inside and it is some time before your eyes can make out even the simple furnishings of this rude home. To make matters worse, the place may be filled with smoke. Such things as stoves and chimneys are unknown and the smoke from the wood fire in the center of the floor must get out as best it can through the dense thatch roof which is often several feet thick. But as soon as your eyes are accustomed to smoke and darkness you find everything inside to be of the color of the earth. The walls are made of wattle and daub, and the floor is of clay so carefully prepared that it is conveniently hard and dry and smooth.

These people use little furniture in their homes. A few stools, some earthenware pots for cooking, calabashes for carrying water, wooden bowls and ladles, wicker and grass baskets, meet the everyday needs. Often a tiny calf or a few goats are tied to one of the poles which support the thatch and a number of hens and dogs prowl around in search of any bits of food they may chance to pick up.

A glance at the African children makes you quite sure that clothing is of as little use in their everyday life as furniture. The little boy wears,—"but why exaggerate"? as some one says. A string around his waist or a belt of bells for ornament makes up his dress until he is many years older. The little girl wears a tuft of a tail "for all the world like the tail of Br'er Rabbit", but when she is old enough to run about the little tuft is replaced by one much more decorative—a bob-tail generally made of grass or bark and highly colored. This is her bark dress and proud indeed she is of it when the time has come for her to wear it.

If it is evening meal-time in the hut the African mother and daughter are watching a big clay pot full of greens and corn, or plantain, well tucked in under some banana leaves, boiling over a big wood fire. At the right time the mother finds a wooden bowl and fills it with the best food from the kettle. This the little girl takes to the palaver house at the end of the village street and sets it at the feet of the men who are there. Then she runs back to the hut and eats her share of the meal with her mother.

All of the vegetables for the supper have been brought by the African mother and her daughters from their garden, for gardening is the special work of the women in Africa. They rise at daylight and spend the day at the farm hoeing, sowing, weeding, or reaping. At about two o'clock in the afternoon they return in a long single file, each one carrying a basket on her head. The basket is perhaps full of potatoes or cassava roots from which they will beat out their flour, or the basket may be filled with maize, peanuts, pineapples, or other garden produce, on the top of which is a bundle of firewood and above that a hoe. Sometimes a baby is slung at the mother's side in a deerskin. Before the sun is down they reach their home and begin immediately to prepare the big evening meal. But gardening is only one of the many tasks the little black girl is born to. As soon as it is light she must fetch water for the kraal, she must mud the hut and help in the never-ending task of grinding the meal.

Mothers train their daughters from their earliest days to carry everything on their heads. It is a fine sight to see a number of these young girls balancing large calabashes of water on erect heads as they tread the narrow trails which are the only paths to and from the spring. When returning from the garden the little one follows her mother and sometimes carries on her head a small basket with perhaps one potato or a few bananas in it.

The boy, too, has his tasks. As soon as a boy is old enough to do any work he goes with his father into the forest to help cut down the trees and make a clearing for the garden. At other times he goes down to the river where he sets his fish traps between the rocks. House building is another part of his work. And every boy must learn also how to hunt. Boys set bird traps and must be off to visit them. They must run upon errands for their father. Among some tribes the boy is a faithful nurse. He passes long days caring for the little children whose fathers are away in the forest and whose mothers are in the gardens.

These children are of great help to the African mother in the never-ending task of watching the brown heaps of peanuts and gourd seeds drying in the sun, and the shelling and grinding of these seeds into meal. The little girl sits on either side of a flat smooth stone, grasps the upper rolling stone in her little hands and moves her body to and fro to the rhythm of the woman grinding meal. A reed rug is placed upon the floor to catch the meal as it falls from the stone. "Her brother watches the seeds drying in the sun, but he does not help her at the task of shelling them, nor will he help to grind the meal or tie it up in a plantain leaf, or carry the kettle to the fire. This is the woman's and the little girl's part. Neither will he cook the manioc nor soak it in the stream nor lend a hand to the pounding of it into meal. This work the little girl does straddling the trough opposite her mother. With her wooden pestle in her hand her body rises and falls regularly and her blows are timed to alternate with her mother's."

But it is not all work and no play for African children. They go to school when they can get permission from their parents to do so, and there is a wealth of games which these merry-hearted children can play. Indeed, the missionaries tell us that if one of these little foreigners were set suddenly in the midst of our children here he would be able to join them in most of their games. They love, too, "to swim in the brown river, to fish from little canoes, to set little traps in the green forest and visit them, to drum and dance to the drumming!" Here is indeed a sum of joy for any child.

The Day of the Common Man

By AN EDITORIAL CORRESPONDENT

WHILE the great people of the world, rulers and war lords and the statesmen, so-called, have brought on this terrible catastrophe of the War with its unmeasured loss and suffering, it may be that it is bringing in the day when throughout a world ruled and ruined by great folks the people who bear the heavy burdens and do the hard work, such as are left of them, and their children after them, may come into their own. It is an awful price to pay for a new world in which dwelleth righteousness and more of justice and brotherly kindness, but it may be that it was the price which had to be paid. If the judgment of the great company of people who earn their daily bread by their daily work had been obtained there would have been no war. It was not so long before the War that 250,000 Socialists and working people quietly went out into the great park on the west side of Berlin to protest against war. The Socialists, the working people, those who must do the fighting, suffer most, provide most of the widows and orphans, were against war despite all provocations. The rulers and those whom they gathered about them prepared for it and precipitated it and the government of no great nation was free from fault, while the world's judgment for all time will doubtless hold Germany responsible for deliberately bringing on the War and destroying the hope of peace. A peace-loving world has been made the victim of ambitious rulers, selfish or stupid statesmen, secret and unprincipled diplomacy.

It is no wonder that from the Socialists and working people there should rise an increasing protest against the War, the demand that any proposition concerning peace should have consideration, that they who have least to say and most to suffer should be heard. The world has always been accustomed to wait until rulers and statesmen have seen fit to negotiate terms of peace, but it may be that in this new stage of the world's life the demand for peace will come from those who have in former times not been made much account of. The collapse of Russia at a critical time is a great disappointment to us who hoped that Prussian militarism was soon to be crushed, never to be a menace to the world's peace again. But who can blame that great company of Russian peasants who have been abused so long by Russian tyrants and who have been betrayed and slaughtered so unmercifully in this War for the course they have taken? Conferences at Stockholm or in our own country of Socialists and Pacifists may be managed by those who are working in the interest of the Central Powers, but they demand consideration beyond indiscriminate denunciation. The longing for peace among the peasants of the Old World and the plain people of the New World must be reckoned with. There is truth in the statement that the great folks in the world are having more than their share of talking and influence. The great company of plain people who must simply do what they are told must have consideration for they are going to tell the world the way it must go and determine its future course. If the War might have been deferred for a few years there had been no war, if such an expression may be permitted. It is the everlasting reproach of the German Government and of its Emperor that they would not wait to let their just complaints and needs be met in peaceful ways.

In his latest book H. G. Wells, who has perhaps the largest hearing of any living writer, has said some striking things concerning the common people which suggested the title of this article and what has been written:

"One of the larger singularities of the great War is its failure to produce great and imposing personalities, mighty leaders, Napoleons, Caesars. I would indeed make that the essential thing in my reckoning up of the War. It is a drama without a hero; with countless incidental heroes no doubt, but no star part. Even the Germans, with a national predisposition for hero-cults and living still in an atmosphere of Victorian humbug, can produce nothing better than that timber image, Hindenburg.

"It is not that the War has failed to produce heroes so much as that it has produced heroism in a torrent. The great man of this War is the common man. It becomes ridiculous to pick out particular names. There are too many true stories of splendid acts in the past two years ever to be properly set down. The V. C.'s and the palms do but indicate samples. One would need an encyclopedia, a row of volumes, of the gloriousness of human impulses. The acts of the small men in this War dwarf all the pretensions of the Great Man. Imperatively these multitudinous heroes forbid the setting up of effigies. When I was a young man I imitated Swift and posed for cynicism; I will confess that now at fifty and greatly helped by this War, I have fallen in love with mankind.

"And it is the peculiarity of this War, it is the most reassuring evidence that a great increase in general ability and critical ability has been going on throughout the last century, that no isolated great personages have emerged. Never has there been so much ability, invention, inspiration, leadership; but the very abundance of good qualities has prevented our focusing upon those of any one individual. We all play our part in the realization of God's sanity in the world, but, as the strange, dramatic end of Lord Kitchener has served to remind us, there is no single individual of all the Allied Nations whose death can materially affect the great destinies of this War.

"In the last few years I have developed a religious belief that has become now to me as real as any commonplace fact. I think that mankind is still, as it were, collectively dreaming and hardly more awakened to reality than a very young child. It has these dreams that we express by the flags of nationalities and by strange loyalties and by irrational creeds and ceremonies, and its dreams at times become such nightmares as this War. But the time draws near when mankind will awake and the dreams will fade away, and then there will be no nationality in all the world but humanity, and no king, no emperor, nor leader but the one God of mankind. This is my faith. I am as certain of this as I was in 1900 that men would presently fly. To me it is as if it must be so."

Mr. Wells also notes in his striking way the passing of the man on horseback and ridicules the British officers behind the battle line wearing spurs. Only a great industrial nation able to make machines and munitions can ever make war again. The men in the factories, grimy at their machines, and the men at the front who can aim machine guns or great cannon and dig trenches are determining the course of the War and of the world's destiny, not those who have come through long drill and practice of the old military tactics. The discovery of gunpowder made the common man on foot superior to the great man in armor on horseback and made him helpless in his castle and ended the feudal system. Now a new stage has been reached before our eyes in the War which we hope will end all wars, and the common man who can make a machine or use it is in the master's place. In wars as in everything else the old order changeth and the common man is coming into his own. He must be trusted to save the world from the control of war lords and he is quite sure to rule the world in the generations to come. Let him have the respect which he deserves.

O Father of the world, Who hast revealed through the life and death of Thy Son our Lord Jesus Christ that love is the only power by which evil can be overcome; Send, we beseech Thee, Thy Holy Spirit into our hearts that we may show forth this love in our lives, and that Thy Kingdom of Righteousness and Peace may come and Thy Will be done on earth as it is in heaven; through Jesus Christ our Lord. Amen.

How We Help Armenia and Syria

By BETTY T. WHITE

"THERE are many more whom we cannot help than the number helped by us. They come pleading for work until it seems sometimes as though we must go crazy from being constantly compelled to refuse them. It is one constant stream of ragged, forlorn women with drawn faces, begging with tears, and even demanding work. It is impossible for the people to return to their old homes; conditions are too uncertain. Local farmers and merchants feel the stress of the times too much to employ help, so the refugees are dependent almost wholly on charity. It is pitiful to see people once well-to-do now begging. When opportunity presents itself most of them swallow their pride and gladly become servants."

This is part of a report recently received in New York from a relief worker in the Russian Caucasus. The conditions it describes are applicable not only to this one region—unfortunately they are prevalent throughout the entire war-stricken areas of Western Asia, and daily the need grows greater.

HUNGRY

To mitigate such distress the American Committee for Armenian and Syrian Relief is conducting a special drive for funds throughout the entire country. New York City's campaign produced splendid results, more than $160,000 being raised in less than one week from mass meetings, donations, collections on the streets, and special collections taken in churches and Sunday schools.

Readers' Contributions

This sum of money, to which the readers of THE CHURCHMAN have contributed generously, will be sent abroad almost at once to help meet the refugees' most pressing needs and the bitter hardships of the coming Winter. The great question which ever presents itself to the Committee is how best to distribute the funds at its disposal. In spite of the breaking off of diplomatic relations with Turkey and the withdrawing of all American officials there still remain in the country more than one hundred missionaries and relief agents who are permitted by the Turkish Government to continue their work. These brave men and women are scattered throughout the Empire, so that their headquarters form convenient relief distribution points. Outside of the Turkish Empire—in the Russian Caucasus, Egypt and other nearby countries—are gathered almost as many Armenians and Syrians equally in need of help, and here too have been established centres of aid.

Funds are sent to these agents through a system of drafts approved by the State Department. A special representative of the American Relief Committee is now in Switzerland, others in Constantinople, whose special mission is to attend to the financial end of the work. From Constantinople drafts on local banks are sent to the different distribution points. In order to make sure that money actually reaches and benefits those for whom it is intended, the money is spent wherever possible for actual supplies which are then given out to those in need. This system, which has proved most effective, is that which was organized originally by Ambassadors Elkus and Morgenthau, before they left Turkey. Ambassador Elkus recently wrote to the American Committee the following letter:

"When I left Constantinople, owing to the breaking of diplomatic relations with Turkey, the work of relief carried on by the American Committee for Armenian and Syrian Relief was so thoroughly organized that arrangements were easily made for continuing that work in every department, even in the absence of the Embassy and United States consuls at different points in the country. The work is now being carried on effectively at all of the centres under increasing friendliness on the part of the Turkish officials, and with a need that is constantly growing greater as Winter approaches. A letter from the American representative now in Constantinople, dated August 17, 1917, which has just reached me, confirms this. (Signed) ABRAM I. ELKUS."

The relief workers, especially the Americans, must be all things to all men, for the refugees have no other sources of help. It is impossible to describe in brief the work of all the different stations, scattered from the mountains of Russia to Egypt. Perhaps some instances which are typical will give an idea of the magnitude of the task, and of its value to humanity.

"American Consulate. One responsibility of the women workers at Alexandropol is to find mothers of new-born babes. There are many little ones who have only a manger to lie in and the mother sometimes has to tear up her own clothing for swaddling clothes. To these mothers the young women give $5 and a blanket for the little one. Another work for which they are responsible is that of listing fatherless children to whom we make a monthly grant of $2."

At Erivan, in the Russian Caucasus, the work has dealt largely with orphan children, and also with supplying work to the older refugees. If it were not for the meagre aid which the American Committee agents have been able to give, these little children would have died by the hundred. As it is, the Committee has been able to supply them simply with one meal a day, not a "supplementary meal" as was done for the Belgian little ones.

The same state of affairs is to be met practically throughout Asia Minor. From a relief station there comes this story:

"The number of orphans under our care is steadily increasing, but what can we do? A pretty little girl about twelve years old with a baby in her arms, both children orphans, appeared at our door, the girl saying that the family which has been keeping her refuse to do so any longer unless she accepts Islam. She refuses, and is driven out with execrations; and meanwhile the one-year-old in the little girl's arms is sobbing with hunger, so we can hardly refuse it a drink of milk—at six times the normal cost."

A FATHER AND HIS CHILDREN

WHAT IT MEANS TO A MOTHER

NEWS OF THE CHURCH

SERMON FOR ALLIED DEAD, EMBASSY CHURCH, PARIS

Dean of Bethlehem Preaches at Great Memorial Service

PARIS.—On the Sunday following All Saints' Day, the Dean of Bethlehem, Pennsylvania, the Very Rev. Frederick W. Beekman, preached the memorial sermon for the Allied dead in the British Embassy church, Paris. After a sermon in which the Dean spoke of the spiritual issues of the War, he concluded quite simply and with marked effect as follows:

"Whosoever will be great among you shall be your minister and whosoever of you will be the chiefest shall be servant of all. . . . For even the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many.

"This Sunday following All Saints' Day our thoughts turn instinctively and with infinite tenderness to those heroes fallen in the cause of world righteousness which is God's. And in this church this morning do they especially turn to those of Britain and her dominions. It is, I assure you, a wonderful privilege to be permitted, as an American, to stand in this pulpit on this day and have a share with you in the sacred thoughts of this sacred hour. And yet, do you know I dare not trust myself to speak as I would wish of those men and boys from that land which in my boyhood days in New England we sometimes called 'the Mother Country'? But we can see them now as they marched out of every city and village of that proud land! We are with them at Mons, at Ypres, at the Marne, at Gallipoli, in Palestine. We are with them in the trenches, in the charge, in the onrush of the air, in the sleepless watches of the deep, in the skeleton clutch of the prison stockade and 'in some corner of a foreign field which is forever England.'

"And we here and now in His house pay our humble tribute to them in their unhesitating sacrifice—that sacrifice which forever unites them with their Master, for even as they, the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many.

"Blow out, you bugles, over the rich Dead!
There's none of these so lonely and poor of old,
But dying, has made us rarer gifts than gold.
These laid the world away; poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhoped serene
That men call age; and those who would have been,
Their sons, they gave, their immortality.

"Let us pray: O Eternal Father and the Father of our Lord Jesus Christ, incline Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in this Thy war of defence against the powers of evil into Thy place of peace and light and admit them to the fellowship of the blessed ones who have laid down their lives for their friends and the Right through Jesus Christ our Lord. *Amen.*"

BISHOP LAWRENCE PLEADS FOR CHAPLAIN'S EQUIPMENT

Chaplain Has Only His Commission and His Skin

NEW YORK CITY.—Bishop Lawrence preached Sunday morning in Grace church at the eleven o'clock service, presenting the work of the War Commission. He spoke of the lavish generosity of the people of Grace church in the Pension Fund and expressed his confidence in their support of the War Commission.

After the Bishop's sermon the Rev. Dr. Charles L. Slattery, rector, asked his parishioners to begin to send him contributions at once, saying $200,000 was expected from the Diocese of New York. Bishop Lawrence will make an appeal in the large churches of the city next month.

Bishop Lawrence said that during a recent audience with the Secretary of War he remarked: "Mr. Baker, as I see things, you provide the surgeon with his instruments and accessories, the paymaster with his table and equipment, the quartermaster with wagons, materials and means to handle them, but you give the chaplain his commission and his skin—and that is all."

The prelate said Mr. Baker answered: "You are right, Bishop."

Bishop Lawrence announced that part of the equipment now being sent to France for Episcopal chaplains consists of automobiles and motorcycles. "Think of a chaplain whose regiment covers a line of from five to fifteen miles trying to keep in touch with his men," remarked the Bishop.

The Bishop said New York City without her churches and clergymen would be like a military camp without chaplains. He said the Y. M. C. A. was doing a splendid work, but that it was the duty of the Episcopal Church to go with the "boys" and provide them with the sacraments and other spiritual equipment.

COAL SHORTAGE AFFECTS NEW YORK CHURCHES

NEW YORK CITY.—Sunday afternoon the beautiful carol service which usually crowds the Cathedral to the doors found the Cathedral furnace cold and no coal in the cellar. This, however, did not interfere with the carols. The Dean telephoned the superintendent of St. Faith's Sunday school to warn the children to keep on their coats, and except for the fact that the crowd was not as large as usual the service was as impressive and as lovely as ever.

At the Church Missions House, for the first time since the building was erected in 1892, it was impossible to hold noonday prayers in the chapel so icy was the atmosphere there.

BISHOP JONES RESIGNS FROM DISTRICT OF UTAH

Sends Letter to Presiding Bishop Resigning on January First

ST. LOUIS, MISSOURI.—The following letter of resignation has been received from Bishop Jones by the Presiding Bishop:

BISHOP'S HOUSE
444 EAST FIRST SOUTH STREET
SALT LAKE CITY, UTAH
December 20, 1917.

The Right Reverend Daniel S. Tuttle, D.D.,
74 Vandeventer Place, St. Louis, Mo.

RIGHT REVEREND AND DEAR SIR:

Having received the report of the Commission authorized by the House of Bishops to inquire into the whole subject of my loyalty and my usefulness as Bishop of Utah, in which report the Commission unanimously advises me to resign, I, therefore, acting on that advice, hereby tender you my resignation as Missionary Bishop of Utah to take effect whenever it is accepted. This action is taken with the distinct understanding that there are no charges standing against me touching my good character or integrity, for if there be any such I insist upon a trial of them.

My reason for submitting this resignation is not merely to comply with the advice of the Commission to which I had previously pledged myself.

The Commission, speaking, I take it, for the House of Bishops, maintains (1st) that war is not an unchristian thing and that no bishop may preach that this war is unchristian, and (2nd) that a bishop should not express the opinion that peace can be secured otherwise than by the prosecution of the war when the Government and the preponderance of the membership of the Church believe otherwise.

Those conclusions I cannot accept; for I believe that the methods of modern international war are quite incompatible with the Christian principles of reconciliation and brotherhood, and that it is the duty of a bishop of the Church, from his study of the Word of God, to express himself on questions of righteousness, no matter what opinion may stand in the way.

I had hoped that, notwithstanding the "excited condition of public opinion" referred to by the Commission, there might be room in the Church for a difference of opinion on the Christianity of warfare and ways of attaining peace, and that, if so, it was pre-eminently the duty of one supposed to be a leader of the Church to voice his convictions on those subjects. But the Commission makes it perfectly clear in its report that a Bishop should resign before venturing to differ from others on such a Christian problem, or to express opinions at variance with the Government. To me that seems evidently to mean that the bishops of the Church should be followers and not leaders, and I have no desire to remain in such an anomalous position.

I have, therefore, authorized the Council of Advice of the District to act as Ecclesi-

astical Authority of the same with full responsibility for the maintenance and conduct of the work from the first of January, 1918, until my resignation shall be acted upon, and I have for the same period offered myself to the General Board of Missions for any work they may wish to delegate to me.

Faithfully yours,
PAUL JONES,
Bishop of Utah.

MAJORITY OF BISHOPS IN FAVOR OF PROHIBITION

Letters Show Support of Amendment to Constitution

NEW YORK CITY.—The Church Temperance Society has been taking an elaborate plebiscite of the leaders of thought of the Nation with the object of finding out how people who live in dry States regard the Prohibition Amendment to the Federal Constitution to make prohibition national. The canvass not only included every Episcopal clergyman of the American Church, but also many business and professional men and the Governors of the States now under prohibition. The replies, almost without exception, have favored prohibition. The letters from the Bishops and Governors will, in due course, appear in *Temperance*. Extracts from some of the letters follow:

Bishop Winchester of Arkansas says: "Prohibition in Arkansas has been a great blessing to the State. . . . I can therefore but express myself as a warm advocate of prohibition regarding all intoxicating beverages, and I cordially favor the amendment regarding the manufacture and sale of intoxicants in the United States."

Bishop Darlington of Harrisburg says: "I am much pleased that 98 per cent. of our clergy who have answered your inquiry are for Prohibition, and that both Houses of Congress have passed the Prohibition Bill at last. This will give States which have in the past refused to permit citizens to vote upon the question the first opportunity they have had to abolish the liquor evil and save their boys and girls from temptation."

Bishop Brewster of Maine says: "I would favor such an amendment. The saloon is an unmitigated evil, and many of the drinking habits in all classes are socially destructive. But, in our just desire to eradicate these evils, I think we must be very careful to safeguard legitimate uses of wine."

Bishop Thurston of Eastern Oklahoma says: "I am in favor of the submission of the National Constitutional Prohibition Amendment to the various States and desire to so go on record."

BISHOP BROOKE COMPLETES 25 YEARS' EPISCOPATE

Epiphany Marks Twenty-fifth Anniversary of Consecration

At its last quarterly meeting the Board of Missions learned that on the Feast of the Epiphany Bishop Brooke of Oklahoma would observe the twenty-fifth anniversary of his consecration. It placed the enclosed minute upon its records.

"The Board of Missions congratulates the Right Reverend Francis Key Brooke, D.D., upon the completion of twenty-five years as Missionary Bishop of Oklahoma. Going to his field at the Church's call in the pioneer days, Bishop Brooke has seen Oklahoma grow into one of the greatest States of the Union, embracing two missionary districts. His devotion to duty, his forgetfulness of self, his readiness to serve the humblest of God's children—these and many other qualities have endeared him to the people of the Church and of the State. The Board of Missions sends greetings to Bishop Brooke, his clergy and his people, and wishes them Godspeed as they go on in their work together for the upbuilding of the Church in their great commonwealth."

CHICAGO CAMPAIGN FOR SLACKER EPISCOPALIANS

Many Young Men Interested in Activities of Epiphany Church

CHICAGO, ILLINOIS.—As the campaign for "Slacker Episcopalians" waged by the Church of the Epiphany, Chicago, attracted a good deal of attention in the Church press, it may be of interest to know what results have been achieved since the beginning of this effort two months ago.

The scheme of the rector, the Rev. Herbert W. Prince, was a weekly booklet of twelve pages, attractively printed and arranged, mailed and distributed to a large number of Episcopalians on the West Side of the city, whose names were secured by a group of young men and women distributors.

All these plans have borne excellent results. First of all, they have added forty-five names to the regular mailing list. Included in this number are fifteen Episcopalians who have been brought back to church and churchgoing. Still more significant is the fact of twelve people who are not Episcopalians at all being drawn to the Church of the Epiphany by the personal message of the little book and afterwards by the message of the service and the sermon.

It was stated in the earlier days of this campaign that the group of young men workers were not going to bother with chronic kickers, but were going after the lapsed and the forgetful and those who had just slipped out of all church directories. One of the indirect, yet powerful, results is to have put back into action and cheerful service a group of young men who themselves were gradually slipping away for want of a "big job".

This same group has now broadened its activities in the form of working up special Sunday evening services. They secure well-known speakers, clerical and lay, on any Sunday evening such speakers are able to come, and they arrange with the organist and choirmaster some special music along patriotic and popular lines.

Little has been said of the group of young women distributors, only because this group has *always* been ready for such service.

Summing up, it is sufficient to say that such direct and personal results have been achieved by the campaign and the *Weekly* as to abundantly justify the continuance of this scheme and work. But more than that: As all advertising men know, this kind of publicity secures its greatest results by continuity, steadiness—a never-failing message getting into the home every week.

BISHOP McCORMICK ASKS FOR JIG-SAW PUZZLES

C. P. C. Wants Heartier Support for Chaplains in France

NEW YORK CITY.—The Church Periodical Club has received an interesting letter from Bishop McCormick, written at his office at Trinity church, Paris, in which he especially emphasizes the need for picture puzzles to help the soldiers in their convalescence in the hospitals. A jig-saw has recently been given to the C. P. C., and they are eager to have volunteers come to the Church Missions House and make use of it for the sake of the boys over there.

This is what Bishop McCormick says:

"Bishop Israel has handed me your letter, and I beg to say that I am arranging to send out from my office here any supplies which may be intended for the use of our chaplains. They nearly all request books and games and I should add picture puzzles, which are a great help to men in the hospitals. I should like four copies of the *Priests' Prayer Book* (for men who have applied for them)—[these were sent at once]—and there is a demand for hymnals with the music. I have had conferences already with most of the chaplains and shall try to meet their needs as they develop. Anything the Church Peridiocal Club can do will be much appreciated."

What the C. P. C. can do depends on the Church people of the country. The response to the Christmas appeal was quite inadequate, although much of value was sent in, even a package of "war fudge" done up in separate boxes so that each chaplain could have a little. There is no limit to the number of magazines that can be used. "If only our people will take the trouble to send them directly to us instead of mailing them under the 1c-stamp rule," says Miss Thomas, "they will be so much more wisely distributed. Some of the camps in this country have more magazines than they need, while our men in France have not nearly enough. The great need is for magazines that will be regularly forwarded to chaplains whose names we can supply. We want current magazines, no more old attic stuff."

Chaplain Wood, whose letters have been appearing in THE CHURCHMAN, wrote that he distributed his Christmas cards to his men before Christmas so that they might have the pleasure of sending home a greeting to their families. A number of the chaplains would like birthday cards to give to their men for similar use.

Recently the C. P. C. in response to the request of the Navy Department for the loan of equipment, sent two binoculars which for some time had been in the offices, and received the following letter in response:

"Gentlemen: Your prompt and patriotic response to the Navy's call for binoculars is most appreciated. The glasses will be very useful in the prosecution of naval operations until victory is won.

"At the termination of the war, if possible, every effort will be made to return them to you, when it is hoped that you will feel compensated for any evidence of wear, by the knowledge that you have supplied 'Eyes for the Navy' during a very trying period.

"On behalf of the Navy, I wish to thank you most heartily."

CROMWELL ISSUED BIBLE FOR MEN OF HIS ARMY

Interesting Sketch of Old Volume Found in Book Shop

ST. PAUL, MINNESOTA.—From some hidden corner of a second-hand book store there has just come to light an interesting sketch of the Bible issued by Cromwell for his soldiers in 1643. So far as is known there are only two copies of this unique volume, which has a peculiar significance at this time, in existence. One is in the British Museum, the other in America. This description was picked up by Mrs. N. L. Dugas, of St. Paul. The sketch reads as follows:

"The title page is printed with a neat border, and reads as follows:

'The
Souldiers
Pocket Bible:

Containing the most (if not all) those places contained in holy Scripture, which doe shew the qualifications of his inner man, that is a fit Souldier to fight the Lords Battels, both before he fight, in the fight, and after the fight; Which Scriptures are reduced to severall heads, and fitly applyed to the Souldiers severall occassions, and so may supply the want of the whole Bible, which a Souldier cannot conveniently carry about him: And may bee also usefull for any Christian to meditate upon, now in this miserable time of Warre.

Imprimatur, Edw. Calamy, Jos. 18. This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to doe according to all that is written therein, for then thou shalt make thy way prosperous, and have good successe. Printed at London by G. B. and R. W. for G. C. 1643.'

"The selections of Scripture are divided into eighteen heads. A few samples show their general character.

"'1. A Souldier must not doe wickedly. 2. A Souldier must be valiant for God's cause. 3. A Souldier must pray before he go to fight.'

"One chronicler says, 'the success of Cromwell's army commenced immediately on the publication of The Souldiers Pocket Bible; and they never after lost a battle.'

"Another interesting point is that the selections from Scripture are in almost every instance taken from the Genevan Version; in a very few instances is the King James Version used.

"The book is printed in a pamphlet form, on a single sheet folded in 16 mo, and making sixteen pages. It was generally buttoned between the coat and the vest, next the heart. It was prepared by Cromwell's order for the men of his army."

ARCHDEACON STUCK TELLS ABOUT DR. WOOD'S TRIP

In the January issue of *The Spirit of Missions* appears a most interesting account by Archdeacon Stuck of Dr. Wood's trip to Alaska and of the journey from mission to mission he made in company with Archdeacon Stuck.

"It is seldom that one of the secretaries of the Board of Missions pays an extended visit to the mission field," says one of the editorials. "When he does, the matter is one of importance and interest to the whole Church. Dr. Wood's journey through Alaska last Summer with Archdeacon Stuck was followed with keen interest by many who have been eagerly waiting for the archdeacon's account of it. As the distance is great and mail is necessarily slow, it is only now that we have the privilege of publishing the long-looked-for account, written by the Archdeacon of the Yukon. Of necessity much detail has had to be omitted and only the general and outstanding facts and places noticed. An almost constantly cloudy and wet Summer precluded the possibility of taking many pictures. Enough were secured, however, to give some idea of the varied topography on the long journey down the Yukon, and what is lacking in the form of usual illustrations is fully made up by the archdeacon's account. One outstanding fact is emphasized in every point—the bigness of the task which the Church has asked of the Bishop of Alaska."

It is time to order the Lenten number of *The Spirit of Missions* for the Sunday school children to sell throughout the parish. Last year 100,000 copies were sold by the boys and girls.

ARMY NURSES IN NEW YORK HAVE DANCE AND CONCERT

Old St. Paul's the Scene of Inspiring Festivities

NEW YORK CITY.—On the evening of St. Stephen's Day the parish hall of St. Paul's Chapel was dignified by the presence of more than a hundred Army nurses from the mobilization camp on Ellis Island who presented an inspiring picture in their unique and becoming uniforms of blue, bearing the insignia of the Army Medical Service.

The number was constituted largely of the free classes in Military French which St. Paul's has been conducting for the past six months for the benefit of soldiers, sailors, doctors and nurses, under the leadership of Professor Jacques Bars of Paris.

Much of the program was supplied by the nurses themselves, which included, among other offerings, a piano solo by Miss Hope of New Orleans, readings by the Misses Dew and Beale of Nashville, and Negro dialect selections by Miss Schaefer of Memphis. An orchestra furnished music for the dancing which followed.

G. F. S. CARES FOR GIRLS STRANDED IN CAPITAL

WASHINGTON, DISTRICT OF COLUMBIA.—"I'm not boarding, I am living,—at the Girls' Friendly Lodge." This is one of the many encouraging remarks the members of the Washington G. F. S. have overheard recently. The lodge here is new, a war emergency. It is not only full to overflowing, but it is chaperoning girls in neighboring rooming houses and working with all its might to relieve the difficulties of the housing situation with which the war employes of the Government are faced on their arrival at the capital. The soldiers are learning the value of the lodge, and bringing to it their stranded womenfolks. On Sunday afternoon open house is kept at the lodge, "as little like an early Victorian Sunday as you can imagine", someone remarked the other day. Coffee and cakes are served, and jollity reigns supreme.

G. B. R. E. SHOWS YEAR'S RECEIPTS ONLY $22,685

Bishop Talbot Issues Call to Fifth Anniversary Meeting

NEW YORK CITY.—Those who know what a big work is being done by the General Board of Religious Education will be surprised to see with what comparatively little money that work is accomplished. The report which the treasurer, Mr. William Fellowes Morgan, has made for the current year shows total receipts of $22,685, total expenditures of $20,257, liabilities of $4,[illegible] and deficit of $2,423, and makes one rea how much work could be accomplished the Church as a whole paid the modest portionments designated as their share the work of the Board. The detailed port is as follows:

Receipts		$22,685.94
Balance on hand December 1, 1916	$ 442.33	
Apportionment	15,930.18	
Gifts undesignated	2,564.00	
Gifts for special objects	1,675.00	
Refund account	146.07	
Incidental account	528.36	
Loan on note	1,400.00	
	$22,685.94	
Expenditures		20,257.07
Salaries, Traveling Expenses, Pension Fund	$8,877.63	
Office Wages	2,180.65	
Rent and Office Expenses	2,331.61	
Departments (Parish, College, Theological)	4,793.52	
Stationery, Printing, Postage	1,933.50	
Sundries	140.16	
	$20,257.07	
Cash on hand December 1		2,428.87
Liabilities		4,852.37
Salaries	$1,741.00	
Bills	1,186.37	
Note	1,400.00	
Special Funds	525.00	
	$4,852.37	
Deficit		$2,423.50

The mid-Winter meeting of the Board will be held on January 30-31. The various departments will meet on the 29th. This is the fifth anniversary of the G. B. R. E. Bishop Talbot, the president, has issued a special call to all members to be present. "In view of the War and critical conditions in our national life is it not timely," the Bishop writes, "for a Church educational board to meet and prayerfully consider the strategic demands of religious education in the maintenance of democracy?" A large attendance of members is expected.

Clergyman Becomes Roman Catholic

NEWPORT, RHODE ISLAND.—The Rev. John B. Diman, until a year ago head master of St. George's School and now on duty with the naval force of the Second Naval District, has become a Roman Catholic and joined St. Joseph's church, the pastor of which, the Rev. Edward A. Higney, officiated at his confirmation recently.

The Rev. Mr. Diman is a graduate of Harvard and Brown Universities.

SOLDIERS MADE HAPPY BY CHURCH IN HONOLULU

Army Days in Mid-Pacific Enlivened by Stirring Entertainments

HONOLULU.—The Church in Hawaii early took the initiative in providing wholesome recreation and amusement for the young recruits who began to come to the Islands after the United States entered into the great war.

Because of contagious diseases on the transports the men were quarantined for some weeks, but when they came out in July, Church women began with a chowder supper at the Parish House for a group from Ames Agricultural College, Iowa. Advance information about these boys had been received by letter from an old school friend of the writer living at Ames.

Gradually other Iowa boys were added and soon there were fifty whom we were reaching from that state alone. At first Churchwomen provided one entertainment each week either at the Cathedral Parish House or at private homes. In addition to this two women of the congregation regularly greeted all soldiers at the cathedral door, taking them to dinner or to one of the cathedral buildings after service for friendly conversation, which was much appreciated by the young men, who felt lonely in a strange land.

The last entertainment for them was given by the Cathedral Guild at the Parish House on Hallowe'en. It began at five o'clock with an organ recital, followed at six-thirty by a supper conducted in this manner:

The heads of fourteen prominent cathedral families presided over fourteen family tables, four soldiers being given to each host and hostess, each family providing its own supper. Thus fifty boys were entertained.

With the Bishop as chairman, four speakers were introduced during the supper, the subjects being "Our President", "Our Army", "Our Allies", and "Our Boys". Between the speeches patriotic songs were sung, all standing, and ringing cheers with individual waving of flags roused patriotism to the highest pitch of enthusiasm.

In introducing Judge Stanley, who spoke to "Our Allies", the Bishop stood in the centre of the stage holding an American flag, two men on either side of him supporting the British and French flags respectively. The Bishop said, "These three flags represent the three greatest democracies, who are fighting to make democracy safe for the world". At this moment Miss Tweed, dressed in the colors of Belgium, and wearing a liberty cap, tripped in, exclaiming, "Am not I, too, one of the Allies?" whereupon three ringing cheers resounded for Belgium. At the conclusion of the supper evening guests began to arrive and a musical program ended the happy evening.

As time passed with this group of Iowa boys as a nucleus the State Club idea began to take shape, the civilian Iowa Club being persuaded to invite all Iowa soldiers into its membership until now there are about 200 soldiers enrolled besides the 100 civilians. This club provides monthly entertainments which the men enjoy immensely. The idea is spreading rapidly and other states have organized.

The Army and Navy Y. M. C. A., of which a Churchman is president, is situated in the heart of the city, near the cathedral in what was formerly the historic Royal Hawaiian Hotel. This organization has rendered valuable service in tabulating the names of the men from the different states, a register being arranged for this purpose.

It is wonderful what this club idea has contributed in expression of that love of state which the *Literary Digest* says "has come to be an aspect of our national patriotism".

ALASKAN DANIEL WEBSTER MAKES GIFT TO C. P. C.

His Gold Nugget to Be President's Badge of Office

How Daniel Webster of Alaska expressed his gratitude to the Church Periodical Club by the gift of a gold nugget, and how that nugget has become a badge of office for the president of the C. P. C., was recently learned at the offices of the society in the Church Missions House, New York.

Daniel Webster was a friend of Archdeacon Stuck's. For a long time the archdeacon used to supply him with reading matter. Then his name was turned into the C. P. C., and he received magazines and books from a certain Churchwoman who became interested in his literary career. The other day he sent a gift of money to her to be divided between the Red Cross and the C. P. C. and a gold nugget as a personal present. This nugget has not great intrinsic value, but it has been mounted as a very pretty pendant, and is to be the property of whoever is president of the C. P. C. during her tenure of office.

FIFTIETH ANNIVERSARY AT ST. AUGUSTINE'S, RALEIGH

RALEIGH, NORTH CAROLINA.—January 1, 1918, marked the fiftieth anniversary of the beginning of St. Augustine's School. The Rev. J. Brinton Smith, D.D. (who had been secretary of the Freedman's Bureau of the Board of Missions), in co-operation with Bishop Atkinson of North Carolina, inaugurated the work in 1868.

In 1865 97 per cent. of the Negro race were illiterate. In fifty years the illiteracy has been reduced to 30 per cent., a marvelous growth, perhaps unexampled in the history of the education of the world.

The work of the Church among the colored people of the South waits on the growing spirit of co-operation among the people of the whole country. The people of the South are gradually awakening to their great responsibility. Mission studies of this problem are being made by young men in the Southern colleges; studies in social service and in missionary extension are showing the people of the fourth province the tremendous problems that lie at their door. When they awake to the necessity of action their work will be supported by the Church people of the whole country and the bishops of the South, the leaders of the work, will have the whole Church back of them. "A Record of Fifty Years," an interesting pamphlet showing the work of the school's graduates, has recently been published and will be sent by the school to anyone interested.

CHINA IS ON VERGE OF SPLITTING INTO HALVES

No Peace Until Oligarchy is Driven Out, Says Letter

NEW YORK CITY.—A Chinese Christian educated in this country and now practicing law in Shanghai sends the following interesting information to a friend in the United States with regard to the present situation in China:

"China's policies are still complicated. The dissolution of Parliament and the extrusion of the de jure President showed on the part of Chinese militarists now in power at Pekin that they have neither idea of nor respect for constitutional government and have ridden roughshod over the liberties of the people. Consequently the country is again on the verge of splitting into halves and each making grimaces against the other and fighting mountain pass battles in the interior, while famine, flood and pestilence run riot in the land. The country has entered into the War and the entry was made an excuse to plunge the country into civil commotion, first by the attempt to restore the monarchy and then by restoring the republic with the militarists entrenched in arbitrary power. The government of China today is nothing but an oligarchy very much like the military clique in Berlin or Potsdam and until it is dissolved or driven out and exterminated there will be no peace in this fair land just as there is none in Europe. The problem of China is the same as that of the West: Militarism versus Democracy. Both sides or regions of the world problem must be met and faced and fought out and one faction must win. I am hopeful that the cause of democracy will prevail in the West, so that the moral victory and the moral forces that that victory will release and strengthen will help defeat the forces of evil in this land.

"Some of our best public men have been prescribed by the militarists by the methods of Czarism, Sultanism and Manchuism and Kaiserism. All these isms are blood brothers in spite of racial and climatic differences. The worst is the revived Manchuism in China, for in its path is nothing but destruction with no redeeming feature; it is degrading to China and morally bankrupt and is but hastening the country to absolute ruin. I can liken the system and condition of this country to nothing in history. It is even worse than the gradual decay, the vices, the utter rottenness of Rome in its lowest depths of degradation. Such is China in politics and in big business and in society, both of which latter are sucked dry and demoralized by the relentless vampires masquerading under the cloak of officialdom. The country will need your prayers and American assistance if it is going to survive."

G. F. S. Committees Meet

The standing committees of the Girls' Friendly Society, together with the special war service committee and the extension committee, will meet at the Church Missions House, New York, January 16 and 17, to gather up the work of the Winter, and plan for its furtherance.

DYING SOLDIER'S VISION OF FOREIGN MISSIONS

Would Gladly Give His Life for That Cause

(The following is taken from a letter to Mr. Robert Holmes, author of "My Police Court Friends", printed originally in the "Canadian Churchman".—The Editors.)

"Lying here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting," writes a gallant soldier of Kitchener's Army a month before he died. "I have been thinking.

"You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at mission hospitals in Amritsar, Jaffa and Uganda when I was sick.

"I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular, too. Even as I traveled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

THE CALL TO ARMS

"When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

"Reading at random for want of something better to do one night, I was struck by the words of John 17:3: 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent'. I could not forget those words.

"As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—we have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

"It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few vagrant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of kings. That will never be my part. I do not complain. I am not worthy the high honor involved. But perhaps I might have been, had somebody taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

"I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ in the forefront as the battle-cry of the Christian Church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night."

ECONOMIC ARGUMENTS AGAINST LIQUOR TRAFFIC

Advertising Copy Being Prepared by Federal Council

NEW YORK CITY.—Over one hundred arguments in the form of separate pieces of advertising copy against the saloon and the liquor business are being prepared by Charles Stelzle for the Strengthen America Campaign. This material may be had without expense by interested individuals or by local committees who will see to it that they are inserted in their local newspapers.

The basis of this material was obtained through a world-wide study of the economic aspects of the liquor problem covering a period of two years, and has stood the test of many open forum discussions.

These advertisements, gotten out by the Federal Council of the Churches of Christ in America, may be secured by writing to the Strengthen America Campaign, 105 East Twenty-second Street, New York.

Prisoners Aid in the Capital

WASHINGTON, D. C.—At a recent meeting of the Prisoners' Aid Association Mrs. Myles Standish told of her very personal work in the prisons of New York City. It has been very successful and distinctly spiritual.

In Washington, the Prisoners' Aid work, which is done under the direction of Mrs. David Ransom Covell, has covered the physical as well as the spiritual. During the past year over 800 men and women have been aided in some way. Superintendent Zinkham of the Washington jails and Chief Probation Officer Heany were present and told of the hard and efficient services that the Prisoners' Aid have rendered in Washington.

Consecration Date Set

ST. LOUIS, MISSOURI.—The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. William Proctor Remington, suffragan bishop-elect of South Dakota, as follows:

Consecrators: The Presiding Bishop, the Bishop of Minnesota, the Bishop of North Dakota.

Preacher: The Bishop of Wyoming.

Presenters: The Bishop of Rhode Island, the Bishop of South Dakota.

Attending Presbyters: The Rev. James E. Freeman, D.D., the Rev. Edward M. Crop.

Master of Ceremonies: The Rev. Frederick D. Tyner.

Time: Thursday, January 10, 1918.

Place: St. Paul's church, Minneapolis, Minnesota.

G. F. S. FESTIVAL WEEK CELEBRATED IN JANUARY

Special Program Reflecting War Service Activities Prepared

During the third week in January the various branches of the G. F. S. are planning to hold their Festival Week. The chief feature is a special program consisting of songs and recitations woven together into a little pageant of G. F. S. work. The program for 1918 is very patriotic and reflects the good war service work the society is doing. In the course of her annual letter to the members of the G. F. S. which is read during Festival Week as part of the program, Miss Frances W. Sibley, the national president, says:

"When the War broke out I had the privilege of writing to the head of the Red Cross Society offering the services of 50,000 women and girls in sixty-four dioceses, who were so thoroughly organized that every one could be speedily and easily reached. I was indeed proud to do so. Many and valuable have been the services rendered by you to our country in the gift of ambulances, making of surgical dressings, preparing yourselves for nursing and other service, securing Red Cross memberships, subscribing for Liberty Bonds, promoting patriotic leagues, etc., as well as I hope by the constant use of our war prayer, and I am sure that when our War Emergency Committee comes to gather up all the reports, they will form a total of which we shall not be ashamed.

MISSIONARY GIFTS

"To the cause of missions you contributed last year $14,247.31, and I beg you not to let this year's gifts show any decrease,—remembering that this is our chance to play a part in making the Kingdoms of this world become the Kingdom of our God. To read that our total gifts last year to objects outside the society amounted to $52,-307.17, makes us realize our resources, our possibilities and our responsibilities."

Parish House Dedicated

BRIDGEPORT, CONNECTICUT.—Bishop Brewster recently dedicated the new parish house of St. John's, Bridgeport. Between 700 and 800 people were present. After the dedication luncheon was served, where speeches were made commending the splendid step forward which the parish house indicated in the life of the parish.

ORDINATIONS

On St. Thomas' Day in St. Paul's church, Springfield, Illinois, Bishop Sherwood ordained to the priesthood the Rev. Messrs. Henry Herbert Firth and Egbert Adolphus Craig (colored). The candidates were presented by Archdeacon Edward Haughton, rector of the parish. The sermon was preached by Archdeacon John C. White; the Litany was said by the Rev. W. F. Dawson of St. Peter's, Chesterfield. These presbyters and the Rev. Arthur Wilson of St. Barnabas', Havana, united with the Bishop in the laying on of hands. The Rev. Mr. Firth will continue his work as rector of St. Paul's, Carlinville, and Mr. Craig will continue to be priest-in-charge of St. Luke's, Springfield.

For Country

"You have done your bit; you must now do your utmost!"

THE STUDENT FRIENDSHIP War Fund is already oversubscribed. From the first the campaign efforts have been for a gift, not a collection. By the first of December the entire country was practically covered. About fifty outstanding colored institutions reached by this time had done better than any other group in the prompt way in which they handled the campaign and in the way in which they have been remitting their pledges.

The average gift per student is far above any giving that the student movement has ever known.

THOUGH THEY ARE far from the din of warfare and its consequent hardships and dangers, Japanese women are alive to their responsibility in the great war. The Yokohama Y. W. C. A. started out on its second year with a meeting called to discuss the part that Yokohama women could take in the work which women the round world over have to do. As a result ten or a dozen Japanese women undertook the entire care of some French orphans and a gift of warm coats and money was sent to Russian babies.

GRACE CHURCH, Grand Rapids, the Rev. G. P. T. Sargent, rector, now has seventy-three men on her roll of honor. As the entire roll of the church membership amounts to 1,000 communicants, the members of Grace church feel that they are doing their bit when it comes to sending out men to fight for her country. The parish is not a rich one, but the women of Grace church contributed over one thousand dollars toward the recent appeal for money to carry on the women's war work of the Y. M. C. A. Between three and four hundred was also given to the cause of the Armenians, who are suffering so greatly at the hands of the Turks and Germans. Fifty dollars of this was a free-will offering from the church school. About $800 was raised by the members of the church to buy the Winter's coal supply, and besides these various contributions other appeals—such as the Y. M. C. A., etc., have been met. The last record of the Red Cross Auxiliary in Grace church shows a total of 16,380 articles made, which shows that the women are showing enthusiasm in this much needed form of patriotic endeavor.

At the time of the midnight service the church was well filled on Christmas Eve and almost every soldier and sailor who was able to be back for Christmas was in his place of worship. Many of the boys will not be back again before they leave for France and the front.

ACCORDING TO THE incomplete records available through the mailing list of *The Spirit of Missions*, at least 217 of our clergy have entered the Federal service as chaplains, Y. M. C. A. workers, members of hospital and ambulance corps, and as students of officers' training camps. In the last three weeks thirty-one changes have come in from clergy who have temporarily left their posts to enter the Federal service in some capacity.

SEVERAL GRADUATES OF St. Augustine's School, Raleigh, North Carolina, who received commissions in the United States Army at the close of the recent Training Camp for colored officers, at Fort Des Moines, Iowa, have visited the school and addressed the students.

AN INTERESTING CEREMONY took place on the Third Sunday in Advent at La Jolla, California, when two flags were presented, one to the parish church of St. James-by-the Sea, and the other to St. Mary's Chapel of the Bishop's School for Girls.

The rector of the church, the Rev. William Bedford-Jones, who is also chaplain of the school, blessed the flags at the morning and evening services respectively, and placed them in the proper position at the epistle side of the choir.

The flags are of silk, surmounted by the conventional Army eagle, ornamented with gold cord and tassels. They are three feet by five. The church flag was given by several members of the congregation, and the school flag by the Class of 1917.

FIVE OF THE six Churchmen who have enlisted from Trinity church, Shelburne, Vermont, have received the rank of commissioned officers. The names of these men are as follows: Major W. Hayes Mitchell, Captain J. Watson Webb, Sergeant-Major Vanderbilt Webb, Ensign W. Seward Webb, Second Lieutenant Allen B. MacMurphy.

AN INCIDENT, WHICH one of our chaplains stationed with an English base hospital relates, gives some idea of one aspect of his work. It was after "one of the most terrible engagements of the war", and the hospital was so overcrowded that cots were set up in the chapel. In the course of the night the chaplain wrote thirty letters dictated by dying men, their last word to mother, wife, sister, fiancee. There was no place for the chaplain to sit while he wrote the letters; instead he bent over the cot, very low, for the voice of the wounded Tommy was often faint.

ON CHRISTMAS DAY in St. Luke's parish, Haverstraw, New York, the acting rector blessed and used a ciborium of silver, the gift of the Girls' Friendly Society. A chalice veil and burse, presented by the members of the Altar Society, were also blessed and used.

ABOUT 83,000 NEGROES are now in the National Army, with many Hampton and Tuskegee men among the commissioned officers. The full quota will be more than 1,000,000 of Negro troops.

ON THE THIRD Sunday in Advent the Rev. Henry Davies, rector of Christ church, Easton, dedicated a service flag with thirty-four stars. The flag is hung over the entrance to the church and compares favorably with other service flags in the town in the number of stars. Recently Dr. Davies visited the camps where his boys were in training.

ST. PAUL'S CHURCH, Centreville, the Rev. J. Dirickson Cummins, rector, will dedicate a service flag with nineteen stars at a special service to be held soon. The parish has remembered the boys at this season with "Boxes from Home".

Personals

A FAREWELL service for several members of our mission staff in China was held in the chapel of the Church Missions House on the Feast of the Holy Innocents. These missionaries who are about to return to their stations are: Hankow, the Rev. and Mrs. Walworth Tying, Mr. and Mrs. Everard P. Miller; Shanghai, Miss Annie Brown, Miss Mary A. Bremer.

BISHOP BURLESON expects to spend January and February in the East in the interest of his work.

MISS LOUISE FREELAND, formerly branch secretary of the Girls' Friendly Society, St. George's, New York, has been made president of the diocesan branch in Arizona.

BISHOP LLOYD'S first letters have been received at the Church Missions House. He writes cheerily. "Cold but no discomfort, rough but no sickness", is his description of the voyage to England. On December 22 he sailed from England for Liberia.

THE REV. KARL G. HEYNE has assumed his duties as curate to the Rev. E. S. Pearce, rector of Zion church, Rome, New York.

THE REV. HUNTER DAVIDSON of Bristol, Virginia, has accepted a call to the rectorship of Christ church, Stevensville, Maryland, and began his duties January 1.

THE REV. CHARLES DAVID FAIRMAN has accepted the rectorship of St. Mary's church, Northfield, Vermont. He comes from the diocese of Wisconsin.

Clergyman Laborer in Copper Plant

One of our missionaries in Utah has been working for three weeks as a laborer in one of the large copper plants to get to know the men and their point of view—and incidentally to earn three dollars a day for Armenian and Syrian relief. He says: "It has been a wonderful experience and one a missionary should go through at an industrial centre before trying to preach to the men".

Nurses for Chinese Hospitals

Writing from China, one of our missionaries has this to say: "It is not so hard to get hold of Chinese girls who want to be nurses. The difficulty is to get American women who are willing to come out to China to train them. One of our St. Luke's nurses has to leave on account of her health; others will soon have to go home on a much-needed furlough. And we must have new ones to take their places. Who will come out to help us?"

$3,000 in Christmas Offering

The Christmas offering amounted to more than $3,000 at the Episcopal Church of the Beloved Disciple, Eighty-ninth Street, near Madison Avenue, of which the Rev. Dr. Henry M. Barbour is rector.

New Year's Eve at the Cathedral

A watch night service was held at the Cathedral of St. John the Divine, beginning at a quarter to eleven o'clock, on New Year's Eve, with an organ recital by Dr. Miles Farrow. There were hymns, prayers and an address by the Very Rev. Howard Chandler Robbins.

Our Weekly News Letters

WASHINGTON

A Notable Service—The clergy and people of the Church in Washington had the privilege of participating in a notable and moving service on the afternoon of the Fourth Sunday in Advent. By appointment of the Bishop of Washington a special service of thanksgiving for the deliverance of Jerusalem was held in the Bethlehem chapel of the cathedral, and was attended by the British Ambassador, his staff, including several officers in uniform, and his family, by representatives of the French and other embassies and legations of the Allies, by men prominent in our own Government and in the city, as well as by a great company of Church people. Jerusalem was the central thought of the entire service.

In the great procession, led by the cathedral cross, and punctuated by the U. S. flag and the cathedral banner, the choir sang Hymn 493, "O 'twas a joyful sound to hear," to Horatio Parker's tune, *Mount Sion*. The processional was Jerusalem the golden, and before the sermon the choir and congregation with tremendous effect sang "O God our help in Ages past", and "O mother dear, Jerusalem" was very moving as a benediction hymn. The Psalms were 122 and 48, the Lessons, Jeremiah 33, 1 to 17 (the restoration of Jerusalem) and Revelation 21 (the new Jerusalem). The following special thanksgiving, set forth by the Bishop for the occasion, was offered by him before the benediction:

"O Lord God of Israel, Father of our Lord Jesus Christ, who in the olden time didst cast out thine enemies, and didst bring thy chosen people again into the land of their fathers; We bless and magnify thy glorious Name that thou hast given unto us in our time to recover Jerusalem, to fulfil the patient prayers of the saints, and to crown the faithful labors of thy servants, the soldiers of the Cross. Blessed be thou, O Lord, because thou hast vouchsafed unto us again to possess the places made holy by the ancient prophets, priests and kings, thy stewards and messengers, and by the birth, the earthly labors, and the death of thine Incarnate Son, our Saviour and Lord. Blessed be thou likewise, O Lord, because that thou hast permitted men of our race to restore Jerusalem to Christendom, and to place the Cross triumphant on Mount Sion. Reward them, O Lord, for their faith and courage; give them victory over every foe; and bless them with the fulness of thy peace and of thy joy. And, O Lord God of hosts, look down in mercy, we beseech thee, upon our brethren, the children of Abraham, Isaac, and Jacob, and so fetch them home to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord. Remember us all in mercy, O Father, and grant that we may forsake our sins, and own and serve and worship thee so perfectly, that we may lead all the nations to seek only thy kingdom, thy power, and thy glory. All these things we ask for the love of thy Son, our Saviour Jesus Christ. *Amen.*"

The Bishop was assisted in the service by the Dean, Canon Talbot, Canon DeVries, and the Rev. W. C. Hicks, and about thirty of the diocesan clergy participated in their vestments.

The sermon, by Professor Rollins of the Virginia Seminary, was one of rare power, strong both in its assertions and reserves, and dealt with the place of Jerusalem in the life of humanity. The preacher showed that the holy city had never been great, as great capitals go, in a military or political way, but as the City of God had taken the foremost place in the spiritual development of man from the time of David. Sketching its history rapidly and stressing the major crises in its history, paying a noble tribute to Great Britain, General Allenby and his soldiers, not forgetting the gallantry of France in this War when mentioning her large part in the Crusade, nor yet overlooking a scathing condemnation of the unspeakable Turk and the still more unspeakable Prussians, Professor Rollins passed on to some fine passages on the new Jerusalem, the ideal State, and the reign of God on earth, which it is the Christian's prayer this War will usher in. Thus both the service and the sermon led the worshipers from the earthly Jerusalem to the heavenly, and the climax was reached in the anthem, "Behold the days come", by H. H. Woodward.

The congregation was plainly deeply touched by emotion again and again, and great was the joy that in our day we have been permitted to witness the fulfilment of the patient prayers of the Saints, the faithful labors of the Crusaders, and release the holy city from the oppressions of long centuries.

W. L. DeVries.

BALTIMORE

Canon McComb Wins Prize—It has just been announced that the prize offered by the University of St. Andrew, Scotland, for the best essay on Prayer has been awarded to the Rev. Dr. Samuel McComb, canon of the Cathedral of Baltimore. The prize, amounting to one hundred pounds, was offered by the university under a trust established for the purpose last year and was thrown open to the whole world. Some seventeen hundred essays were sent in from many nations in all sections of the globe and in many languages. Canon McComb is peculiarly well qualified to write such an essay, as he has been one of the most earnest advocates of the value of prayer and one of the best exponents of its power. As one of the originators of the Emmanuel Movement in Boston, he has for many years been engaged in bringing religious faith and prayer to the help of medical science and skill in the treatment of special forms of disease and has accomplished many remarkable cures. He has written a very helpful book upon prayer and has just concluded a series of special sermons at the Cathedral in Baltimore upon "Prayer and the Great War". He is building up in Baltimore a clinical work of the same sort as has been done at Emmanuel church, Boston.

Christmas in Baltimore—Christmas Day was inclement, with both rain and snow, but the attendance in the various churches was quite up to the usual level. The absence of many men in the service of their country was compensated for by the presence of numerous soldiers in uniforms from the neighboring training camps. At St. Michael and All Angels' there was a most beautiful Christmas Eve service of mediaeval carols. The church was lighted by candles and the choir carried candles in procession. The effect was decidedly devotional and impressive. Midnight eucharists were celebrated at St. David's, St. Mary's and other churches. Some very generous offerings were made. There was a chastened seriousness suited to these trying times.

Willys Rede.

CHICAGO

Bishop Anderson at Orchestra Hall—Bishop Anderson was the speaker at the Christmas service of the Sunday Evening Club at Orchestra Hall on December 23. His subject was "The Victory of a Clear Conscience—A Christmas Message". In speaking of Chicago's needs the Bishop said: "Chicago needs, first of all, our love. Chicago needs our loyalty. Chicago needs to be humanized. Chicago needs to be idealized. That is, that you and I shall always fix our gaze on what it is capable of becoming, and not merely on what it is. Chicago may never abolish poverty and vice and sexuality, but this one thing we can do—we can contribute our share toward such a healthy public conscience and such benevolent legislation as will always tend to encourage virtue and to discourage vice. Chicago needs to be spiritualized. It needs that its reservoirs of undeveloped capacity shall be utilized for the public good, and that men of large temporal affairs shall also become so skilful in spiritual concerns that gathering this great city into their bosoms with all its potentialities and possibilities for good shall dedicate it to the service of humanity and God."

Christmas Graduation at Moody Institute—The Christmas Graduation exercises of the Moody Bible Institute were held at Moody church. Diplomas were awarded to forty-five men and women who had completed the two years' course of study. The Rev. Ladd Thomas, D.D., pastor of the Austin Methodist Episcopal church, was the Commencement speaker. His subject was "The Call of the Hour". "One word characterizes the need that is felt in all departments of life today, and that word is 'Efficiency'. The course at the institution must not be regarded as sufficient. Day by day the graduates must scale farther heights in the realm of knowledge. In the realm of religion they must become acquainted with the great economic problems of the hour and thus be enabled to help by counsel and sympathetic interest."

Suburban Parish Reports Progress—A year ago the Church of the Atonement, through its rector, the Rev. Frederic S. Fleming, S.T.B., and its vestry, determined to offer its privileges to all persons of Edgewater who should wish to avail themselves of such privileges. The first step was the abolition of the "Pew renting system", the church being placed on a free and open basis. At the same time the

budget was increased largely so that the parish might be provided with such equipment as is essential to progressive work in a rapidly growing city community. The rector reports that the result of the year's work under the new system has more than justified the effort. The services are so largely attended as to cause the parish officials seriously to consider enlargement of the parish church, and the church school has become one of the largest in the diocese. The Rev. Kenneth O. Crosby, S.T.B., has become associate priest, and Deaconess Anne Waite Lovell has recently taken up her work in the parish.

The Advent Ordirations—On the Last Sunday in Advent, December 23, at St. Peter's church, Chicago, Bishop Anderson advanced to the priesthood the Rev. Messrs. Garth E. W. Sibbald, William A. Simms, Reese F. Thornton and the Rev. Malcolm J. Van Zandt. Mr. Sibbald has been appointed priest-in-charge of Trinity church, Belvidere; Mr. Simms as priest-in-charge of St. Paul's church, La Salle, and Mr. Thornton as assistant on the Cathedral and City Mission staff; while Mr. Van Zandt has accepted an election as curate at St. Peter's church, Chicago.

Memorial to Veteran Priest—There has been erected in St. Paul's church, Kankakee, a beautiful bronze memorial tablet with the inscription:

"In Memoriam, Duane Seneca Phillips, Priest and Doctor. Born September 18, 1834. Died May 23, 1917. Rector of this Parish 1867-1903. Rector Emeritus, 1903-1917."

In italics under the above inscription are the words from the tomb of Sir Christopher Wren, architect of St. Paul's Cathedral, London, *"Si monumentum requiris, circumspice"*.

The tablet was presented by the parishioners and old friends of the late Dean Phillips, and was placed just above his stall in the sanctuary. The present rector of St. Paul's church, the Rev. Richard Rowley, officiated at the service of dedication.

Personal Mention—The Rev. Edward Sidney White, S.T.B., who has had charge for some years of St. Lawrence's church, Libertyville, as lay reader, deacon and priest, has accepted an appointment as priest-in-charge of the Church of the Holy Apostles, Chicago, the newest mission in the diocese.

The Rev. Charles E. Taylor, formerly rector of St. Michael and All Angels' church, Berwyn, has become associate at St. James' church, Brooklyn, and been transferred to the Diocese of Lond Island.

ALBERT EDWARD SELCER.

CENTRAL NEW YORK

Archdeacon Appointed—The Rev. A. R. B. Hegeman, D.D., who has been rector of Trinity church, Binghamton, for the past fourteen years, having had a very successful rectorship, has resigned that position to accept his appointment by the Bishop to become Archdeacon of the Diocese. The vestry of Trinity church did everything in their power to induce their rector to stay with them, but he felt it to be his duty to take up the new work.

Before coming to Binghamton Dr. Hegeman had been rector of parishes in Philadelphia and in Albany, New York. While rector of Trinity church he was instrumental in removing a debt of $18,000 on the parish. Under his leadership a new parish house was built at an expense of $16,000 and a residence adjoining the church was secured for a rectory. The new archdeacon will bring great enthusiasm to his new work. For the past few months Dr. Hegeman has been working in Camp Wadsworth, Spartanburg, South Carolina.

Gifts From Indians—Recently at the Church of the Good Shepherd on the Indian Reservation near Syracuse a beautiful set of altar linens was received and blessed at a celebration of the Holy Communion by the priest in charge, the Rev. Henry Gibbs. All the needlework was done by the members of the class of Indian women on the reservation. The set was the gift of the president and the assistant treasurer of the Sybil Carter Indian Lace Association.

Gifts for Syracuse Parish—On Christmas Day Trinity church, Syracuse, formally became the recipient of several valuable gifts. Among them and the most important liturgically is a handsome stone altar and reredos with marble platform supporting the same and steps leading thereto. All of these are the gifts of Miss Mary Kelly and her sister, Mrs. Charles H. Miller, and they are given in memory of their brother, William Edward Kelly. The altar and reredos are built of caen stone and were designed by Brazer and Robb, architects, of New York, who also designed the church. The windows above the altar, which are to be furnished by the Gorham Company immediately, are the gift of Mr. Charles H. Miller. The subjects of these windows are the three principal events in our Lord's life.

The donors of these gifts have been faithful and devoted members of Trinity church for many years.

WALTER E. JONES.

NEW YORK

Paddock Lectures—The Paddock Lecturer at the General Theological Seminary this year will be one of the faculty, the Rev. Loring Woart Batten, Ph.D. The subject is "Good and Evil, A Study in Biblical Theology". The lectures will be at Evensong in the Chapel of the Good Shepherd in January as follows: 1. Monday, January 7, "The Source of Good and Evil"; 2. Wednesday, January 9, "The Governing Principle"; 3. Friday, January 11, "The Pragmatic Test"; 4. Monday, January 14, "A Rift Between Pain and Sin"; 5. Wednesday, January 16, "A Tendency Towards Dualism"; 6. Friday, January 18, "Deferred Rewards and Punishments".

War Relief at Grace Church—The first parish organization for war relief began its work last Easter Monday immediately after the declaration of war. The first work was for the Navy. Two thousand eight hundred and twenty-eight garments have been forwarded to the sailors. Two hundred and forty-five knitters are now at work making helmets, mufflers, sweaters and socks. Many of the parishioners come regularly to Grace House to make surgical dressings. This work goes on every Tuesday, Wednesday, Thursday and Friday. It is all directly or indirectly under the Red Cross.

Choirs at Children's Fete—A carnival for the children of soldiers and sailors now in the service of the country was held at Christmas time in the Grand Central Palace. Three thousand eight hundred little ones came the first day, thrilled over the Santa Claus that met them at the door, rode in the Ferris-wheel and merry-go-round, danced around the Christmas tree, and watched with wondering eyes the distribution of presents until the blissful moment arrived when a bag filled with presents (the very things for which they had asked when they wrote to Santa Claus, care of the Grand Central Palace), as well as nuts and apples and pop-corn balls and some other things, was handed to each patient mite. One of the features of the fete was the singing of Christmas carols by the choirs of the New York churches. Trinity choir under the leadership of Dr. Victor Baier sang on the opening day, and on each succeeding day other choristers volunteered their services.

New Year's Services—The closing of the old year and the opening of the new have always associated with them an unusual interest in the Church of the Holy Communion. Perhaps the earliest service in commemoration of the departed held in this city, outside the Roman Catholic Communion, was instituted by Dr. Muhlenberg, in 1847. On the last day of the year, at 8 p. m., the congregation took part in a deeply impressive service at which were read the names of all those called home in the twelvemonth past.

Then at 11.30 p. m. followed the Watch Service, ending just at midnight. With the beginning of the New Year the whole congregation received the Holy Communion.

A dozen or more years have proved the essential value of the unusual service which was held on New Year's morning at 11 o'clock. It is a celebration of the Holy Communion, with a specially adapted collect, epistle and gospel. The music is just as jubilant and uplifting as it is Christmas and Easter; and the sermon is specially prepared for the day. Every year this service attracts a steadily increasing number drawn from far and wide. There are some—relatively they are the minority—who begin the year in revelry. There are thousands who would begin it in the heavenly Father's house. Conscious of their dependence on Him, they would submit themselves to His direction, consecrate themselves to His service, and meet and commune with their Elder Brother at His Holy Table, asking for His constant companionship all along the road. The day must come when every God's house will see and recognize this impressive yearning and this divine aspiration.

Watch Night services were held in many of the city churches, among others at St. George's, Trinity, the Chapel of Intercession, Ascension, and the Cathedral.

Cathedral Anniversary—It was at one time the intention of the Bishop of New York and of the Trustees of the Cathedral to make St. John's Day, 1917, the twenty-fifth anniversary of the laying of the cathedral cornerstone, the occasion of a grand rally of the Church people of the diocese, and to attempt at that time to raise enough money to finish the building of the nave. It seemed, however, in this

war year far better to wait until after peace has been declared before furthering the building of the cathedral. The usual St. John's Day festal services were held in the cathedral, and the members of the Woman's Auxiliary to the Cathedral League had their annual meeting at Synod House immediately afterwards. Both the Bishop and the Dean made addresses which were received with enthusiasm by the women who filled the hall. In the afternoon the Trustees of the cathedral met. Mr. Robert G. Hone, president of the Cathedral League since its inception and grandson of the Mayor of New York, who was present at the meeting with Bishop Horatio Potter when the building of the cathedral was first decided upon, has been elected secretary of the Board of Trustees to succeed Mr. George MacCullough Miller. Mr. Miller was the last member of the original Board. His death, which occurred in November, is a great loss to the whole diocese.

The work under the present contract on the foundations for the cathedral nave will soon be completed. It is planned then to surround the nave with a wall eight feet high and to cover the present work with a waterproof covering. The entrance to the cathedral will then be from Amsterdam Avenue by a broad footpath leading through the nave-to-be.

St. George's War Relief—The St. George's Club War Relief Committee publishes a monthly magazine called *The Servitor* in order to keep the boys at home and the boys in France and in camp in touch with each other. Christmas kits were sent to fifty members in the service, after the committee, by communicating with the parents of the boys, had found out what each fellow needed. A tobacco fund has also been organized. News is given in regard to the men on the roll of honor which is printed each month and includes the addresses of all the men on it.

MARGARETTA MILLER.

MISSOURI

Patriotic Giving—It is wonderful how the money keeps coming in for all sorts of patriotic and benevolent purposes. The Rev. John Howard Lever, in charge of the Church's work in the city institutions of St. Louis, sent out an appeal shortly before Christmas for enough funds to give Christmas cheer to 5,000 men and women and children, the sick and the forgotten and the prisoners. He gave 6,200 oranges and 6,200 apples; 3,500 Christmas pins; 700 cigars; an entertainment for the workhouse; movies for the industrial school; toys to the little children in the city hospital. A splendid quartet was engaged to go out again this year to sing Christmas carols in all the institutions early in the morning of Christmas Day. All this cost about $500 and the money has been generously and gladly given. Mr. Lever sent word that this year he would give no candy; not because it costs too much, but because Mr. Hoover has told us that the United States candy bill would pay the sugar bill of England or France.

Church News Treasurer Resigns—The diocese regrets that Mr. A. J. Barrett has found it necessary to resign as treasurer of *The Church News*. Mr. Barrett has been most efficient in this office for many years. He is now removing to New York. *The Church News* is now in its forty-eighth volume. We think that it has been published without break for a longer number of years than any other diocesan paper in the Church.

New Epiphany Chapel—The Church in the diocese has just made a splendid addition to its efficiency by opening the new Epiphany Chapel in St. Louis. The building was dedicated by Bishop Coadjutor Johnson, Sunday evening, December 23. Addresses were made by the Bishop Coadjutor, by the Rev. Dr. Z. B. Phillips, rector of St. Peter's, and by the Rev. W. L. Essex, the vicar of Epiphany. The building is of brick and is architecturally most attractive. The chapel proper has seating capacity for 300 persons. There are rooms for all sorts of purposes connected with the work of a vigorous spiritual power house in the midst of a thickly populated district, where rare opportunities are afforded for pouring in wine and oil and where there are also a splendid corps of men and women waiting to be brought into the Church's life and given work to do for God and humanity. The cost of the building is $25,000. Generous members of St. Peter's have done much to make the completion possible. And the congregation of Epiphany has given liberally according to its means.

Campaign by Dr. Patton—The Church in St. Louis counts herself fortunate in that she has secured the services of the Rev. Dr. R. W. Patton to carry on a missionary campaign, February 24 to March 3, 1918. Committees on organizing for the campaign are vigorously at work and a great spiritual blessing is sure to result. In every place to which Dr. Patton has been the Lord has surely seemed to work with him, confirming the Word by signs following, both in the work of the parishes and in the lives of the Church folk.

Work in University Town—Seldom does it happen that a minister of the Church is permitted in one year to make such an impression on a community as that which has been made upon the university town of Columbia by the Rev. James Hardin George. His last service with the congregation of Calvary church was on Christmas Day in the morning. That night he left for New York to get his boat for France, where he is appointed to war work in connection with the Young Men's Christian Association. The vestry of Calvary regretfully accepted Mr. George's resignation as rector, and with real sorrow not unmixed with pride the community bade him good-bye. Columbia is the seat of the Missouri State University. Mingling freely in its life and in the life of the city, upon the foundation of Jesus Christ, Mr. George built gold, silver, costly stones. Mr. George was formerly instructor in St. John's College, Shanghai. Before coming to Columbia he was rector for six years of St. Alban's, Danielson, Connecticut.

Clergyman Appointed—The Bishop Coadjutor has announced the appointment of the Rev. Douglas H. Atwill to be minister of St. Augustine's, St. Louis. Mr. Atwill is the son of the late Bishop of West Missouri, a graduate of Yale in the class '03 and of the Episcopal Theological Scho in the class of '07. He was seven yea rector of the important parish of Calvar Sedalia, Diocese of West Missouri, and at present rector of St. Paul's, Santa Pau Diocese of Los Angeles. Mr. Atwill assume charge of St. Augustine's on t first of February. This mission is in part of the city where unusual opportuniti for forward movements of the Church a just now presented.

HARRINGTON ROGERS.

TEXAS

Cornerstone Laid at Houston—In spi of the cold, drizzling rain and the gloo that overspread the city the ceremoni attending the cornerstone laying of the ne Trinity church were carried out fully ar a large crowd braved the elements to wi ness the beautiful service. Bishop Ki solving officiated, assisted by the rector the church, the Rev. Clinton S. Quin. unique and interesting feature of the servi was the procession by the choir. The sin ers started in the old church buildi across the street, marched across the stre singing, and onto the platform built arou the cornerstone and upon which the cer mony was performed. The regular servi for this occasion was carried out, the Bisho leading the prayers and leading in the r sponsive readings, while the Scripture le son was read by the rector. The ceremor took place on the Third Sunday in Adven There was a brief address by the Bishop, i which he said that the laying of a corne stone of a church partook somewhat of th nature of a sacrament, and that it wa very different in spirit from the laying the cornerstone of a secular building. church, he declared, is an expression faith, indicating that men recognize tha they themselves are temples for the i dwelling of the Holy Spirit, and that the believe they are the immortal children an immortal Father.

The foundations of the new church hav been laid and the walls of the parish hous adjoining it are going up. When com pleted the church and parish house will o cupy a quarter of a block at the corn of Main Street and Holman Avenue an will be one of the most beautiful structure in the city. Its cost is estimated at abo $80,000, of which sum over $50,000 has bee secured in pledges and cash by the buildin committee, and it is the hope of the recto and committee to have the church out o debt by the time it is completed.

Daughters of the King Organize—Em manuel Chapter of the Daughters of th King was organized with an impressiv ceremony at Christ church, Eagle Lake (th Rev. A. J. Gayner Banks, rector), on th Third Sunday in Advent. After the investi ture the rector addressed the nine charte members in the chancel and pointed ou the happy coincidence that the ceremon was taking place on Red Cross Sunda and that the silver crosses they wore an the red cross of the humanitarian Re Cross movement were synonymous in thei meaning. Both indicated the carrying o the Christ spirit into a waiting world, bot involved sacrifice and service and bot earned a wonderful reward in this worl and the next.

A. J. GAYNOR BANKS.

EASTON

A Remarkable Record—The annual report for St. Paul's church, Centreville, the Rev. J. Dirickson Cummins, rector, which the rector is compiling, shows a remarkable growth and development along all lines. St. Paul's parish is one of the oldest in the diocese and the original records which are still intact date back to 1692 containing the "Oath of Abjuration" and "The Test" signed by each vestryman. The chalice and patent presented to the parish by Colonel John Hawkins in 1716 are still in use.

The report as compiled relates the experience of the every member canvass made in January, when the offerings were increased more than 100 per cent. and the missionary apportionment was quadrupled. The Church property, consisting of the church, parish house and rectory, has been greatly improved at much expense. The Woman's Auxiliary has given more than $500 during the year.

The parish house is used as a community centre and the headquarters of all the war organizations of the community, six in all, in addition to the regular parish organizations.

During the year a large number of memorials have been placed, including a silver bread box, silk bourse and veil, a large stained glass window, a very handsome marble reredos, including four beautiful statues of the Evangelists, in memory of the Rev. James A. Mitchell, rector of the parish for thirty-seven years; a mosaic inlaid wainscoting for the sanctuary in memory of General and Mrs. William McKenney, who has for nearly half a century senior warden of the parish; a large clergy desk and stall and a silk flag given by the families of the volunteers from the parish. A pipe organ costing over $3,000 will be installed by Epiphany. The communicant list has increased nearly 50 per cent. and the Sunday school has an exceptionally large enrolment.

WILLIAM F. BAYLE.

HARRISBURG

Anniversary Celebration—The tenth anniversary of the rectorship of the Rev. F. G. Hoyt as rector of St. Paul's church, Columbia, was celebrated on Wednesday evening, December 19. About three hundred parishioners and friends of the parish gathered to do honor to the occasion. The Bishop was present and made an address of congratulation. He was followed by a Russian artist, Dimitri Romanoffsky, who spoke on conditions in Russia. Congratulatory addresses were also made by neighboring clergy and various ministers of the town. Mr. H. M. North, a vestryman, introduced Mrs. Harsh, who presented Mrs. Hoyt a gold pin set with jewels on behalf of the women of the parish. Mr. North presented Mr. Hoyt with a purse well filled with gold on behalf of the members of the congregation. The Bishop in his address read a letter from the Board of Missions of the diocese which referred to the spirit shown by this congregation toward its work. The Sunday school here has held the banner, which the Board awards annually to the school that contributes most per capita to Diocesan missions, for three years in succession.

LEROY F. BAKER.

English Church News

Mr. Temple's Impatience—The Rev. W. Temple and his friends of the "Life and Liberty" movement exhibit a natural impatience with the result of the recent meeting of the Representative Council. Mr. Temple has sent a letter to the press, which the Church papers have printed in full, but which has apparently been severely truncated in the *Times*. He consoles himself by claiming that the fact that a "Grand Committee" was decided on is at least a defeat for the reactionaries. But the Life and Liberty Council were hoping for a straight vote on the broad issue, and an advance made in the light of it. The "Grand Committee" is indeed empowered, if it thinks fit, to draft a scheme, but this means delay, and the reformers are in a hurry to get something done. So Mr. Temple puts it right up to the leaders of the Church to express themselves, and give a lead. He stigmatizes the conception of our leaders that their function is primarily to "keep us all together" as disastrous. The bishops are believed to be in advance of the general body of the Church: "why then do not they test their power to rally Churchmen to the support of their forward policy?" We seem, he adds, to be involved in a vicious circle. The leaders wait till the Church as a whole desires to follow: but the Church as a whole gives little heed to the matter because no call to advance has been given. As to the objection that no forward movement should be made during the war, he replies that no other section of society is acting on this principle. The Labor party, National Education, and many other movements are in process of reconstruction, notwithstanding the absence of the men in the trenches: is the Church to be the only body which is to wait for peace before setting its house in order?

The C. M. S. Will Not Split—It is good news to hear that the memorialists who are pressing for a widening of doctrinal standards for the agents of the Church Missionary Society have no ultimatum in their possession. Two at least have declared that if their overture is rejected they will go on supporting the Society as before. One of them writes to the *Guardian*, explaining that he thinks the present attitude of the Society exceedingly costly in possible candidates, so he has joined in the protest, but has "faith enough in the future to leave it there". He is not going to turn over to any other society, or to leave the C. M. S. This is satisfactory, but if the committee is well-advised it will not trade on the idea that "nothing will happen if we say No". A great missionary society cannot afford to risk the charge of obscurantism.

The Divorce Agitation—*The Guardian* has an effective analysis of the causes for the new agitation for easy divorce. The national unsettlement has produced an abnormal number of cases of bigamy among people in the lower walks of life, and of immorality among the rich. Marriage ties have snapped sometimes in the most unexpected instances. Some deadly virus must be at work, which the writer finds in the overstrain with work or anxiety, or both. Most of the relations of life, social, industrial, and economic, are in a state of flux: nerves are highly strung: the conditions of the time are intensely febrile. Responsibility, duty and prudence seem to be in the process of uprooting. And the war-work of the women does not make for the strengthening of home-life. The "reformers" do not see the end of the road on which they are moving—social and moral chaos. Marriage no doubt creates many hard cases, but the world long ago realized that it is impossible to legislate especially for hard cases. It is an example of the unreadiness of a certain type of mind to learn from experience, that it should be proposing to establish the evil from which "the United States, as we recently showed, is trying to rid itself".

I need not add to the *Guardian's* views by quoting the utterances of the bishops, most of whom have spoken quite plainly on the point in their Advent messages. But there is one suggestion of a useful kind, made in the pages of the *Church Times* by a writer who signs himself "A Country Parson", which, he says, would be worth more than any number of resolutions at meetings. It is that the clergy should pledge themselves not to perform any marriages under the proposed Act, nor to permit other clergy to officiate for that purpose in their churches. He feels sure that the ministers of every other Christian body would join in the same pledge. He calls on the Marriage Defense Committee to issue some such declaration for signature.

Those "Joy Bells"—The bishops and others who were carried away by the British victory near Cambrai, and ordered the church bells to be rung as a celebration of it, are a little inclined to regret the hastiness of their act. But this is not because the British have since had to yield some of the ground gained by the "tanks", but rather because the rejoicing itself was premature. The Bishop of Chelmsford (Dr. Watts Ditchfield) who had advised the ringing of bells in his diocese, has confessed that his impulse, though natural, was unkind and unmerciful, as the bells were ringing at the same time that telegrams were arriving announcing the loss of dear ones. It seems unsympathetic, he adds, to set the bells ringing at such a moment.

More "Second Thoughts"—Another instance of "thinking it over" is recorded in a very different connection. Dr. Davey Briggs, vicar of St. Philip and St. James, Oxford, who had of his own motion altered the Canon in the Communion Office so as to bring the Prayer of Oblation into the position which it occupies in the American Rite, was ordered by his bishop (Dr. Gore) to adhere to the present arrangement in the English Church. Dr. Gore himself is strongly in favor of the change, but it cannot be made until properly authorized. At first, Dr. Davey Briggs intended to refuse the Bishop's ruling, but on later reflection he has, says the Bishop, "informed me that he has complied with the order which I felt reluctantly bound to give".

JAMES CAIRNS.

OUR WEEKLY NEWS LETTERS

(*Continued from page 27*)

BOSTON

War and Missions Finance—The Laymen's Committee on General Missions has sent out its annual letter to the parishes and clergy showing the apportionment of each parish and mission for the next fourteen months' period. For nine consecutive years the diocese has overpaid its apportionment, and the committee is urging that the decade be completed in the same effective fashion. Bishop Lawrence adds a personal word to the same effect, saying that the War has shown us the possibilities of real giving for any worth-while cause ably administered in a way we had never learned before—although he might have added, had not modesty forbidden, *except for the Pension Fund campaign, immediately preceding our entrance into the War.*

Almost at the same time, the War Commission is getting into action for the raising of its half-million, and the work of local organization for securing this diocese's share has been put—like the Missions campaign—into the hands of the laymen; in this case the "Episcopalian Club" is to organize and accomplish the really great task of raising before January 28 some $45,000 for the Church's war work. Bishop Lawrence himself has already gotten an equal amount in hand or promised for the work, which will include the great undertaking, just commenced, of refitting and operating the old City Club building as a Service Club for enlisted men.

It was not long ago that two such campaigns as this within the diocese, simultaneously starting, would have been deemed too much for the sensibilities of lay pocketbooks. Care should be used, we have been told, not to seek too many gifts from well-meaning men, already hedged about with multifarious appeals for money. I have known fearful embargoes placed upon appeals for special or emergency funds for local missionary work, lest the regular donations to missionary running expenses be diverted. But those were the days when only a few realized the perpetually true maxim that opportunities to give to new objects of genuine worth, well administered, simply kept in smoother running order the fine spiritual machinery of personal self-giving expressed in money. As Bishop Lawrence says: "the War has at last taught all of us that elementary lesson. In spite of—or rather, because of—Red Cross, Y. M. C. A., Armenian, 'French Wounded', Halifax and a multitude of other appeals, we shall proceed promptly to oversubscribe our share of the War Commission's fund and for the tenth consecutive year more than meet our missionary apportionment. And if the sad deficit of the General Board of Missions stares at us to disprove such a rule of giving, I will risk a prophecy that at the end of this year a fully met budget there also will make us able to say that it was the exception that proves the rule. England, with all the tremendous pressure of three years of war, has not curtailed her forward work for the Kingdom of God, and the American Church will not lag behind her.

Emmanuel's New Organ—Emmanuel church, Boston, is rejoicing in a magnificent new organ, long needed to give expression to the high quality of musical work which she has always maintained. The new organ is of Canadian manufacture and is probably the finest instrument at present in the city of Boston.

A Priest Enlists—The Rev. John C. Poland, Jr., curate of the Church of the Ascension, Fall River, is the first of the clergy of the diocese to enlist in the Army or Navy, otherwise than as a chaplain. Mr. Poland has entered the Radio Service of the United States Naval Reserve. He will report to the Charlestown Navy Yard and then, probably, take up work in the great Radio School at Cambridge. He feels that he is in no sense turning his back upon his priesthood, but rather is following the heroic example of the many French priests long since found in the battle-line of France and, at a longer distance, following in the footsteps of our own Bishop Polk, who laid down the bishop's staff to take up the sword. In his farewell sermon in the Church of the Ascension, Mr. Poland quoted Bishop Lawrence as saying: "From one point of view I am gratified that clergy desire to serve the country; it is a token of their spirit. It is to some degree a source of weakness and limitation that the clergy are exempted. On the other hand, if they show the right spirit, the exemption will not affect public sentiment. And a certain number of men in the ranks will do much to offset that."

Mr. Poland's rector, the Rev. Charles E. Jackson, says: "For my own part, I shall deeply miss Mr. Poland. He has grown to be one in whose friendship I rejoice. We have shared our mutual confidences, occupied ourselves with common tasks, and interpreted each others' ideals." Mr. Poland recently declined a call to be assistant at St. Stephen's church, Providence.

KENNETH RIPLEY FORBES.

EVERY member of THE CHURCHMAN staff and everyone in the business department, including the office boy, is on the 1918 Christmas Honor Roll of the American Red Cross. In the office is a card bearing the inscription "We are 100% members of the Red Cross".

ORDINATION

On St. Stephen's Day, December 26, at 11 o'clock in St. Paul's cathedral, Detroit, the bishop of the diocese ordained to the diaconate Mr. Henry Midworth and Mr. Edgar L. Tiffany. Mr. Midworth has long been a lay reader in the diocese and for several years lay missionary in charge of St. John's mission, Plymouth. Mr. Tiffany has for some time been connected with St. Paul's church, Flint.

COMMUNITY AND NATIONAL LIFE LESSONS IN SCHOOL

Federal Government Lessons Reaching Millions of Boys and Girls

WASHINGTON, D. C.—"Machine industry and community life" is the special theme for December in the series of lessons on the War, issued by the United States Bureau of Education, Department of the Interior, and now being studied by a million or more school boys and girls of all grades throughout the Nation.

The Bureau's series of lessons on "Community and National Life", as they were termed by President Wilson in his original announcement to the schools, have now reached their third issue. October and November issues dealt with the organization of modern industrial life as compared with pioneer days, the effect of war on commerce in nitrate, the war and aeroplane production and wise consumption and similar topics. The idea of teaching the principles of conservation underlying successful prosecution of the War originated with the Food Administration, but the plan has now been taken over by the Bureau of Education.

Parents as well as pupils will be interested in the December lessons. The older high school students will learn of the rise of the machine industry, from the day of the hand loom and the "spinning jenny" through the changes wrought by the industrial revolution, to the large-scale production, world markets, and social problems of modern industry. The various elements of cost in factory operating, education as encouraged by industry, the contribution of the press, are also treated in this lesson for older pupils.

In the section intended for the first class of the high school and the upper grades of the elementary school the subject is "how men made heat to work". The lesson reviews the use of animals, wind and water as sources of power.

For pupils in the intermediate grades of the elementary schools "inventions" is the subject taken up. The roll of invention is called from the simple traps and weapons of primitive men to the printing and telegraphy of today. Iron and steel are treated historically, and the modern processes are described whereby smelting is made easier and cheaper than ever before. Other lessons in this section have to do with the "effect of machinery on rural life" and "patents and inventions". Special attention is given to the farm tractor, which, besides its use in increasing production, makes possible the movement of heavy trench guns and furnished the principle from which have been developed the famous "tanks" used by the British Army in France.

Two Deaconesses Set Apart

CHICAGO, ILLINOIS.—On St. Thomas' Day in the Chapel of the Epiphany, Bishop Anderson set apart as deaconesses Miss Grace Wilson and Miss Dorothy Weaver, both graduates of the Philadelphia Deaconess School. The Bishop, at the beginning of a very impressive address on the deaconess life, spoke of the fact that it was the first time that a service of setting apart of deaconesses had been held in the Diocese of Chicago.

AUXILIARY PILGRIMAGE TEACHES WOMEN TO PRAY

Miss Emery Describes the Aftermath of the Pilgrimage

By Julia C. Emery

This war had not been long upon its dreadful way before it roused a feeling among English Christians which impelled them to call for a Nation-wide Mission of Repentance and Hope.

Stirred by that call and led by Mrs. Montgomery, secretary of the Women's Central Committee in England, there was formed the Society of the Pilgrimage of Prayer. Their plan is described as follows: "For one fortnight the pilgrims leave their homes and their home duties and make their pilgrimage on foot from village to village, wherever the parish priest has invited them, staying with the villagers themselves and bearing witness to the power and love of God. They call the people to come and pray together for pardon, for peace, for God's blessing on our land, our King, on our soldiers and sailors and on our homes and loved ones. They try to come very near to our Lord in prayer and to bring His presence with them into the homes they visit."

American Pilgrimage

This Pilgrimage was taking place in the Summer before our Woman's Auxiliary to the Board of Missions was to hold its triennial meeting, in October, 1916. Our Nation had not then entered into the War, but doubtless the war cloud hanging over Europe made more real to the hearts of some the cruel horror and yet the limitless possibilities that lie in the age long warfare between holiness and sin. So it was resolved in the triennial gatherings of the Auxiliary that American Churchwomen also should enter upon a Pilgrimage of Prayer.

Its method has been described and its progress related in the pages of our Church papers. Both methods and progress differed widely from those pursued in England. With us, the Church Year from Advent, 1916, to Advent, 1917, made up the cycle of our pilgrimage, and the prayers arose week by week from diocese after diocese until the round of the American Church and its missions had been made. The subjects of our prayers were chosen while we were still a neutral people, but in their petition for unity, peace and the coming of the Kingdom among men, every purpose of every righteous prayer we pray today is found.

As far back as last May a committee of preparation was formed for the district of Hankow, and its week in the following October was kept with daily Communions in some churches and less frequent Communions in others and with prayer meetings, planned by native and foreign clergy and led by Bible women, members of the Woman's Auxiliary and Juniors and the girls of St. Hilda's School. The Rev. S. C. Hwang preached on Christian Unity to Chinese women, and the Rev. A. M. Sherman conducted a quiet hour for the foreign women of the Wuchang compound. In Ichang a little company of five—one an Englishwoman and one a Churchwoman from Virginia—joined in English intercessions. In Changsha the arrival of thousands of soldiers from Szēchuan combined with rain in torrents failed to keep a company of twenty sincere and earnest souls from the two celebrations of the Holy Communion and two afternoon meetings that had been planned. In one period set apart for continuous intercession, men and women of Ichang both took their share. China's week most happily included the Feast of All Saints, which to our Christians is as a second Easter.

From Japan, Deaconess Knapp writes that in Tokyo there was a daily Communion in the cathedral, at 6:45, with special prayers at Evensong, and Mrs. Wallace adds: "The prayers and litany for missions, so helpful at this time, will not cease to be of use in future years."

In Kyoto district the priests in charge at mission stations were asked to celebrate the Holy Communion on the Sunday and to speak at one of the services, upon prayer. Father Powell of St. John the Evangelist's, Boston, visiting in Kyoto at the time, conducted two quiet days, one for the workers in that city and its neighborhood and one for those on the west coast. Kyoto's week immediately preceded that of their special anniversary evangelistic meetings, and this gave the Christians a special object for prayer.

In Cuba thirty-eight Havana women gathered for a special service with their bishop; the priest of the colored mission at Limonar sent out a Pilgrimage leaflet to the Spanish-speaking people; the Juniors at Guantanamo had a corporate Communion when about fifty communicants assembled, and there, and in the Hooker School in Mexico, the pupils received daily instruction in the subjects of the petitions of the Pilgrimage.

At the end of the year those who had been praying in their separate places in their appointed weeks were asked to join in the closing week of prayer, and we can well believe that thousands of hearts re-echoed the thought expressed by a worker in the Virginia mountains, who wrote: "It seems as though every year ought to be a Pilgrimage Year."

To those of us who have been on pilgrimage, not one week only, or two, but through every week of this year, there has ceased to be the thought of stopping; the necessity is on us more than ever, for *keeping on.* Are not too many in our Church and Nation still too like what a correspondent in a small country place in England says of her neighbors: "This is practically a very godless little backwater, and though there is scarcely a house where there has not been a great loss, and for all there is the terrible anxiety, yet prayer seems to be the last thing wished for. It was very awful to me, when after two years I came home from France where every day the services in the little Roman Catholic church were attended by every one and on Fridays there were special services and prayers.

"I do think if our *great desires* can be prayers, they *are made.* For we work, we all have incessant work, and the greatest anxieties, for over three years. It seems as though one could never be away from the awful grandeur of this sacrifice. And the splendid friendship between the two great English-speaking peoples, both living, working and dying for the same mighty cause, is the greatest help—the spiritual bond most of all.

"It seems very beautiful and fitting, the beautiful unity of souls this Pilgrimage plan makes."

So, if the Pilgrimage Year has taught its followers anything, it must have taught us this—the absolute necessity for prayer. The Blessed Lord, who is our Great Example, had a work to do to which He gave incessant toil, but a part of that labor of His most laborious earthly life was performed in the silence of the night and in the loneliness of the garden where He wrestled in prayer with God. It will be happy for us not to wait till loss and suffering and sorrow intensified drive us, like our friends in France, to our churches and to our knees.

CHRISTMAS ADOPTION IS GREAT SUCCESS IN AUBURN

Children and Families Adopted by Auburn Citizens

Auburn, New York.—The Christmas adoption plan has proved a success, a far greater success even than had been anticipated. Under the generalship of Miss Pauline Titus, Smith and Pearson's store, several men from the City Hall, the Woman's Bible Class of St. Peter's, the children of the city's Sunday schools, and the public in general have combined their forces and collected toys for 125 children, besides a great many Christmas dinners. The dinner baskets all contained meat, sugar, potatoes, vegetables, coffee and tea, bread and other necessities for a real Christmas dinner. No discrimination has been shown in the distribution of names, and wherever a worthy poor family was reported the Charities Department has seen that this name was given to some organization which would see to it that that particular family was well taken care of on Christmas.

The plan of adoption as worked out by Miss Titus in Auburn this year is a new plan which is being watched with interest by charity and social workers in other cities. Possibly the people who have been interested in some poor family this Christmas will keep up the interest during the year.

Donations for the work have been much larger this year than was expected. The War seems to have loosened rather than tightened the purse strings of the public.

How One Parish Saves Coal

Lawrenceburg, Indiana.—Due to the shortage of coal the week-day celebrations of the Holy Communion of Trinity church here will be held at the home of the vicar, the Rev. H. M. Kellam. It is suggested that this is one way to assist in carrying on the war.

The members and adherents of Trinity church are rejoicing over the fact that an every-member canvass has just been completed with remarkable results. The number of pledges for local church expenses was increased by 66⅔ per cent. and the amount pledged by 70.9 per cent. The number of persons making pledges for missions was increased by 128 per cent. and the amount pledged for missions increased 360 per cent.

The vicar has organized a troop of boy scouts, which is increasing in membership and effectiveness.

Letters to the Editor

NOTICE

Owing to the limitations of space, writers of letters to the Editor are urged to keep such letters as short as possible. Ordinarily communications which conform to this request will be given preference.

Bishop Jones and the Special Commission

To the Editor of The Churchman:

The report of the Commission appointed by the House of Bishops to hear testimony in the case of Bishop Paul Jones of Utah having been made public becomes a matter of public concern, and, as affecting the interests of the Church, calls for discussion. I am utterly opposed to the views that seem to be held by Bishop Jones in regard to the prosecution of the War. I, therefore, write not because of any sympathy with his opinions, but in the interest of that justice and fair play which are vital to the well-being of the Church. I call attention to the following points in connection with the report:

1. The Commission refuses to say that Bishop Jones has been connected with "seditious" organizations, "but does say questionable organizations in respect of loyalty to the Government". It is not stated what these organizations are, nor in what their "questionable" character consists.

2. The Commission declares that Bishop Jones has promulgated "unpatriotic doctrines", but does not make public what those doctrines are, nor does it state in what their unpatriotic character consists.

3. The Commission holds that "in our free country" Bishop Jones is not to be "officially restrained" in the maintenance of opinions which he holds as an individual, "but it also thinks that weighty responsibility attaches to pronouncements by a bishop, and that thoughtfulness and reticence on his part are exceedingly desirable". Surely "weighty responsibility" attaches to a pronouncement by any conscientious Christian, and "thoughtfulness" is always desirable. But it is difficult to see why "reticence" is a virtue, and, if it is such, in what direction it should be exercised. Certainly plain speaking by bishops, as well as by other men, of that which they believe to be the truth is quite as "desirable" as is "reticence".

4. The Commission holds that if a bishop comes to the conscientious conviction that war is unchristian, he should, before making "an Episcopal proclamation" to that effect, withdraw "from his position of Episcopal leadership". And it apparently bases this opinion on the fact that "this Church in the United States is practically a unit in holding that it [war] is not an unchristian thing". This pronouncement of the Commission raises very important issues. Has this Church a right to forbid the teaching of any views that contradict such a "practical" unanimity, even though those views are not forbidden by the standards of this Church? Do those standards and the sworn vows of a bishop to abide by them give no protection against the opinion of a majority, provided only that majority is great enough? Is there not here an opening for a monstrous tyranny? If Bishop Jones has offended against the law of the land, he may be convicted of and punished for that offense. But until he is so convicted he has a right to hold and teach views that are not inconsistent with the doctrines of this Church.

5. The Commission concludes its report with the following statement:

"The Commission has not been unmindful of the risk of establishing a dangerous precedent in yielding to requests which desire the removal of a bishop from his diocese or district where canonical charges are not involved.

"It, therefore, desires to place on record that the advising of this action should not be interpreted as a precedent, but that it seems necessary at this time of an excited condition of public opinion."

Has then this Commission yielded up law and justice in deference to "an excited condition of public opinion"? On account of such "an excited condition" is a bishop to be called on to resign his office, even if he has not offended against the law of this Church?

It is to be hoped that the whole matter will receive careful consideration, and that this report will not lightly be regarded as expressing the mind of the Church.

Edward S. Drown.

Episcopal Theological School,
Cambridge, Massachusetts.

Status of Our Seminaries

To the Editor of The Churchman:

After reading with interest the article of my friend, Dr. Palmer, on the status of our seminaries, I am moved to ask a little space in your columns for a diagnosis of the "Matter with the people", who are making demands on the seminaries.

Each age has its fads. Forty years ago you were asked to buy soap from Jones, and were promised a chromo: in other words, we had achieved a state of chromo-civilization, and had our Rogers' groups in conspicuous places. Today the latter are accumulating dust in attics and we are in the throes of green trading stamps and the kindergarten: for it is insufficient to tempt the adult to unnecessary buying, we must tempt the infant mind to work and play. This latter, in turn, is getting in its harvest in our congregations, as it is more than a generation since we took an outdoor form of education and forced it into confined and airless conditions, with the usual result of moldiness on the initiative faculties.

Just as the kindergarten began its deadly work there arose a craze for vocational education. The child was to be taught in so gentle and virtuous a manner that the mind would never be agitated. This being established, education departed from our schools, and in its place came the teacher chock-full of ideas on the psychology of the infant mind. The subsequent course of drums and trumpets graduated a child with a demand for amusement rather than knowledge, and profoundly loaded with a smattering of everything under the sun except reading, writing, spelling and the ability to add.

These grown-up children are now in the churches demanding amusement from the pulpit rather than a direction of initiative. They no longer sing,

"Must I be carried to the skies
On flowery beds of ease,"

they feel sure of such a carriage, and demand unlimited movies during the process.

To the good people who ask why *we* should be drawn into a war, when we have had no opium wars, no Congo atrocities, no long string of Siberian exiles on our consciences, it can be answered that we have abandoned the thrift of our Puritan forefathers, the contentment in the state of life to which God has called us and, in their stead, demand as essentials, a list of utter luxuries.

After this war has taken its toll of our best we shall, thank God, change our standpoint. We shall no longer ask, "Who is going to amuse me at church today?" Our cry will be, "Lord, what wilt thou have ME to do?" and the seminaries must have their graduates ready with the reply.

Edward H. Williams, Jr.

Physicians and Prohibition

To the Editor of The Churchman:

In the letter of Mr. Empringham I beg leave to make a slight verbal correction. Harvey discovered the circulation of the blood, not "Hervey".*

I beg also to state that in a town of Northern New York where I pass my Summers prohibition has been carried to the extent of not allowing a physician's prescription to be filled by the druggist unless the law be broken and the druggist be liable to a severe penalty. I regret, of course, that in the judgment of Mr. James Empringham the wisdom and conservatism of age does not seem to impress him favorably.

Beverley Robinson, M.D.

New York.

(*We regret this proofreader's error.—The Editors.)

Miss Scudder's Message

To the Editor of The Churchman:

I have read with interest Miss Scudder's article, "A Christmas Message". With great respect for her sincerity let me challenge what she says about Russia, and about New York. "Word reached Russia," she says, "that American Democracy was a sham."

This very evening I read in *The Living Age* (of December 15) the report that did reach Russia. "A friend went to see some brigand anarchists who had returned from America and installed themselves in a fine (stolen) mansion in the capital. He asked them with unsuspected irony why they did not put their principles into practice in the great Republic. 'Ach! you're right, but that beastly police of theirs.'"

The word that did reach Russia was that America was a country where the rights of personal freedom and honest industry were protected from violence and covetousness; where the great truth was recognized that men are created with different gifts and capacities, and that the true welfare of society can be obtained only by each acting well his part. That is what St. Paul teaches us in the first epistle to the Corinthians. But that is not what the Russian socialists taught. The idea of reciprocal duties never was in their hearts or books. And so, when the discipline of autocracy was gone, there was no discipline of virtue. Peasants plundered the manor houses, soldiers refused obedience to their

officers, workmen refused to work. The social fabric disintegrated. Let us in America beware of these socialist doctrines, which are as hostile to the teaching of the Apostle as they are to the ideals of American Democracy.

For we do "give that last man his chance". We have cleaned up the New York slums. The percentage of our "working population" that is on "the starvation line" is small and decreasing. There is sickness, but the death rate has been cut in two within thirty years. There is inefficiency and sin, which always bring suffering. But faithfully and earnestly New York Christians are striving to remedy both. I know New York well. I know the plain people well, and love them. And I can assure Miss Scudder that she is mistaken in her judgment of them. We are not perfect, but American Democracy is no sham.

I need not, however, rely on my own observation. Let every reader of THE CHURCHMAN read Mary Antin's *Promised Land,* or the Rev. Mr. Rihbany's autobiography, and they will see the real message that the honest, hardworking Poles and Armenians sent to Russia; that America is a land of true freedom, of real Democracy, where the Ten Commandments are respected and we still teach our children—Thou shalt not steal; thou shalt not bear false witness; thou shalt not covet.

EVERETT P. WHEELER.

New York, December 22, 1917.

Give Clergy Secular Training

To the Editor of THE CHURCHMAN:

Regarding the cleavage between clergy and laity, both sides have something to say that is worth while. Few, however, enjoy the experience which has been mine. For twenty years, covering an experience as both clergyman and layman, seeing both sides to the extent of my ability to discern, my observation leads me to the conclusion that clergymen, like blacksmiths, sailors, school teachers and policemen, are not so much the product of the system of education and training through which they have passed as of the environment that has accompanied that training, and of the opportunities found for practical experience in their profession while in training for the ministry. The apprentice system produces the best workmen in any field. The idea of a longer and more useful diaconate appeals to me strongly. The contempt which the B. D. feels for that irksome year of his diaconate we all know. A young graduate told me a few years since that he intended to travel during the year as he could not do anything in the Church until "priested".

If the age for the priesthood were set at thirty, and the deacon spent the preceding years, say five, supporting himself in a secular vocation and giving his Sundays and spare time to mission work, he would be far better equipped for his priesthood; and perhaps (if he had it in him) his contract with the secular world might contribute something to his environment as well as draw something out of it.

Some data might be obtainable from the records of men who have devoted a few years to secular pursuits before entering the ministry. I have known several, and they have stood up well in the ministry.

Yonkers, New York. R. H. WEVILL.

Tennessee Savagery

To the Editor of THE CHURCHMAN:

I believe I am one of those annoying persons who frequently comment on editorial opinion, to whom a paragraph in THE CHURCHMAN of December 23 refers; but I should like very much to thank you for the notice in that same CHURCHMAN of the burning alive of a colored man accused of rape in Tennessee. Its sincere indignation comforted a heart which race contempt and hatred often make sore as I observe them rife in my country today. Your notice of this frightful savagery was the only one I have seen in any paper: but perhaps that is due to my careless reading.

SARAH N. CLEGHORN.

317 Vineville Avenue, Macon, Georgia.

Wine for Holy Communion

To the Editor of THE CHURCHMAN:

Here is another suggestion for the administration of the wine in Holy Communion as being less cumbersome than individual cups, and less awkward and objectionable than dipping the bread in the wine. Provide a number of small spoons about the size of coffee spoons, one for each communicant. Have them placed on a tray at some convenient place or passed by an assistant. Let each communicant take a spoon, dip it in the cup when passed, then replace the spoon upon a tray.

When there are a large number of communicants the spoons could be cleansed by an assistant and used again.

W. P. BRUSH.

Jersey City, New Jersey.

An Appeal

To the Editor of THE CHURCHMAN:

One of the problems facing the Church Mission of Help is how to give the young girls under its care the opportunity to better themselves economically. Many of these girls are wholly dependent on their own earnings for support; others, living at home, help the family income.

To take them out of their present occupation, in the interest of increasing their earning capacity, would be to deprive them wholly or in part of their means of livelihood; but more than one of these girls have the intelligence and ability to forge ahead if opportunity were given them. Youth chafes at monotony and the work they are now doing holds nothing out to ambition. We appeal to you at this Christmas season to come to our aid in opening out a future of hopefulness to these girls, who only need the chance to complete the education or training hitherto denied them in order to maintain themselves in decent independence.

Five dollars a week for six months would free one for the clerical training she is fitted for and another for the completion of the high school course required for a nurse's training; $60 are needed to maintain still another girl at a course in filing.

Are there any readers of THE CHURCHMAN who, mindful of their own young ambitions, will furnish this money to offer these young girls wider opportunities?

Cheques should be made payable to the Church Mission of Help and sent to 2 East Twenty-fourth Street, Room 152.

LAURETTE EUSTIS PEASE,
Church Mission of Help. *Secretary.*

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In the morning serve like other cereals, or mix with any fruit. At other times float in bowls of milk.

Salt or butter, like peanuts or popcorn, for children after school. Use like nut-meats in candy making — as wafers in your soups.

For these delightful dainties are the best foods one can eat. They are whole grains, with whole-grain nutrition. Every food cell is exploded, so that every atom feeds.

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During its existence the company has insured property to the value of $29,903,820,962.00. Received premiums thereon to the extent of $301,565,931.44. Paid losses during that period $149,414,735.48. Issued certificates of profits to dealers $94,086,050.00. Of which there have been redeemed $86,410,870.00. Leaving outstanding at present time $7,675,180.00. Interest paid on certificates amounts to $23,871,310.65. On December 31, 1916, the assets of the company amounted to $17,458,990.74.

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The Churchman

If you have an investment offering, bonds, automobiles, pianos, books, a school to fill, let us figure with you.

Some Recent Books

The Jesus of History. By T. R. Glover. Foreword by the Archbishop of Canterbury. New York: Association Press. $1.00.

The Christ We Forget—A Life of Our Lord for Men of Today. By P. Whitwell Wilson. New York: Fleming, Revell Co. $1.50.

Two books that make real the Jesus of history in His relationship to the men of today, one by a Cambridge fellow and lecturer, and the other by an English journalist and brilliant parliamentarian. Both authors are young men. Both books are fresh and felicitous. Neither is fantastic. Each with unusual artistry relimns an old picture, but each does it in his own way. Mr. Glover bases his book on his many lectures before Y. M. C. A. audiences in Great Britain and India.

Mr. Wilson bases his book on his private studies of the New Testament. His experience on the London *Daily News* and in Parliament was the urge that caused him to relate the Jesus of history to the men of today. *The Jesus of History* presents such subjects as "The Man and His Mind", "The Teacher and the Disciples", "The Teaching of Jesus Upon God—and Upon Sin", "Jesus and Man", "The Choice of the Cross and Jesus in Christian Thought", and offers not a final presentation of the historical Jesus but suggests a study that will deepen our interest in Him and love for Him. The leaders of the Y. M. C. A. in America have already hailed this book as the most important one issued in a decade by the Association Press, on the personality of Jesus.

The chapters are grape vines heavily laden and the author is an expert gardener. His method is illuminating and the results stimulating and the whole effect of the book is a remarkable impression of the real Jesus and His contact with life in His relation to men.

The Christ We Forget pictures with surprising freedom, born of the journalistic sense, forty-two incidents in the life of Jesus Christ. But this brilliant picturesque presentation is not an unlicensed photo; on the contrary it is orthodox enough and all done in a spirit of reverent feeling that with a deep tenderness appreciates the beautiful story of the most beautiful character of the ages.

The book is perhaps more literary than Mr. Glover's and offers less instruction, but the flights of imagination are higher and the appeal of the book is compelling. Both of these books will reach with a captivating charm a large class of people that would not so readily read the ordinary discussions of the personality and place of Jesus Christ.

These two books are alike in theme and purpose but naturally exclusive as to style and method. They are both just the presentations of the Jesus of history that we men of today need. Both impress the reality of Jesus to the men of today who are essentially the same as the men of yesterday, just as also the Jesus of history is the Christ of today.

A. L. MURRAY.

Arthur Stanton. A Memoir. By the Rt. Hon. George W. E. Russell. New York: Longmans, Green & Company. $3.50 net.

There are a few biographies that one lays aside after reading with the thought, "It is good for us to have been here. It is good for a while to have seen life through this man's eyes, to have thought his thoughts and companied with him".

We say this as we finish Liddon's *Life of Pusey* and Allen's *Life of Phillips Brooks* and we say this as we lay aside reluctantly this memoir of Arthur Stanton.

It is written in a very happy style; it is interspersed with letters in which the subject of the biography tells his own story of his thought and experience. A very vivid and pervading personality is made very real to the reader.

There were few outward changes in Stanton's life; all his ministerial life was spent as a curate in St. Alban's, Holborn. At the very beginning Bishop Tait of London had said to him, "If you go to Mackonochie or St. Alban's you must never expect any Church preferment". In spite of this he went to St. Alban's and there he remained. Once he thought of taking work at St. Saviour's, Leeds, and there is an interesting correspondence with Dr. Pusey on that subject, but there was a misunderstanding and it came to nothing. Once he was offered work in the United States, but this he declined, and at the last he was offered a Prebendal Stall in St. Paul's Cathedral in recognition of the fifty years of service he had rendered the Diocese of London, and this honor he also declined.

But while remaining at one post, and that a subordinate one, his life was full of color and incident, he was a storm centre about which beat the waves of theological controversy, he came to be perhaps the most influential figure in Church life in London, he exercised great influence over the lives of men and women, he aroused tremendous enthusiasms, and he played as great a part as any man in awakening the Church of England to a new spirit of devotion and self-sacrificing service.

The War and the Bagdad Railway. By Morris Jastrow, Jr. J. B. Lippincott Company. $1.50.

This story of Asia Minor and its relation to the present conflict by the professor of Semitic languages in the University of Pennsylvania and author of a noted work, *The Civilization of Babylonia and Assyria,* is a war book of first importance.

The Bagdad railway is a determining factor in the East; for its control Persians, Romans, Greeks, Arabs, and Turks have fought in times past as Europe is fighting for it today. Its history is a strange and wonderful romance that is of serious interest to all earnest students of the present war.

Dr. Jastrow summarizes the war in the East, the story of Asia Minor and the history of the Bagdad railway, and offers an interpretation of the issue and the outlook.

A. L. M.

Democracy and the War

(*Continued from page* 13)

xperience in the Western world. His first irprise was the absence of police inquiry pon his arrival at the Port of New York. o questions were asked about his friends, here he would lodge before starting for ie West, or what his antecedents had been. e was free to go where he chose. He took train for Chicago Westward bound and xpected on arrival in that city to be sub- ct to police inquiry there. Again he ound himself as free as any man who alked the streets. But the experience he as then enjoying evidently puzzled him iore than anything else that he had en- ountered in the new country. Was this ian who had invited him to ride in his iotor a chauffeur or did he actually own ie car? Could it be that in America there as really no class distinction and that men ere men whether they dressed in broad- cloth or in fustian? He was getting a new idea of American civilization.

The American defines democracy as that form of government which emancipates the individual in order that he may serve his brother and illustrates it in daily life.

I believe the time is near at hand when this characteristic will play a dramatic part upon the stage of history. When this awful struggle has ended, please God, in the triumph of democracy over autocracy, should not America become the protagonist in the establishment of a new civilization based upon forgiveness and mercy and not upon revenge and retaliation? The future is pregnant with another opportunity for an American embodiment of national altruism and if we would contribute to enable our country to seize it we must ourselves be altruists.

Central New York's Campaign for Missions

(*Continued from page* 12)

uccessful was the canvass. The Rome ampaign was the first of the three and vas in charge of the Rev. L. G. Wood. The preparation by the rector (the Rev. . S. Pearce) and his people was splendid nd the campaign surpassed the expecta- ions of the most optimistic. The gain of 73 per cent. for missions means an in- rease of pledges from $460 to $2,640. In ddition there was an increase of 33 per ent. in envelope pledges for parish support, nd this despite the fact that the parish had een well canvassed before, and the work lone so successfully that a generous in- rease had been made in the rector's salary. There were 400 at the men's dinner on Thursday night.

In Syracuse the Rev. Dr. Patton was the "missioner" and the services were held in St. Paul's church. At the simple "war sup- per" in the Y. M. C. A. gymnasium Thurs- day night 500 men were seated. The speak- ers were Bishop Fiske, Dr. W. C. Sturgis and the Rev. Dr. Patton. Apart from the financial success of the canvass lasting bene- fits are expected from the splendid co- operation of the parishes and the enlistment of leading laymen in the work. Already a committee of the clergy are planning a series of educational lectures on missions. Some of the results, financially, were as fol- lows:

St. Paul's.—A downtown church, with pew rents, had in addition to such rentals single-pocket envelopes under a budget sys- tem, with a fixed percentage of all contribu- tions for missions. The envelope pledges increased from $4,906.00 to $9,261.00, of which $2,132.00 is for missions. One hun- dred people, all present subscribers, are yet to be visited, not having been found in on the day of the canvass.

Trinity.—The rector was acting as Army chaplain at Spartanburg and the parish in charge of a *locum tenens,* the Rev. C. A. Roth. Missionary pledges increased from $450.00 to $1,800.00; pledges for parish sup- port (like St. Paul's, there are rented pews) from $4,878.00 to $6,721.00.

Other figures are equally remarkable, with special circumstances requiring explanation. St. Mark's had concluded in June a suc- cessful campaign to pay a $12,000 debt; yet the canvass gave a 33 per cent. increase for parish support and a 150 per cent. increase for missions, the latter figures jumping from $439.00 to $1,108.00. Grace church had just had a campaign to raise money for a parish house, opened only a month before; yet $1,060 additional was collected for the debt on the new building, pledges for missions increased 110 per cent. and for parish sup- port (again, pew rents additional) 35 per cent. Calvary had an increase of $1,440.00 (122 per cent.) for parish support and $643.00 (192 per cent.) for missions. All Saints', pledging $312.00 for missions, in- creased to nearly $1,000.00 (220 per cent.) and also increased 45 per cent. for parish support. From neighboring towns, Skane- ateles (already twice canvassed) showed an increase of $300.00 for missions, and other parishes reported equally encouraging figures.

The Utica week of education and enthu- siasm, under the leadership of the Rev. L. G. Wood, will also have lasting effects on the Church life of the city. Among the speak- ers at the preliminary services on November 18 was Mr. Geo. C. Thomas, a vestryman of my former Parish of St. Michael and All Angels', Baltimore, and chairman of the central committee which carried through

(*Continued on page* 35)

Our Tax Department

has available for distribution among investors the following tax literature:

1—Text of the law

2—Analysis of law

3—Analysis of law
(as applied to non-resident aliens)

4—Income Tax Chart

5—Pamphlet of examples showing application of law

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SUBSCRIPTIONS

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Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

OUR CONTRIBUTORS

John Jay Chapman is one of the best known of our modern American authors. His delightful essays, his "Memories and Milestones", "Deutschland über Alles", "Greek Genius and Other Essays", as well as his less recent volumes make it unnecessary to introduce him to our readers. American parents, whose sons are serving or about to serve in France, owe him an especial debt of gratitude for "Victor Chapman's Letters From France", a brief review of which appeared in our last issue.

Robert H. Gardiner, as secretary of the Commission on a World Conference on Faith and Order, contributes a timely article on the proposed week of prayer for Unity, January 18-25.

Frances Beers is a contributor from Brooklyn, New York.

The Rev. George Hodges, D.D., LL.D., D.C.L., dean of the Episcopal Theological School, Cambridge, Massachusetts, needs no introduction to Church people.

Amelia Josephine Burr has written much delightful verse. Our readers will recall her "Red Cross Work", which appeared in our issue of October 13 and has been much quoted by the press throughout the country.

Elizabeth Cranstoun is a New York contributor.

The Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, contributes an account of the successful "Patton Missionary Campaign" which will be of interest to those planning similar campaigns. It is especially timely inasmuch as the subject of these campaigns is to be discussed at the Synod of Province II, January 8-10.

R. Fulton Cutting is one of the leaders in social, civic and Church life in New York City. He has been prominent in the Council of Good Government Clubs, has served as chairman of the Citizens' Union, and for twenty years was the president of the Association for Improving the Condition of the Poor. He is senior warden of St. George's church. His paper on "The War and Democracy", which we publish this week, was read at the annual dinner of the Men's Club of the Church of the Redeemer, Pelham, New York, a club which takes in the most influential citizens of the Pelhams and of New Rochelle.

The Rt. Rev. William Alexander Guerry, D.D., Bishop of South Carolina, contributes the second one of his articles on "The Liberty of Prophesying" this week.

Arthur Wallace Peach is a regular contributor whose charming verse is always welcome in our columns.

Ada M. Skinner is a teacher in the Primary Department at St. Agatha's School, New York City, and a well-known writer for children. There is a New Year play of hers in the January St. Nicholas. "Little Folks' Christmas Stories and Plays", "The Tale of Tibby and Tabby", "The Emerald" and "The Topaz Story Book" are among her published books. Besides these there are several written in collaboration with her sister. We are glad to publish the following suggestions for those who wish to use the first of "Heart of the Jungle Tales" in the classroom.

Suggestions and Helps.—I. Everyday Life: Describe the mud home, inside and out; compare it with your own home, with the wigwam, the cave home, the tent home. What work is done by the little African girl? What work is done by the African boy? Tell about the preparation of the evening meal. II. Material: "Patterns for an African Village", J. G. Hutton; 15c. "African Painting Book", J. C. Pratt, 10c. "Picture Sheet of Africa" (especially prepared for notebook work, as an aid in story-telling). All these may be procured from the Missionary Education Movement, 156 Fifth Avenue, New York City. III. References: "Home Life in All Lands", Charles Norris; J. B. Lippincott & Co. "African Adventures" (Chapter I), Jean Mackenzie; Missionary Education Movement.

Betty T. White is a member of the staff of the American Committee on Armenian and Syrian Relief.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

Died

ARUNDEL.—On the morning of December 12, at her late residence in Derby, Connecticut, Helen Ruth, younger daughter of the Rev. Dr. Alfred W. Arundel and Mrs. Emma M. Arundel. Interment at Derby, where she had devoted friends.

"Darkness may endure for a night, but joy cometh in the morning."

BROWN—Died at the home of her sister, in Ithaca, New York, December 21, in her eighty-second year, Anna Coombs (Upjohn) Brown, widow of the Rt. Rev. J. H. Hobart Brown, first Bishop of the Diocese of Fond du Lac, Wisconsin. The burial services were held Monday, December 24, at St. Paul's cathedral, where forty-one years of loving service had been given. Sister Anna Hobart was the last member of the order of St. Monica. "Make her to be numbered with thy Saints in Glory Everlasting."

DAVIS.—Entered into rest on December 26, 1917, at 238 Prince George Street, Annapolis, Maryland, Fanny Sanger, beloved wife of General J. M. K. Davis. Interment at Arlington.

PORTER—Died in Columbia, South Carolina, October 13, 1917, in the sixty-third year of his age, the Rev. Theodore Atkinson Porter, of the Diocese of South Carolina.

SEXTON—At Atlantic City, New Jersey, December 20, 1917, Thomas B., of Sonora, Mexico, son of the late Bezaleel and Elizabeth Phelps Sexton, of Warehouse Point, Connecticut.

Grant to Thy servant, Lord, eternal rest, and may the light perpetual shine upon him.

THOMAS.—Entered into life eternal at the Episcopal School, Lynchburg, Virginia, November 21, 1917, Denziloe Alexander, student and counselor, only son of the Rev. William J. Denziloe and Ella Conant Thomas.

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Calendar for January

1. Circumcision.
6. The Epiphany.
13. The first Sunday after the Epiphany.
20. The second Sunday after the Epiphany.
25. The Conversion of St. Paul.
27. Septuagesima.

Preachers for Next Sunday

THE EPIPHANY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; afternoon (4), the R. R. E. Jones.

GRACE CHURCH—Morning (11), the Rector; evening (8), Bishop Courtney.

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(*Continued from page 33*)

a city-wide campaign in that place. A busy professional man, his willingness to travel 500 miles to speak for missions gave added importance to the campaign for the laymen of the city. The meetings of the week were held in the New Century Auditorium and there were 500 men at the Thursday night dinner in the gymnasium of the Y. W. C. A., when the speakers were Dr. J. W. Wood, the Rev. E. S. Pearce and the Rev. L. G. Wood. The parishes report the following gains:

	Increase for parish support	Increase for missions	Total
Grace church	$4,336.00	$2,297.00	$6,633.00
Calvary	2,964.00	1,099.00	4,063.00
St. Luke's	918.00	652.00	1,570.00
St. Andrew's	705.00	205.00	910.00
Holy Cross	778.00	142.00	920.00
St. George's	52.00	243.00	295.00
Trinity*	209.00	110.00	319.00

*Including All Saint's, Hartford, and Deerfield.

Trinity had completed a very efficient canvass only a few month's before, St. George's had recently had a canvass, and Holy Cross had just erected a new parish house, or the increases would have been larger. Whitesboro and other nearby places also sent excellent reports.

Both Bishop Olmsted and the Coadjutor gave their hearty support to the campaign and indeed were instrumental in urging the undertaking. The provincial secretary, the Rev. J. R. Harding, was active in the work of preparation in all three cities.

SECOND SYNOD PLANS INTERESTING SESSIONS

NEW YORK CITY.—Cathedral Close is making preparations to receive the members of the Synod of the Province of New York and New Jersey on the evening of January 8. The opening dinner at Synod House will draw the members of the Synod together and prepare for the more formal meetings to follow. The Corporate Communion will be celebrated at the Cathedral on the ninth. The social service session will be held on Wednesday morning, the missionary session on Wednesday afternoon, and the educational session on Thursday morning.

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I'd rather be
The little tree
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THE CHURCHMAN

New York - Saturday - January 12 - 1918

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NEXT WEEK

THE CHURCHMAN will issue a WAR AND THE CHURCH NUMBER. Thousands of our sons have offered their lives. Women throughout the Church are loyally doing whatsoever is asked of them. Through a score of agencies the Church is serving the government. The War Commission is asking $500,000 for the conduct of its work. On January 27 Church people throughout the country will contribute to this fund. The story of our war needs and work will be presented in our next number.

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A vivid journalistic account of the Great Upheaval and its immediate followings. Mr. Marcosson was among the first to reach Petrograd after the unparalleled happening of last March, finding, as he says, "the capital delirious with freedom", and witnessing both "the fruits and the follies of the new liberty". It is all set down here, trustworthily and so that one must read. One has an extraordinary feeling of reality as he goes through the chapters, and at the end the sense of firmly grasped tendencies. The chapter on "The Man Kerensky" is particularly dramatic and strong. There are numerous photographic illustrations.

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NEWS OF THE CHURCH

Christmas Festival

GOSHEN, INDIANA.—St. James' church was filled Christmas Eve with communicants and friends of the parish, who assembled to participate in the first midnight commemoration of the Nativity of our Lord given in the parish. And it was an event not soon to be forgotten by those privileged to be present.

Preceding the Celebration of the Holy Communion at midnight, the choir rendered joyous Christmas carols with splendid spirit, and violins assisting at the organ added to the effectiveness of the music.

The service was announced to begin promptly at 11.30 p. m., and by that hour the church was filled with devoted worshipers, whose hearts were deeply moved by the religious environment and significance of the occasion.

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It was a service long to be remembered for its beauty and spiritual helpfulness, and those present will look forward with an earnest desire for a similar privilege on next Christmas.

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The Churchman

SATURDAY - JANUARY 12 - 1918

The Church and the Children

THE Episcopal Church has never taken the religious education of children seriously. We inherit from the Church of England an indifference towards the Sunday school; but we have not taken over from the Church of England her safeguard of religious instruction in the day school. How lamentable the result is we are beginning to learn from the trustworthy statistics gathered by the General Board of Religious Education. It has been like pulling teeth to get the Episcopal Church to buckle down to the problem of instructing her children in the things that pertain to our religion. The problem she willingly acknowledges to be one that must be solved. There have been heavy sighs cast at every diocesan convention, clericus and home gathering of Church people when the word Sunday school is spoken; but we seem to have lacked (shall we say the character?) to grip the problem and solve it. Sighs, longings and lamentations are not evidences of mental or spiritual alertness. Something is wrong with us. What is it? The answer is evident. We don't really care.

People who perceive a need and keep their hands folded lack either energy or intelligence. Perhaps both. The Roman Church would rather see every other one of her institutions leveled to the ground than to relinquish her hold upon the children. She shows her wisdom. There have been leaders and pioneers in the Episcopal Church who have perceived the importance of religious education; if they hadn't had perserverance, born of conviction, they would have given up the fight long ago. If they had surrendered the task, the Church would go on dwindling throughout the country as it is palpably dwindling in those sections where the leaders of the Church have refused to face the educational problem. If we compare the statistics presented in Dr. Well's report, "The Church in 1917", published in our issue of December 15, with the reports of the General Board of Religious Education, we shall learn why it is high time that the Church in some sections awoke to the pressing importance of religious education and why the Church in every section of the country needs very soon to recognize the urgent necessity of putting time any money into her work among the young. In every place where the methods of the G. B. R. E. have been put into practice, statistics show an improvement in Sunday school attendance; where their methods have not been adopted, there has been a decrease in the number of children in the Sunday school.

One fact should be kept clearly in mind in this connection. The problem of religious instruction is the problem of the Church as a unit. The child in some struggling, obscure mission in the far West is the child of the whole Episcopal Church. His spiritual interests are the responsibility of every diocese in the country. Some day the boy in that obscure mission may become one of the leaders in thought and action in the great metropolis. Whether the Church did her duty by him in the days of his bitter struggles with adversity will count seriously in his life. One of the weaknesses of our Church everywhere has been lack of imagination. Statesmanship requires above everything else imagination. The diocese is a unit. The problem of every corner of the diocese is the problem of the whole diocese. It is a short-sighted policy for the city parish to be content to see its own big problems solved and to be careless about what becomes of the rest of the diocese. Just as truly as the city population is being fed and its morale determined by immigrating citizens, the big city parish is having its life year by year renewed by the communicants who have received their training in distant parts of the country. Every city rector knows this. Again and again he has thanked good fortune for sending him some layman who came from a small town in a distant diocese and brought with him the healthy life and loyalty nourished in some little parish where a really great leader, obscure though he was, had stamped with his high loyalty and enthusiasm the religious life of his mission or parish.

If the rectors of the big city parishes in every diocese would insist that the Church face intelligently this problem of religious education, it would be faced and solved. It would not be a purely disinterested task either.

If dioceses would pay the Religious Education apportionment, the Board of Religious Education would be left free to use their experience and brains for the great task itself to which they have been appointed. It is not sufficient that here and there a prosperous city parish should seek the counsel of the Board experts. It is not the purpose of the Church, we are sure, to treat the religious instruction of the children as a luxury for those who can afford it. Every village, every small town, every poor industrial factory community has a right to demand for its children the same moral and religious opportunity that is given in Boston, Chicago, or Washington. This is not charity. It is the A B C of Church statesmanship.

And please do not let us say that there isn't any money. There is always enough and to spare, if there are statesmen to perceive and demonstrate the need. One of the burning questions, people everywhere are likely to be asking after the War is: "What is our money for?"

Personal Liberty

CLERGYMEN recall their bitter experience years ago when, in any attempt to better social conditions in their community, they touched the province of the liquor interests. Not an inch would these arrogant interests yield to decency or pity, if a penny of their polluted income was threatened. We know the harsh truth of this assertion, because we have stood wearily pleading with these liquor venders to be human. But never a glint of light stole from their souls. Watts has painted that soul in his picture "Mammon" and Chesterton has translated for us the meaning of that cruel picture in his little book on Watts.

We tried to reason with the men who, through their wealth amassed in this sordid business, were trying to force an entrance for their families into the community interests of decent people. We asked them why they couldn't make beer, brandy and whiskey and sell their products with clean hands. We tried to make them tell us why they thought it necessary that the manufacture of beer should produce as a by-product dirty politics, corrupt police departments, with their attendant evils of prostitution, white slavery, and what not.

They did not answer us; but their apologists did. The answer was: "If we yield an inch we are ruined. If we admit the thin edge of the wedge of reform, our business will crumble to pieces." They were partially right. Unless the liquor maker and seller was willing to become a decent citizen, the only way he could withstand the force of reform was by contesting every inch of the ground. That is what he chose to do. Today his business is tumbling about his head. But he isn't ruined. He saw the writing on the wall and slowly he has readjusted his investments. He still sits astride some tolerant communities; but he is no longer the insolent, obese creature of Watts' portraiture with his heavy, shapeless limbs crushing the bodies of little children and emaciated women. He is wizened and desperate, clutching at his escaping prey and begging to be spared.

But we will not pity and spare! Never from the beginnings of his struggle for power and money has

he shown any pity for the helpless, any sympathy with the fighters for decency or one flickering ray of moral intelligence. His love of money has made him a hater of all the humane efforts of those who love their fellowmen. He was willing to coin his millions out of the souls of drunken fathers, half-starved children and wives and mothers crushed with overwork. He was eager to build his castles in Milwaukee, St. Louis, New York and Chicago, to educate his children in the best of American and European universities and to try to marry his daughters and his sons into respectable American families; but he was not willing to help a minister of Christ or a Settlement House worker or a clean statesman to lessen the misery of the poor and protect the bodies and souls of our young men, if such work of mercy curtailed his income. His greed and perverted brain have plotted to keep our houses of prostitution full, our feeble-minded and insane asylums with a waiting list and our relief agencies smothered with appeals for help

What is the cry of this monster now that the powers of decency hold him at bay? With pathetic cowardice he is vainly simulating the attitude of the children of light. On every hand we hear the faint protest "Personal Liberty". The voice is not his; but he is using it as the last throw of the dice. This timid cry of personal liberty is the final gasp of the liquor monster, still reaching for his gold. He is dying. God be praised!

A Miracle of Patriotism

IF some of the men of big business of a generation ago had been told by a Christian idealist that in the year 1918 their successors would be serving the nation for a salary of a dollar a year (or is it a month?) and be having just the happiest time that they have ever had in their whole lives, what would those gentlemen have said? If their prophetic informer had added that, when the administrators of the Red Cross would send word hither and yon to captains of industry that they should report at their earliest convenience to headquarters, these captains of industry would be pleased as Punch to be asked, what would their fathers have said?

The miracle has taken place with so little pretense of virtue, so little complacency among these industrial leaders, that the rank and file of us humbler citizens are likely to take it all for granted as a mere circumstance of the War. But it is one of the marvelous spiritual products of the War. It is so astonishing that it must not escape the notice of the moralizer. Men whose time is worth from $25,000 to $1,000,000 a year are working for their country for a dollar a year and the perquisite of honor. And they love it! They do it willingly. They are just waiting to be asked.

The moralist knows why they are doing this. They are patriots. They are also men of keen intelligence. They know that unless America and the Allies win the War the world will not be a desirable place for freemen to inhabit. They know that the fortunes that they have amassed for their children will profit them nothing if Germany is entrusted with the governance of the world. Patriotism and intelligence have made these men willingly obedient to the Nation's call.

But the moralist has another and higher interest in this inspiring phenomenon of the millionaire working for a dollar a year. The idealist begins to dream dreams as he watches these individualists working so ardently for the good of all. The dreamer is never content with a vision of the present. His eyes are upon the future. Hence we find him asking himself will the man of big business ever return to the harsh individualism of two decades ago? After having tasted the joy and the honor of giving his genius for the Nation's work, will he be willing to go it alone again after the War is over? When the idealist asks this question, he doesn't mean to say that he pictures our captains of industry begging the Red Cross, the Y. M. C. A. and the Secretary of War for permanent places on the staff. But will they not have learned what many a teacher, college professor, scientist, social worker and minister of Christ knew ages ago—that the happiest men in the world are the men who find their happiness in ministering to life with all their ability? The wage is incidental. The joy and the reward come in giving one's best.

Perhaps in a not far distant future we shall see the mayors of our cities, the governors of our States and even the national government summoning to their willing service the men who have administrative genius, the men whose ability no city could afford to buy but who for honor and the joy of service will gladly answer the community's call. This is no dream. It is a leaf taken from the history of the Christian Democracy that is to be.

THE WEEK

Chronicle and Comment on Current Events

Mr. Hoover on American Sacrifice

AMERICA feels that it has been hard hit in the sugar famine. Mr. Hoover does not appear to be deeply impressed with the measure of our sacrifice thus far. American consumption of sugar, he says, has been only slightly diminished. Each American consumes more than twice as much as each Englishman and almost four times as much as the per capita consumption in France.

The consumption of candy goes merrily on. It would seem that the first consideration just now ought to be the poor. They need sugar. There is already a sadly depleted diet among the poor children of our large cities; we cannot with safety reduce their consumption of sugar. It is hard on candy manufacturers to be denied the means of carrying on their industry, but these are war times.

Most of us have little reason to complain of our sacrifices while England and France are cheerfully accepting their hard lot. It occurs to some of us that there are too many pleasure automobiles in use in America. When we are told the price of gasoline on the continent and in England, one wonders what right one has to waste this precious commodity on luxury and ease.

America is willing, if the matter is put in a convincing way, to undergo almost any sacrifice for hastening the day of victory. It is fair to say that people are everywhere cheerfully accepting conditions. But we must not exaggerate the extent of our sacrifice.

Dr. Newman Smyth's Manifesto

WE publish in this issue the appeal of Dr. Newman Smyth for a more united front of organized Christianity.

Admirable as are the spirit and purpose of this appeal, one wonders how the signers interpret the statement therein contained that "Today the Y. M. C. A. represents Christianity before the world".

Does it?

The New Police Commissioner

NEW YORK has been justly proud of its police force under Commissioner Woods. No city ever had a Police Commissioner who conducted his office with a higher conception than his of what a policeman might become as a social service agent in the community. It is therefore gratifying to the friends of good government that Mr. Woods upon retiring should express confidence in Mr. Bugher, his successor. It augurs well that Mr. Bugher upon coming into office announced the continuance of Mr. Wood's policy.

The police department of New York City is an institution of national interest.

Cardinal Mercier's Counsel

"MY Brethren, do but look up, I beseech you, and keep your eyes fixed upon this polar star of your eternity." Thus wrote Cardinal Mercier to his afflicted people a little over a year ago. "Whatever may happen to you, there is in you something that no man and no event can touch—your soul; and this soul which belongs to you, which is yours of which you are the master, is made to enjoy God, and will enjoy God if you will only have it so."

Christians here in the safety, the comparative calm, of America would do well to lay the Belgian Cardinal's counsel to heart. How many of us have deflected our gaze from eternity to the transitory things, and thereby imperil the safety of temporal affairs quite as much as of our eternal souls? Isn't perhaps the fear of doing this the starting point of the pacifist fallacy? Pacifists are so afraid that in the progress of the military campaign the very democratic ideals for which we are fighting will be demolished, that they prefer to run the greater risk of the instant overthrow of democracy itself. But we are all more or less guilty of an equal error. Missions, economic welfare, industrial safeguards, education, are all assailed by those who concentrate their energy upon the temporary aspects of this war, and fail to keep their eyes fixed upon eternity. The danger assails us in our very churches if the parish house is given over entirely to war service, and the pulpit to war sermons. Our Government needs and claims every heart and head and hand in the United States. But the heart that gives itself most selflessly is the heart that has been purged by Divine Love; and the eye that sees most clearly is the eye that is fixed on eternity.

Juvenile Delinquency

IN addition to the annual report of the National Child Labor Committee the November Child Labor Bulletin contains a study of Child Labor and Juvenile Delinquency in Manhattan by Mabel Brown Ellis, the National Child Labor Committee's Special Agent on Juvenile Courts. The records of 1,792 children who passed through the Children's Court in New York in 1916 were studied by Miss Ellis to find out whether there is greater tendency to delinquency among employed or unemployed children. The popular feeling is that the child who is not employed is more likely to get into mischief than the employed child, but Miss Ellis found quite the opposite to be the case—that working children contributed *four times their share* to the ranks of juvenile delinquency. They are also responsible for a larger proportion of serious offenses than the non-working children. "Among the recidivists, or repeating offenders", says Miss Ellis, "both the absolute and relative numbers of workers are very much in excess of the unemployed". In an effort to account for the poor showing of the working children material was gathered showing the age, amount of schooling, nationality and home conditions of these children as compared with unemployed children. In every case it was found that conditions were about the same for the two groups—that the working children had as much education, as intelligent parents, and as good homes as the non-working children. "It is hard to avoid the conclusion", says Miss Ellis, "that the mere fact of being at work, irrespective of occupation, was a more potent factor than age or family conditions in bringing these boys before the Children's Court."

On the Yukon

WE welcome right heartily Archdeacon Stuck's *Voyages on the Yukon and Its Tributaries.* It is the long-promised companion volume to *Ten Thousand Miles With a Dog Sled.* Although quite complete in itself it is supplement and complement to the earlier book, and "forms therewith a survey of the interior of Alaska under the totally different aspects of Summer and Winter travel. In Winter one travels with the dog team almost wherever one wishes; Summer travel is confined to the waterways with which interior Alaska is so liberally supplied". Most of these journeys were taken aboard the *Pelican* with which every reader of *The Spirit of Missions* and *The Alaskan Churchman* is thoroughly familiar. It is dedicated to Walter Harper, Arthur Wright and John Fredson, those "native Alaskan youths who during the past ten years have been engineers and pilots of the launch". Indeed, the whole volume is friendly and familiar to those who have followed the fortunes of the Archdeacon of the Yukon in his adventurous missionary journeys.

But the book is in no sense a missionary chronicle. It is that only incidentally. It is a masterly and very complete narrative of Summer travel in the interior of "The Great Country" which illustrates again for us the almost axiomatic truth that the explorers, geographers, botanists, and linguists of a newly opened corner of the globe are with extraordinary frequency the missionaries. The American Church was proud of Archdeacon Stuck when he climbed to the summit of Denali; it is proud now to have these volumes forming together so valuable an addition to geographical literature.

Safeguarding Efficiency

IT is very encouraging to have the protection of women and children in industry advanced as a war-efficiency method by the people responsible for the output of munitions, guns, uniforms, and other war-necessities. The Chief of Ordnance has issued a statement in which he says: "In view of the urgent necessity for a prompt increase in the volume of production of practically every article required for the conduct of the war, vigilance is demanded of all those in any way associated with industry, lest the safeguards with which the people of this country have sought to protect labor should be unwisely and unnecessarily broken down. . . . Industrial history proves that reasonable hours, fair working conditions, and a proper wage scale are essential to high production."

Accordingly he suggests to the arsenal commanders and manufacturers that the standards which have been attained with such difficulty, regarding hours, holidays, accident prevention, wages, etc., be rigorously maintained. He urges especially the necessity for observing where women are concerned the eight-hour day, no night work, equal pay for equal work, and certain minor regulations in regard to lifting of weights, etc.

On the other hand we have Pennsylvania trying to let down the bars of child labor by the admission of sub-normal children below fourteen years of age into industry. In other States there has been constant pressure to violate labor laws on the plea of war necessity. The National Child Labor Association is standing guard over the children. They have recently been aided and encouraged by an uncompromising statement issued by President Wilson, as well as one made by Secretary Baker.

Georgia and Texas Head Dishonor Role

THE Principal of the Tuskegee Institute reports in a letter to the *New York Evening Post* thirty-eight persons lynched during 1917, thirty-six of whom were Negroes.

The offenses charged against the Negroes were: Attempted rape, 5; rape, 6; murder, 3; killing of officer of the law, 2; for not getting out of road and being insolent, 2; attacking women, 2; disputing white men's word, 2; entering woman's room, 2; wounding officer of the law, 1; molesting women, 1; stealing coat, 1; intimacy with woman, 1; killing man in altercation, 1; accidentally killing child by running automobile over it, 1; vagrancy, 1; wounding and robbing a man, 1; attacking an officer of the law, 1; opposition to war draft, 1; insulting girls, 1; writing insolent letter, 1.

The States in which lynchings occurred and number in each State were as follows: Alabama, 4; Arkansas, 4; Arizona, 1; Florida, 1; Georgia, 6; Kentucky, 2; Louisiana, 5; Mississippi, 1; Montana, 1; Oklahoma, 1; South Carolina, 1; Tennessee, 3; Texas, 6; Virginia, 1; Wyoming, 1.

Americanizing Our Women

AT least 400,000 foreign-born women in the state of New York, citizens, by virtue of their husbands' citizenship, having passed none of the five tests required of their husbands, are entitled to vote next election day. This problem the Americanization Committee of the Woman Suffrage Party is facing with plans to reach these immigrant women, teach them English and give them instruction in the basic principles of citizenship. It would be the part of wisdom if the leaders of mother meetings and women's guilds should cooperate in this necessary work.

SATURDAY NIGHT SERMON

Our Chances of Winning the War

By THE REV. GEORGE THOMAS DOWLING, D.D.

"Watchman, what of the night?" Isaiah xxi-11.

AS we enter the New Year there faces us this one superlative question; so superlative that nothing else counts. I want in this hour to sound a note of courage; and I am glad that I can do it heartily.

We are going to win this war. In the words of Secretary Baker, in unison with the statements of David Lloyd George and General Pershing and others, "It would be irreligious to doubt it".

In this battle between the German race and the human race, the human race is going to win. Be not disheartened. Barbarism is not going to triumph over a civilization which it has taken twenty Christian centuries to upbuild.

And there are three reasons why I speak with so great confidence. Each may be expressed in two words: We must—we can—we will. We have the necessity: *we must.* We have the opportunity: *we can,* and no one who understands the Anglo-Saxon race, the bull-dog tenacity of Great Britain, the adaptability and the never-give-up-a-tive-ness of our American people, when once aroused; no one who appreciates the splendid heroism of France can fail to believe that we have the inflexibility: *we will.* Let us see how true this is.

We Must! It is no longer a question of alternatives. We have, each of us received our ultimatum from the Fates. There is nothing else to do. To use the ever-memorable words of President Wilson, "This intolerable Thing of which the masters of Germany have shown us the ugly face, this menace of combined intrigue and force which we now see so clearly as the German power, a Thing without conscience or honor or capacity for covenanted peace, must be crushed".

If Germany were to win we and our descendants would be for a thousand years a race of slaves; ultimately, as abject and helpless as the slaves of ancient Rome, whose masters whipped them for sport and crucified them for a whim. If you think this an exaggeration, you only need to study the history of Germany's conquests and of the people whom she has conquered. The time was when a few patriots, grasping their muskets from the cabin walls, could foment and carry to success a revolution. *But those days have passed forever.* Modern warfare, to be successful, requires millions of money, acres of munition factories, and years of preparation. If a militant and barbarian race, such as Germany has now become, should triumph, she would control the war-making potentialities of the world. A revolt anywhere could be strangled as soon as it was born. Never again could we have well nigh twenty nations leagued against her as we have now. We must win! It is our last chance. The Honorable Elihu Root, than whom we have no greater statesman in America, has said, "As surely as the sun will rise tomorrow, if this War ends with the triumph of Germany, this country will be a subject nation".

Subject to whom, and what would that mean? It would mean for us—do not forget it—Alsace-Lorraine. It would mean Belgium. It would mean Poland. It would mean the colonies of Germany and all the unspeakable cruelties of that sad story.

What is this "Thing" of which our President speaks?

Last year the Rev. Dr. Newell Dwight Hillis, pastor of Plymouth church, Brooklyn, was commissioned to go to France to answer that question. I heard his report when he returned. Every fact was wholly authenticated, from personal observation, from photographs which could permit of no question, or from official records and affidavits preserved in Government archives. Here is a part—only a few grains—of what he tells us, of how the German armies conducted warfare, when falling northward in their retreat, passing through French towns and villages where there were no armed Frenchmen, no guns, and where no shots were fired:

"In Gerbevillier, standing beside their graves, I studied the photograph of the bodies of fifteen old men whom the Germans had lined up and shot because there were no young soldiers to kill. I heard the detailed story of a woman whose boy of fourteen, being nearest the age of a soldier, was first hanged to a pear tree in the garden, and when the officer and soldier had left him and were busy setting fire to the next house, she cut the rope, revived the strangled boy, only to find the soldiers had returned, and while the officer held her hands behind her back, his assistant poured petrol on the boy's head and clothes, set fire to him, and while he staggered about, a flaming torch, they shrieked with laughter.

"When they burned all the houses and retreated the next morning, the Prefect of Lorraine photographed the bodies of thirty aged men lying as they fell, the bodies of women stripped and at last slain."

As I write there comes the official news from Washington that they have captured, as prisoners of war, some of our boys who left us only a few weeks ago, and then cut their throats, "to teach the Americans a lesson". True, they had done the same thing to the British lads. It isn't a new German crime. There never can be a new German crime.

Slavery? What think you of this? Here is a proclamation which was posted on the walls of Holnol, a suburb of St. Quentin in France, last harvest. Let us cut it out; paste it where we can read it often—lest we forget:

"1. All men, women and children above fifteen years of age are ordered to work in the fields daily (Sundays included) from 4 a. m. until 8 p. m., with intervals of half an hour in the morning, one hour at noon, and half an hour in the evening.

"Disobedience to this order will be punished as follows:

"(a) Lazy workmen will be placed together and will work under the control of a German corporal during the harvest; later on they will be imprisoned for six months. Every third day they will be fed on bread and water only.

"(b) Lazy women will be drafted elsewhere for work. After the harvest they will also serve six months' imprisonment.

"(c) Children who shirk work will be punished by thrashing with a stick ('coups de bâton').

"(d) Further, the commandant is likewise empowered to punish lazy workmen by twenty strokes with a stick daily."

Now ask yourself: is it not true that this fellow, who claims partnership with God, and still struts waving his sword, proud of the fact that he is the head of this megalomaniac gang of desperate criminals, must be beaten to the earth? This is our first incentive. *We must win.* As I have already said, nothing else counts.

But I must defer till next week the remainder of this article, in which I shall try to show that we not only have the necessity—we must; we have the opportunity—we can, and the inflexibility—we will. Simply as a forecast of what I shall seek to establish let me remind you that during the twenty-one years of the Napoleonic wars, in fifteen of those years, some one of the nations engaged made a separate peace with the enemy; but England, though she was at one time left to fight practically alone, never gave up. Never once did the bull-dog relax its grip. She kept right on, till after twenty-one years, Napoleon at last went down at Waterloo. *And then she did not have America to help her.* Pause for a moment and try to conceive what that means.

During the wild reign of the French Commune in 1871, the venerable Bishop of Paris was arrested and brought to the Tribunal. As he stood before his judges he asked, "What do you wish, my children?" And they answered, "Do not speak to us like that. We are your superiors. Who are you?" And he replied, "I am the servant of God." And when they asked again, "Where is God?" he answered, "Everywhere". Then they issued an order for "the arrest of one God who was everywhere".

That order was never executed. And before Germany, who is fighting against liberty and honor and purity and truth and everything for which Jesus Christ lived and died;—before Germany can win this War, she must execute an order for "the arrest of one God who is everywhere".

New Publicity for Christianity

By THE REV. GUY EMERY SHIPLER

ON the morning before Christmas Day perhaps a million people read a strange advertisement in the pages of The New York *Times*. Across a full half page—the largest piece of copy carried by the *Times* that morning—ran the caption: "What does this Christmas mean?" At the breakfast table, in street cars and commuting trains, in barber shops, in cafes and hotels, men and women found their minds mystified by something quite new in the realm of advertising. The question rose: "Who did this?", and the farther question: "Why did they do it?". People who never go to church wondered. Clergymen and laymen who always go to church wondered. Last but not least, advertising men wondered. The advertising department of the *Times* found itself as busy as the editorial rooms on election night answering telephone queries.

The mystification was natural. Church advertising is not new, though still in its swaddling clothes. The advertising of Christianity—if by that one means display advertising—is new. Some one had cared enough about it to spend several hundred dollars to buy expensive space in a New York daily to give readers an inspiring Christmas message. But the real mystery lay in the fact that the advertising was evidently quite unselfish. It was distressingly altruistic. It was not to "get results"; not to get the kind of results of which advertisers dream and talk; not to get even the kind of which church advertisers dream and talk—when they talk at all of the subject. Nowhere in the copy was any admonition to "go to church". Evidently whoever inserted the advertisement was not thinking about filling his pews.

Down in one corner, in modest type, appeared the disconcerting and unrevealing statement: "Inserted by an Episcopal Parish in the City of New York". Still the question: "Who did it?". Still, with more emphasis, the question: "Why?". Had the name of the church been given, the first question would have been answered, and the second partly answered. It would have smacked of an appeal to go to church, and here was a sample of what one might expect to find if one went to that particular church.

But this thing was bigger than any one church. Here was a message that heartened thousands of readers who needed heartening. Minds perplexed with the thought: "How can one be happy this war Christmas?" found an answer. Men who never go to church, and who knew nothing of the Christian interpretation of adversity and the possibility of real happiness along with it, spent a happier Christmas because someone had cared to tell them how to bring it about, and didn't exact what is sometimes counted the penalty of going to church to find out—cared enough to buy "big newspaper space" to tell them.

Here was started a new era in church advertising—though, strictly speaking, it was not church advertising at all. Instead of advertising the church, it advertised what the church itself is constantly advertising to the people it can first persuade to come to church. It was advertising Christianity.

The copy for the advertisement was written by a man who knows how to write; he put his best into that copy. It was carefully thought out, revised and submitted to others. The whole procedure was quite in contrast to the practice of most clergymen who have written advertising. Part of the failure of church publicity has been due to the unhappy facility with which clergymen, who are not trained to write such copy, have tried to produce results. Sermon writing and advertising writing are different fields. Commercial advertisers have spent thousands of dollars to buy trained brains big enough to write advertisements for chewing gum. Clergymen, with no training for the job, have spent a few minutes writing advertisements for the church. The present example marked one happy departure.

Also the matter was dignified—but it was dignity with a punch. Here were no blatant Billy Sundayisms shrieking vulgarity in the name of religion. In spite of all that has been said to the contrary, there are ways of getting the public ear without employing the fantastic hair-tearings of Billy. Manufacturers of high-class automobiles find straight English effective, and spend staggering sums to get it written and displayed. Even chewing gum can be sold without vulgar copy—and that ought to be a convincing fact!

A few years ago the city of Baltimore was astonished to find columns, and even pages, of the daily newspapers given up to church advertising. Far-seeing publicity men had for a long time been trying to hammer home to clergymen the fact that we are not living in the days of the Apostles, when word of mouth advertising was sufficient. They had said that the fear of being "commercial" was a foolish fear, and pointed to the questionable practice of clergymen of "putting over" free notices in the daily press. They had said that newspaper space has a commercial value, and that newspaper offices would have small respect for the business methods of the church so long as the church had so little respect for the newspaper. If merchants and manufacturers paid real money to advertise their wares in the press why shouldn't the church pay money for the same purpose—or else keep out of the press?

None the less they felt it of prime importance to get into the press. St. Paul, whose success in the propagation of Christianity could not be well brought into question, revealed in the opening phrase of his speech on Mars Hill, as well as in many another place, his keen knowledge of advertising psychology. These men argued that he used whatever mediums of publicity were available, and that, had he lived in the days of movable type and the daily press, he would have been an ardent advocate of display advertising, and a brilliant writer of advertising copy.

One could cite the prophets of an earlier time as examples of men who believed in and practised modern methods of advertising, so far as their mediums allowed. One could point to much later examples of church advertising. Furthermore, what was the church bell, if not an advertising medium? In the days when our civilization was less complex in its organization it was a simple method of insistently recalling to men's minds the obligation to go to church. But its voice no longer penetrates, at least in the larger cities. The rumble of trolley cars and the general turmoil of the city streets, together with tall buildings and great distances, have effectively put the church bell in the class of obsolete mediums of publicity. Instead of hearing the church bell on Sunday morning, the tired business man feels the lure of other voices clamoring from the columns of the Sunday newspaper. The amusement advertisements suggest to him many pleasing sources of diversion for the day, from the movies to the art museum and the ball game.

Since all this is true, why not buy some space in those columns of the Sunday paper (or the Saturday night paper) and let him feel the lure of the church? After this fashion must have argued someone in Baltimore. This someone felt the matter thoroughly. He was evidently willing to back up his enthusiasm with an investment of thousands of dollars in newspaper space.

The end of the story is not happy. A checking up for "results" failed to show any marked increase in church attendance.

But the filling, or failing to fill, the churches by that advertising is beside the point in measuring the real value of church publicity. It failed as good advertising, because it failed to get the results for which it was inserted. And advertising which fails to get results is not good advertising. Though it was of doubtful effect for its stipulated end it must none the less have had a very real value. It was at least such an argument for church unity as could not (*Continued on page* 68)

The Christian Mystery

By THE REV. R. J. CAMPBELL

THERE are two ways of viewing the subject of the birth and earthly life of our Lord. One is to regard them from the naturalistic standpoint and try to explain them as far as possible in terms of ordinary human experience; the other is to accept them frankly as a break with ordinary human experience, an invasion of the natural order of things by a set of facts and forces essentially supernatural. There can be no real compromise between these two; they are quite inconsistent with each other and give entirely different results.

The former has been the favorite with advanced Biblical critics for many years, and is the more in harmony with the prevailing habit of mind in the modern Western world. At first sight it seems the easier and more obvious method of accounting for what is related in the New Testament concerning the person and works of Jesus. The bias of scientific criticism of the New Testament sources in this direction has long been evident. It almost takes for granted that the miraculous element in the Gospel story is incredible and to be explained away; and, starting from this basis, it endeavors to present to us a reasonable, wholesome, living figure distinct from and prior to the collection of wonder-stories which, presumably, may be said to have gathered about Him in much the same way as the winsome legends about St. Francis of Assisi grew up within a generation after the saint's death and transformed him from an humble preacher into a worker of astounding marvels. In the case of Jesus the marvels are comparatively restrained, it is true, so we are told—or, rather, the narratives of them—but none the less impossible of acceptance as authentic by the educated mind of to-day. We must eliminate the supernatural, not only from the evangelic records of our Lord's birth and resurrection, but also from the meagre reports of His public ministry, or we shall not be able to get at the truth concerning the greatest religious Teacher who has ever lived—so the most advanced school has been insisting with ever-increasing emphasis. Treat the person of Jesus as you would treat that of any other historical person in relation to His time; keep Him in His proper setting; get rid of all dogmatic presuppositions in investigating the tangled problems that surround the study of the Gospels in particular and the New Testament in general, and let us see what remains.

Well, the truth is that nothing remains. The method adopted is perfectly futile and barren of spiritual gain. It has its own fatal presupposition while professing to clear the ground of other presuppositions, and that is, that if we could only sweep away the miraculous from what has come down to us concerning Jesus we should find Him easier to understand. On the contrary, He would not be there at all. One of the most deservedly respected of English New Testament scholars holds that the one great miracle of the New Testament, in whose presence all others sink into insignificance, is the sinlessness of Jesus, that the rest may be surrendered without loss if this be retained—in fact, that they must be surrendered, for the good and sufficient reason that, as Matthew Arnold says, miracles do not happen and people living in a scientific age will refuse to believe in them. This is all very well, but what is there to justify the prodigious assumption that at least one stupendous moral miracle has been wrought, namely, the appearance on earth of a sinless being? There is absolutely no proof of it; it is a matter of faith alone and attested only by the consistent spiritual witness of nineteen centuries, beginning with the Resurrection of our Master from the dead. Take away the historical fact and what becomes of the moral one? Take, if it were possible to take, the supernatural out of the Gospels, and the figure of Jesus disappears with it; there is practically nothing left. The supernatural is the peg on which all else stands in the Gospel story.

It is time that this was re-emphasized. Naturalistic methods of interpretation have held the field too long. Either Christianity is a supernatural revelation or it is nothing. It began with a tremendous spiritual impulse communicated by a supernatural person and ever since maintained by Him from the transcendental world. There is absolutely no reason for the fixed assumption of so many minds at the present day that such an incursion from a higher order of things could not take place and that no so-called miraculous occurrences accompanied it. An accumulation of evidence in recent years is telling the other way; miracles, in the New Testament sense of the word, do happen and are happening now. Given a transcendent person, as Jesus was, and we should expect transcendent facts; but miracles of healing do still take place, and there is no other phenomenon recorded within the pages of the New Testament, save and except the birth and resurrection of our Lord, which cannot find its parallel elsewhere and in later times.

The word "supernatural" is the right word to employ with reference to the coming of our Lord into this world with all the benefits that accrue therefrom to mankind. It may not be the right word to use of the miraculous in general; what we choose to call miracles are only phenomena which we cannot refer to some general law. There are plenty of things happening around us every day which would have seemed a thousandfold more miraculous to our forefathers than the healing of a paralytic by a touch of the Saviour's hand. Wireless telegraphy would be an astounding miracle, for instance, to an Elizabethan sea captain, but to us it is no miracle at all, though a most wonderful discovery; the word "supernatural" would not describe it in the least. But supernatural does describe the significance of Christ's advent among men. Why? Because He came from a supernatural order of being, from a state of which our senses take no cognizance and in which the laws governing material existence do not hold. We know that there must be such an order or state, for all idealism presumes it, all spiritual aspiration is towards it, we hope one day to enter it. The One should come from it, to take upon Himself our flesh and our nature, in order to break our fetters and enable us to rise towards it and live the life proper to it—the life eternal—is a glorious thing to know and far easier for the devout soul to believe than that Christianity took its rise within the bounds of normal human experience and unattended by any portents or gleams of glory from without. The hope of the world is that the revelation of Jesus Christ is not from beneath but from above, not of earth but of heaven, not in line with the processes of ordinary human development but the infusion of a new creative principle from the Divine order. This is our faith, and upon this our souls repose.

IF we are to get the best character results from the experience of the war, the child and the youth must not merely see its costs, or read them in the papers. The costs must be *felt* in some sacrifice which is both real and voluntary. The clearer the motive and the more frequent or repeated the acts of sacrifice, the greater will be the educational influence. Probably some small sacrifice, voluntarily made by the child with a clear desire to serve the country and to help humanity, and repeated at frequent intervals so as to create a fixed habit of mind, will have more permanent influence than some larger but single effort.

This is a reason for urging the movement of Patriotic Service upon the Church Schools. It creates frequent and yet not impossible demands upon the children and youth to which they are perfectly able to respond. They give time or work and feel the gift. They conserve food and feel the self-restraint. They do kindnesses in manless homes and feel what it means. And all this is to meet the country's needs, and to show that mere might must never usurp the place of right.—*The Leader.*

War and Missions

By THE VERY REV. HOWARD C. ROBBINS, D.D.

THESE are trying times for people who are interested in missions. There are all the old difficulties and discouragements to face, and in addition there are a number of new ones occasioned by the War. But that is only one side of it. On the other side, the War has given new incentives to missionary effort. It has opened to us new missionary opportunities, and inspired new missionary hopes. Taking for granted your interest in missions, I wish to say a few words about these new conditions: first about the new difficulties, and then about the new incentives and hopes.

One difficulty is competition. The War has brought home to us innumerable needs and claims. War relief has been organized upon the most colossal scale that the world has ever heard of. It had to be, to meet the overwhelming needs. Everywhere one goes one sees people knitting sweaters, or preparing surgical dressings, or getting up bazaars and fairs to obtain funds for relief work. It is right that this should be so. It would be dreadful if it were not so and if all these tragical claims upon our compassion and our helpfulness were not given the right of way. But in giving war relief the right of way, other forms of philanthropic effort are being subordinated, and some of them are even being endangered. One hears everywhere the question what is to become of this or that beneficent work, now that its former supporters are so engrossed in new tasks.

For people who believe in missions, as you and I believe in missions, the answer is very simple. Missions are a part, and an indispensable part, of our war work. They are as much a part of it as surgical dressings, or munition manufacture. *For ideas, as well as armies, are contending in this gigantic conflict. Essentially and fundamentally, this war is a conflict of ideas.* What are its objects, as we Americans have defined them in our thoughts and purposes? Liberty. But the object of all missionary endeavor is to bring to men the liberty which is in Christ Jesus and his Gospel—Democracy. But the Bible is the text-book of democracy. Every great political movement looking toward the emancipation of the common people and their establishment in self-government has had its origin in the Christian Scriptures, either directly, as in England and America, or indirectly, as in France, through recognition of the principles which found their first expression there.

So with our other war aims: law, justice, respect for the weak, and the vindication of public right. Why, they are the political expression of missionary enterprise! There is no law, no justice, no respect for the weak, and no vindication of public right which is not ultimately founded on belief in the God who is the Judge of all the earth, and who demands these things of men and nations. The aims with which we have entered the War are precisely the aims which Christianity, and Christianity alone, can make secure for us and for others. To neglect missionary efforts at a time like this would be to throw aside the sword of the spirit in what, in its last analysis, is essentially a spiritual conflict. It would be to resort to the crude and brutal reliance upon force alone which has led to the moral bankruptcy of the despotic Power which we oppose.

The next difficulty is a good deal like the first. The War exacts time from us for relief work. It exacts money in the form of taxation. We are just beginning to learn the meaning of taxation. By the middle of next March we shall know a good deal more about it than we do now. We do not grudge the money that is being required of us. If ever a government had a prior lien on all the resources of its citizens our Government has that right now. We shall give all that is required, and we shall give it not only without complaining, but with profound satisfaction that we are able in this way to forward the cause to which we have solemnly dedicated the whole force and resourcefulness of our national existence. Still, it is not possible to pay such taxes without finding the margin available for gifts correspondingly diminished. What is going to happen, for example, to the apportionment for General Missions? That is a question which I have heard raised a dozen times within the last ten days.

There are two answers. The first and obvious one is sacrifice. Most of those who give largely to missions live in a very comfortable way, sometimes even in a luxurious way. The place to cut down first is in that scale of living, not in the support given to the brave men and women who represent us on the far-flung battle lines of Christ. They have made their sacrifices for the Gospel. It is time now that we should be making ours. I cannot believe that while this country is raising and spending money in billions it is going to be impossible to raise this year as in former years the pitifully small proportion of our wealth which has hitherto been devoted to Christian missions. In England, where taxes are higher than they are here, and where the cost of living is higher than it is here, I understand that gifts for missions have not only not fallen off, but actually increased. When I read that item of news in a missionary review I felt that I had just had news of a great British victory. It was a victory of the finest and highest sort, far reaching in its results. But, like all other victories which amount to anything in this war, it was won by sacrifice.

There is also another supplementary answer, and that is intensive cultivation of the home field. In our missionary giving in the past we have not sufficiently taken into account the value of the small gifts which come from numerous givers who give in a systematic way. Now this is a field which is capable of greatly increased fruitfulness, but which needs to be worked up. Experience has shown that it can best be worked up by the every member canvass and by the introduction of the duplex envelope system. For many parishes this involves a radical innovation, but the present emergency demands and justifies the innovation. If the larger gifts are going to be somewhat reduced, the difference ought to be made up, and more than made up, by a great increase in the number of small but regular weekly gifts. The parishes, as well as their offerings, will be greatly strengthened by it in the end.

I come now to the greatest difficulty, the greatest embarrassment and discouragement of all. That is the War itself. Here is Christian Europe, and Christian America, engaged in fratricidal strife. Here is war in its stark horror being waged between nations all of which have received the Gospel, all of which have nominally accepted it, and all of which have been taught to regard themselves as brothers in the one family of God, brothers, to establish whom in brotherhood Christ Jesus gave his life. Here, too, are war's fierce hatreds and intolerances. They are not peculiar to any people. Thanks, not to our superior merit, but to our geographical isolation, we are freer from these things than the other belligerents can be, yet even here in America we witness many lapses from that spirit of Christian chivalry which was enjoined upon us by our President. "See how these Christians love one another," was a true saying once. If it were repeated now, it could be said only in most bitter mockery. How can we send missionaries to spread abroad the Gospel when we, who have enjoyed it for centuries, have made so little use of it, and have been governed so little by its precepts that all Christendom is today a winepress trodden by the wrath of God?

The answer to that question is penitence. It is the deep note justly sounded by our War Commission which called upon us to enter in a penitential spirit the new Church Year. We are not called to our churches to meditate upon Germany's ferocity, or Austria's duplicity, or Turkish cruelty, or Bulgarian rapacity. We are called upon to come in penitence to confess our own sins, and to pray to God for forgiveness for public and for personal transgressions of His (*Continued on page 71*)

Jerusalem in the History of the World

By THE REV. WALLACE E. ROLLINS, D.D.

THE occupation of Jerusalem by Christians on December 11, 1917, after an almost continuous Moslem possession of 1280 years, will have, in the language of the British Prime Minister, "a profound influence on the history of the world".

For at least thirty-three hundred years Jerusalem has wielded, either directly or indirectly, a profound, and often a determining, influence upon the destinies of the world, and this influence has not been due to the fact that she has ever been a great political and military capital like Rome or Constantinople, or a great centre of commerce like Tyre or Corinth, or a great intellectual centre like Athens or Alexandria. Nor has her great influence been due to a highly favored location, for she sits on a high and barren Judean plateau, thirty-four miles from the sea and isolated from the great highways between the East and the West, bare of many of the necessities of life.

Her power has been due solely to her history and to her sacred associations. She became the religious capital of the world and the most venerated sanctuary on earth becauses she was the bearer of a Divine message to the world. It was here on this barrent spot, to quote the words of her greatest historian, that "She arose who, more than Athens and more than Rome, taught the world civic justice and gave her name to the ideal city that men are ever striving to build on earth, to the City of God that shall one day descend from heaven—the New Jerusalem. For her builder was not Nature nor the wisdom of men, but on that secluded and barren site the Word of God, by her prophets, laid her eternal foundations in righteousness, and reared her walls in her people's faith in God".

When Jerusalem first comes into the clear light of history—about 1400 years before Christ—she is a fortress, of no ordinary strength, under a Semetic chieftain, Abd-Khiba, who held his position under the king of Egypt. The name of the city even then was "Urusalim". All this and much more we learn from the Tel-el-Amarna tablets, eight of which were written from Jerusalem itself.

About the year 1000 B.C., as every child knows, this fortress was captured from the Jebusites by King David. It is interesting to recall that David, contrary to the customs of his time, generously spared the lives and the property of the inhabitants—a thing that has seldom happened in its many subsequent captures. David made Jerusalem the capital of all Israel. He brought the sacred ark there and made Jerusalem the religious centre of the twelve tribes.

Solomon built a magnificent temple of stone on Mount Moriah for the wandering Ark. He greatly increased the population and the buildings of the city. "If he found it little more than a fort he left it a city."

In the eighth century B.C., it was for fully fifty years the scene of the inspired ministry of Isaiah. He is the real creator of the spiritual Jerusalem. He became the interpreter of her divine mission, of God's purpose through her to the whole world. It was, as has been suggested by George Adam Smith, the advance of Assyria in the eighth century, B.C., that made Israel for the first time realize the world *as a whole,* just as the aggressions of German militarism in this twentieth century have forced America out of her provincialism and have made her, for the first time, conscious of the world as a whole and of her mission to the world.

In the year 621 B.C. the Law was discovered in the Temple, and, as a result, a great reformation was begun. Worship was centralized at Jerusalem. Henceforth there was to be but one altar. Henceforth the nation was really the city—the rest of the nation was but the outskirts of Jerusalem.

In 586 B.C. Jerusalem was captured and destroyed by Nebuchadnezzar and many of its inhabitants were deported to Babylon. But, though in a strange land, their hearts turned over to Jerusalem. "By the waters of Babylon, there we sat down, yea, we wept when we remembered Zion." Psalm 137, 1.

"If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The exiles returned to their land in the year 537 B.C. under Cyrus, King of Persia, and in a few years more a new temple was built and dedicated, and later still in the year 458 her walls were rebuilt by Nehemiah.

I will not speak of Jerusalem's tragic history during the Greek period, of its many sieges, captures, and desecrations, as, for example, the Abomination of Desolation in the time of Antiochus Epiphanes in the year 168.

The glory of the city revived in the year 165 B.C., when Jerusalem became, and continued for nearly a century to be, the capital of a more or less independent Jewish state.

In the year 63 B.C. it was captured by Pompey for the Romans, and was under Rome when our Lord was born.

The Holy City was most intimately associated with our Saviour's life and ministry. It was this city which He visited as a boy. It was here that He drove the money-changers from the temple. It was to this city that He went up to attend the Feasts. It was here that He had His memorable conversation with Nicodemus. It was into this city that He made His triumphant entry. It was in this city that He instituted the Last Supper. It was the city which He loved and over which He wept. It was the scene of His trial and condemnation and He was crucified just outside its walls. It was here, also, that He arose from the dead, and it was in the sight of this city that He ascended into heaven. These events, all occurring within the brief space of a few months, have given to Jerusalem a glory and a pathos that can never fade away, and have made it for Christians the most venerated spot in all the world.

In 66 A.D. the Jews rebelled against the Roman Empire and in the year 70 Jerusalem was captured and destroyed by Titus. One million, one hundred thousand Jews are said to have perished in the awful struggle and 97,000 were taken prisoners.

The fourth century of our era marks a new epoch in the history of Jerusalem. The Emperor Constantine became a patron of Christianity, and built a magnificent church—the Basilica of the Holy Sepulchre—on the site of the tomb of our Lord. His mother, Helena, built the Ascension church on the Mount of Olives.

In the year 637 A.D. occurred one of the saddest events in all the tragic history of Jerusalem. The city was besieged by the Khalif Omar and his Arabian Moslems. The Patriarch of Jerusalem was Sophronius, one of the most learned bishops in the Church, and one of the ablest defenders of the faith and who deserves to rank with Athanasius. Under his inspiration the Christians fought valiantly for four months, but resistance was hopeless. Sophronius agreed to surrender the city if the Khalif himself should come to the walls and receive it. Omar agreed, and, entering the city, forced the aged patriarch to be his guide to the holy places. Omar erected a mosque of wood on the temple area which bears his name to this day, and which is the most sacred spot to Moslems, next to Mecca. On this spot a magnificent stone building—The Dome of the Rock—was built in 688 A.D. by Khalif Abd-al-Melik. That great black dome shines in the sunlight today almost exactly as it did 1229 years ago.

Late in the eleventh century Palestine was overrun by the Seljuk Turks—rude and savage tribes from Central Asia. Jerusalem was captured. Many Christians were imprisoned and many sold into slavery. Christian pilgrims were mistreated. All this led to the Crusades—

those romantic episodes in history whose glamour affects us still. A burning zeal took hold of the Christian world to be in possession of

"those holy fields,
Over whose acres walked those blessed feet,
Which fourteen hundred years ago were nailed
For our advantage to the bitter Cross."

Millions of lives were lost in the attempt to win the Holy Sepulchre. Jerusalem was captured by the first Crusaders in 1099. For forty-eight years a Latin Kingdom was set up in Jerusalem (1099-1187)—Christian in name, but not always in deed. Whatever may be said of the misguided zeal and the cruelties of the Crusaders, the fact remains that they bear eloquent testimony to the idealism of the Middle Ages, for they came to her, "not like most other invaders, because she was the road to somewhere else, but because she was herself, in their eyes, the goal of all roads, the central and most blessed province of the world". It is with gratitude that we now recall the fact that generous, idealistic France took the leading part in the Crusades. The Crusades began and ended in France.

In the year 1517 the Ottoman Turks captured Jerusalem, and, with the exception of a brief period of Egyptian occupation, have held it to the present time. Thus the adherents of Islam have held Jerusalem, with a few brief intermissions, since 637 A.D. Of this time the Ottoman Turks have held it almost continuously for 400 years.

Such is a fragmentary sketch of the history of Jerusalem. It is a tragic history. No city in the world has had a more tragic one. But now at last her day of deliverance has come. Only a few weeks ago, as all the world knows, Jerusalem was surrendered to the British forces, under General Allenby. On December 11 the official entry took place. General Allenby entered the city reverently and on foot through the historic Jaffa gate. Near this gate is a breach in the walls, made to allow the proud Emperor of Germany to enter in state in 1898, but this breach was not used on this historic occasion. The commander-in-chief was accompanied by representatives of his own army, and by the commanders of the French and Italian detachments, and by a military representative of the army of the United States. Once more the inspired prophecy of Isaiah has come true: "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

The City of Jerusalem during its long history has been besieged more than fifty times and has been captured almost as often, but this capture of Jerusalem by the British is, in many respects, unique among all its conquests.

Never before has so much consideration been shown by any captor for the city and for its sacred places. Turkish guns, concealed near the city and upon the Mount of Olives, fired upon the British troops, who did not reply for fear of injuring the Holy City, but with great bravery stormed the guns with rifle and bayonet. As a result not one stone of the city has been broken or torn down by its capture.

Never before has a conquering army shown such consideration for the inhabitants of Jerusalem. Not one of its 60,000 inhabitants was killed or even injured.

Never before have the inhabitants of the city welcomed a conquering army with clapping of hands, with shouts and tears of joy. Never before in the long list of conquerors—Babylonian, Persian, Greek, Roman, Turkish, Crusader—has a conqueror been acclaimed by the inhabitants as was General Allenby. Flowers were strewn in his path as he entered the city by Jews, by Moslems and by Christians. What a tribute to the character, to the fairness, the justice and the generosity of our valiant ally, Great Britain.

There is one other respect in which this deliverance of Jerusalem will, we devoutly trust, prove unique. All other deliverances have been temporary. This, please God, shall be permanent. Never again shall the Holy City be turned over to the cruelties of the unspeakable Turk, nor shall it ever be dominated again by his still more unspeakable masters in Berlin.

What will be the results of this last great deliverance?

Pilgrims will flock again in ever-increasing numbers to worship at the sacred places of the Holy Land. Jerusalem will be made sanitary and pilgrims will have every care and guidance. The holy places will be reverently guarded and protected.

Archæologists will have the opportunity, unhampered by Turkish bigotry and interference, to make fresh discoveries which will confirm and illuminate our sacred narrative. The old Jerusalem is buried from twenty to forty feet below the present city. Scientific investigation will settle many a disputed question of topography and will bring to light many new facts in regard to the city of Christ and His Apostles.

It may be that many Jews of all lands, inspired by prophecy and by their intense affection for the land of their fathers, will return to Palestine and build again a Jewish state, under British or allied protection.

But the greatest result of this last deliverance of Jerusalem will be its immense influence upon the sentiments of mankind—upon the scattered Jews throughout the world, upon the many millions of Moslems, and upon Christians of every name. The military importance of the capture of Jerusalem may or may not be great, but the world, after all, is ruled by its sentiments and affections and it may be that December 11, 1917, will yet prove to be the turning point in this great war. At any rate, the great significance to us of this capture of Jerusalem is that it is one more step in the great world-wide battle for righteousness, liberty and peace. One more stone has been laid in the building of that Ideal City which men are ever striving to build on this earth—the City of God that shall one day descend from heaven—the New Jerusalem.

May God grant that America shall do her part in the building of that city.

Thanksgiving and Prayer

ALMIGHTY FATHER, Who didst rebuke the sins of Christians of old by delivering the Holy Land and Thy City Jerusalem into the hands of an alien faith, we praise and bless Thy Glorious Name that Thou hast seen fit to restore into our hands Thy Holy City, placing it once again under the protection of Christian Rule; and we humbly beseech Thee, both to make our Empire more worthy of this sacred trust, and to grant that in the City, where the Saviour lived and died and where He founded His Holy Catholic Church, the branches of that Church, walking in the light of Thy truth, may consummate that unity which Thy Son has declared to be His will, to Whom with Thee and the Holy Ghost, be glory and dominion throughout all ages, world without end. *Amen.*

The Invalid and His Clock

By D. H. ALLEN

THROUGH the still dark he sees them, every hour,
Those phosphorescent hands that duly keep
Their dim, yet gleaming, way, and ever creep
Round and around in slow, incessant power.
Yet stately constellations do embower
The watcher in his penance, and afar
Beyond his little room, each heavenly star
Moves glorious, till the day draws on in flower.
The night, where he has wandered in the deep—
The never-ending night—at last is gone;
And from all trouble, now, he has release.
The lovely light! It fills his heart with peace,
He knows the sun is shining on the lawn,
He feels that God is good—and falls asleep.

The Small Mission in the College Town

By THE REV. PAUL ROBERTS

PROBABLY never before has America thought of her young men and their welfare as she has been thinking of them during the past few months. She is pouring out her wealth by the millions to care for the men who are going to defend her cause on the field of battle. She is surrounding them with every possible opportunity for physical and moral uplift. She realizes today, perhaps as never before, that on these young people her safety and honor rest. And the Church through her efficient War Commission is seeing to it that her share in this work of spiritual uplift is being maintained.

Surely one of these helpful results that we can look for from this dark cloud hanging over us is that America and the Church will remember the thousands of young people, not called, possibly, to serve their country with the gun, but with the mind; not mobilized in military camps, but in educational ones; not learning to apply their scientific training to the problems of destruction, but to the problems of construction. And this lesson must be learned by the Church in particular. Here is an army of 227,000 members who are to be the coming leaders of Church and State gathered in 1,390 college centres. They are going to determine rather largely the future trend of our civilization. At least they will be the officers in the army of progress. What is to be the direction of that advance? Shall the leaders have unselfish Christian motives or shall they have materialistic and worldly ones? We make a mistake at this time if we confine our attention to the military camps and forget the educational ones. With the European colleges drained of their men; with problems of reconstruction facing the world after this war such as she has never faced; with many of our own college men fallen or rendered helpless on the field of battle; there stretches before the men left in our colleges almost limitless opportunities for service. Are they going to be equal to the task? Are they going to be able to carry the burden and carry it in the right direction? The Church has always faced a serious student problem. I submit to you that she faces one now so serious that it well-nigh staggers the imagination.

We know that even in normal times the college age is a critical one. Old foundations are perhaps swept away, and the need is for new ones to take their place. The restraints of home life must be replaced by higher and bigger ones. The apparent freedom of college life must not spell license. The field so open to wild oats must be sown with clean and good grain. In normal times these opportunities and responsibilities lie before the Church. Today, in the face of the world's great need the failure of the Church to meet the situation would be worse than a tragedy.

In this western part of the country all this is particularly true. Ours is very largely an agricultural section and our problems are those of the open country. Farm life is the rule, and the problems of farm life the Church has been very slow to handle. We are by no means a rural Church, or at least we have attained little success in the country so far.

Living far from town, with chores to be done on Sunday as well as every other day of the week, there is apt to be little Church attendance. Sunday is largely a social day for the farmer when he goes to visit a neighbor. The men usually are to be seen sitting around the wind mill and on the edge of the water tank, chewing straws and talking over the crops, and their wives are in the house tending the children and discussing symptoms. How shall we reach these people? In many instances the clergyman has held services in country schoolhouses and the results are usually good, but unfortunately a man can be in only one place at a time and so the country problem is merely being scratched on the surface. Surely this rural situation must be met in some other way, and the Church must work through strategic centres. Does any place offer such a centre as the college? Here are gathered the progressive young men and women from all over this great country. In a few years they are going back to the small towns and to the farms and will be the leaders in their several communities. In college they are getting the ideas that they are to take home with them. Where is there a finer opportunity for the Church? We have not enough clergy now to do the work that we have already undertaken, so we cannot look to the clergy alone for the solution of the problems in these great farming countries, but if we can send out Christian leaders as well as agricultural and scientific leaders from our colleges can we not effectively meet this great missionary problem?

What has the Church been doing to meet this situation? There are a good many causes for encouragement. In many places there is being made a determined effort to send the proper sort of men as student chaplains, to erect worthy buildings, to arouse the diocese and province to its responsibility. And here a word of tribute should be spoken for our own General Board of Religious Education which, with a miserable support from the Church as a whole, has been trying to rouse her to her responsibility.

But there is another side to the picture which is not as encouraging. It is a side that is illustrated by the work of the Church in Brookings, South Dakota. The situation in this town is not an unique one, but is typical of many places that are seldom if ever heard from. It illustrates a condition sufficiently widespread to be a cause for deep heart searching on the part of the Church that has permitted it.

The Church has been in Brookings more than twenty-five years. Here is the South Dakota State Agricultural College with more than one thousand students, who are to be the future leaders of this great state. For all of those twenty-five years the Church has been represented to those students by a small frame building one mile from the college. It is forty feet long and twenty feet wide, and is frequently named "The Shoebox". The building and grounds owned by the Church stood for the work of about twenty faithful communicants who lived in the town and who had received practically no outside assistance toward the equipment. The church will hold just ninety, for one Easter morning there were ninety-one present, and one had to sit out in the doorway. He was a college professor. One year the minister-in-charge helped to coach the college football team, and the players decided to attend service in a body. The question arose whether they could all get in at the same time. They decided that they would have to go in sections and the plan was abolished. Last year a Bible Class of students was started with a good attendance especially of students with no Church affiliation, but there were three other classes in the same small (40x20) room, one of which was the kindergarten, and the confusion was too great for the class as well as the teacher. Last of all services are held only every other Sunday, and many a time students and professors walk the mile to the Church door only to find that the minister is preaching in some other county.

May I repeat that this is not merely a Brookings problem. The details may be different, but it fairly represents too many places that are never heard from. Does anyone need ask why the Church has not grown in Brookings in twenty-five years? That is the idea many a student has of the Episcopal Church to take back with him from college. Is there not some connection, perhaps between this situation and the fact that the Church is not recruiting her ministry from the colleges as she used to? Furthermore the colleges represented in the ministry are very largely eastern. We will never win these college men and women for the Church of Christ until we send out picked men, and until we are ready to support them with the proper equipment. That is, at least the first part of the solution of this college problem.

Our Women Students

By MABEL ELEANOR STONE

"I NEVER dreamed that the Church was like that—people who knew and loved our Lord, from the very first ones down to us, and all wanting to share Him with those who did not know. I always thought it was societies and a building and I did not see how belonging could make much difference." Through many weeks this girl had worked with absorbed interest as one of the three hundred college girls who gave in simple pageant form the story of the Church at a conference of southern colleges two years ago; at the end she turned with the above remark to the director, the rough wooden cross that she had carried as St. Columba's crucifer still in her hand, her new vision of the Church shining in her eyes.

A little while ago a keen, thoughtful graduate woman student challenged me: "Then you really believe that there have always been and always will be leaders in the Church who are trying to look things straight in the face and not dodge? I have been thinking of the Church as a sort of opiate against being too uncomfortable over social unrighteousness and I want to be one of the people till it hurts."

"No, I don't have much to do with the Church any more," another girl said. "It did very well when I was a child, but I'm thinking for myself now."

These three girls represent the typical attitudes of the average college girl to the Church. The first had missed the vitality that comes only through the touch of one life on another; the second had failed to find in the Church of Christ the same passion for social righteousness that she had learned from the teaching of Christ. And the third had received no help in the important adjustment of her childhood conception of God and the Church to the ever-growing conceptions of the rest of her life.

Two illustrations will also serve to show the possible effect of the returning alumnae on the home parish:

"No, I can't seem to get hold of the high school girls in this parish at all," said a troubled rector. "They are fairly running wild. I hoped great things this Fall when Maud W. came back from college because she has always been a leader, but she thinks the Church is old-fashioned and that she, for one, 'has too much brains to believe all she's taught'; they follow *her,* of course."

On the contrary, there is in the South a small parish which three or four years ago had no Auxiliary, a pitiful apology for a Church school, and no community interest, which is at the present fast becoming a vigorous force for the Kingdom of God—and all because an unassuming, quiet girl from a normal college went there to teach and threw her splendid energy and ability loyally and tactfully into the work of the Church. The rector told me this himself.

These are simple cases, to be duplicated every day; yet would any rector willingly risk in his parish the influence of such a girl as the first, or fail to welcome the tremendous help a tactful, enthusiastic "older girl" can give after four years of learning to lead girls?

Then if we do care what she is to be when she returns, we naturally begin seriously to question what she is during college and what forces affect her during those four years (may I here define *student* as they themselves do—"anyone studying at a college or university," with distinct emphasis on undergraduates). It is a far cry from the quietly self-confident college women of the North, and the brainy, aggressive university women of the West, to the shy, hungry girl of some tiny mountain college of the South, yet they have certain things in common. Scorning unreality in the religious life of those who lead them (and in their own), intensely, almost morbidly honest in intellectual things, giving of themselves eagerly in all forms of service, with a group consciousness so marked that it has proved far wiser to deal with them as *students,* having needs and problems apart from those of other young people of their age—they are sent out to spend four years in an atmosphere as real, as tense, as complex as anything you can find today in the world. The immediate result is that the modern college girl offers the most fascinating contrast imaginable. She plays basket ball one hour, as irresponsible as her small brother, and the next discusses philosophy and religion with deadly earnestness; she spends the morning in the laboratory and the afternoon between a matinee and the dressmaker; she is "crazy" about tennis and psychology, French pastry and sunsets, H. G. Wells and symphony concerts, and always underneath her ready humor is an earnest thoughtfulness and hunger for God. This hunger for God is being met by two forces within the college; first, the services for worship arranged by the college (and this is true in some measure of almost every college in the country); to these is added in many colleges by the faculty opportunities for supervised practical service along many lines; secondly, what the students have created for themselves during nearly fifty years, and what is by far the most vital influence in developing a corporate religious life within the average college walls—the Christian Student Movement of North America, a part of the World's Student Christian Federation. By this time the Movement has intense self-consciousness, unity of purpose, a mass of data on student conditions unequalled by any other organization, and a deep loyalty to the Church and desire to be of service. Most important of all this is the students' own chosen expression for their religious life as students. We cannot ignore it, but we can utilize it.

Another question confronts us: What has been our attitude towards the woman student in the past? For the most part, threefold. First, we have ignored her. Reports of "student work" have gone into great detail for the men's work, and dismissed hundreds of women students in the same institutions with a sentence, or forgotten them completely. This may be due partly to the need mentioned before of securing men for ordained leadership, and partly to the general belief (unwarranted though it is) that the moral problem of men students is greater than that of women, because more obvious. Second, we have exploited her. We have not meant to, but we have ended in wasting her energies in uneducative activity and drained her sympathy by unwise appeals. Third, we have honestly tried to understand her and help her find her place in the Church's life. To this end we have had for over ten years in the Church a woman acting as secretary for women students. The Methodist, Baptist, Presbyterian and Congregational churches also have student secretaries, and with one exception (Southern Presbyterian) these secretaries are attached to Mission Boards, perhaps because more women students are needed in the mission fields than elsewhere in the Church. This plan, however, has narrowed the work among women students almost to that of a candidate secretary, leaving, as Deaconess Goodwin says, hundreds of girls outside any direct touch with the Church during college years simply because they are not material for missionary candidates. In addition, there is the splendid work done by university pastors, chaplains and rectors of parishes in student centres, but everywhere there has been the tendency to overemphasize one path of approach. In some places the missionary propaganda was so strong that no one entered Bible classes, because it was not all part of a unified program. In another, girls were so busy with social service that they had no time left for worship, while there is at least one state where a particularly enthusiastic teacher-training course, promoted during three years, left the colleges which it entered practically without Christian leadership at the end of that time because teacher-training reaches mainly the older students and one freshman class after another had been left undeveloped. Illustrations of the lack in other branches of work, admirable in themselves, through failure to relate them to a unified program, might be given but would add nothing to our discussion. The question is left: If none (*Continued on page* 52)

The National Prohibition Amendment

By THE REV. JAMES EMPRINGHAM, S.T.D.

ON December 17, the House of Representatives of the United States passed the Constitutional Prohibition Amendment Resolution and on December 18, the Senate of the United States adopted it in the form passed by the House. The vote in the House was 228 to 128 and in the Senate 47 to 8. The Senate had originally passed it in a slightly different form by a vote of 65 to 20.

The resolution submits an amendment prohibiting the manufacture, sale, transportation, importation and exportation of alcoholic liquors for beverage purposes one year after it has been ratified by thirty-six States; the ratification, as specified by the resolution, having to occur within seven years. The Republican and Democratic parties contributed practically equal quotas in support of, and in opposition to, the amendment in the Lower House.

All seventeen of the existing amendments to the Constitution were submitted by Congress as in this case, and adopted by the Legislatures of the States. Congress has the power to submit amendments to special ratification conventions in the States but that method has never been used.

This Congressional victory is the logical culmination of a series of political events on the prohibition issue covering the past fifteen years. The liquor traffic is a national institution. Its primary lease of existence is national and not State, the States having secondary and not primary permissive powers with respect to it. The traffic has operated upon national lines. It is nationally organized for political purposes. It has continuously used its profits in license States for corrupt purposes in prohibition States, and has sought by every ingenuity to override and break down the laws in those sections of the country which have outlawed it. For these nation-wide machinations there is now presented to the nation the opportunity to visit national judgment.

There are already numerous Federal laws concerning the traffic evidencing its national character and logically preparing the way for the final ending of the traffic by constitutional action.

Those interested in war emergency prohibition may well rejoice over this victory in that it has presented so vigorous and incontrovertible evidence of the earnest temper of the country upon this issue in this particular national crisis. All previous efforts at securing immediate national prohibition for the duration of the war by statute have gone to wreck upon minority shoals in the United States Senate, where a minority able to muster one more than one-third of the votes is able to prevent any measure from coming to a vote. It is to be hoped that the tremendous demonstration of popular sentiment on behalf of national prohibition evidenced in the vote on the constitutional amendment may lead the Senate minority now to yield and permit the proposed war-prohibition legislation which the nation so imperatively needs.

Does the amendment violate personal liberty? That all depends upon what people are really free to do. Rights of property are older and even more sacred than rights of behavior, yet, by the amendment to the Constitution forever forbidding slavery, alleged property rights were swept away for the nation's moral good. One has but to read current newspaper comment upon this new amendment resolution to realize how generally the idea is coming to prevail—as it has long prevailed at law—that there is no right to deal in or use poisonous drugs, of which alcohol is one. While the secular press is voicing such lofty sentiments with respect to habits of drink, it ill becomes professed representatives of Christian altruism to argue upon a lower plane.

What about the danger of generating undue controversy during the war? There has never been a proposed election anywhere in any State in the nation without loud liquor prophecies of social turmoil following the adoption of a prohibitory law. There are now twenty-seven prohibition States. That prophecy has never come to pass in any one of them. The thing which raisers of this contention fail to see is that it is the sublime interest in, and determination with respect to, the war upon the part of the people of this land which has compelled the amendment's submission. What they are seeking to secure for the better presecution of the war cannot possibly divert their interest from the war. On the other hand, there is turmoil already here with respect to this traffic, of which the opponents of the amendment have failed to take any note.

Moral issues grow, they do not happen. They are the fruit of conscience and experience and embody the irrepressible power of all growing things. This movement could never have been smothered by failing to submit the amendment. The fight would have gone on in a more distracting degree than ever; it had grown through the years until it was majestic enough to demand the right of submission and to have refused that right would not have ended the controversy. With few exceptions, editorial comments in the metropolitan press have not been bitter or hostile. *The New York Times,* which, probably more than any other paper represents conservative political opinion, has ransacked its mental attic for every antiquated objection to the amendment and its adoption. *The New York World* has interpreted the submission of the amendment as a menace to the future of the Democratic party; but other metropolitan papers have calmly reminded the *World* that what the nation is primarily interested in just now is not the future of any political party, but national efficiency and morale.

When Abraham Lincoln undertook to save the Union and slavery, too, it was mysteriously made plain to him that ere the Union could be saved he would have to meet a divine demand for the liberation of the slaves; and he bore repeated testimony to the fact that he issued his Emancipation Proclamation in answer to what he believed to be the demand of God. Could the Judge of all the earth have a moral price for victory then and have no such price for victory now? The signs are abundant that the price is the obliteration of the liquor traffic from Christian civilization.

Our Women Students

(*Continued from page* 51)

of the present attacks are wholly satisfactory, what next? May I venture to suggest

(1) That such a careful study of the student in relation to the Church be made as will enable us to define the problem. We know what the student is *not* in relation to her home parish; we think we know what we wish she were, but of what we really mean by the "problem of the college student in relation to the Church" (at least if that student is a girl) I do not honestly believe we have more than a vague and general idea.

(2) That the maturing of concrete plans be carried forward slowly enough to insure a sound constructive foundation, and that anything in the nature of a program be held in suspense until we can test it against the student's own reactions.

(3) That some provision, of whatever nature seems wise, be made for a committee, the sole responsibility of which shall be to undertake the study of student conditions and the initiation of work among students. The task is so stupendous, involving as it does relationships with other boards of our own Church—social service and missionary, for instance—and with those of other religious bodies, with many social and religious organizations, with college faculties and with student organizations of every description, that it seems surely an unfair burden to add to the work of any other committee which already has its own responsibilities.

NEWS OF THE CHURCH

BISHOP McCORMICK FINDS MEN WANT COMMUNION

War Commission Representative in Touch With All Chaplains

The following letter has been received from Bishop McCormick by Bishop Lawrence:

Paris, December 18, 1917.

My dear Bishop Lawrence:

It is good to get your Christmas and New Year's greetings.

I have been in and about Paris most of the time so far on account of three things:

First. The necessary organization of the office and the popularization of our work among church people and others in the city.

Second. The three weeks of anti-typhoid innoculation.

Third. The arrangements as to military passes. I have had an interview with General Pershing, and the matter of the passes is in process of adjustment.

I have had several conferences with Mr. Carter, the head of the Y. M. C. A., and with members of his staff, and am cooperating with him in every possible way. He is a high grade man, very sympathetic with us and thoroughly to be trusted.

Bishop Brent has been here for some days and is now on a Y. M. C. A. tour which is, perhaps, the beginning of his work with them. He is in a Y. M. C. A. uniform and seems quite fit. I understand that his headquarters will be in Paris and I shall, therefore, see him frequently. Bishop Lloyd came over from London, on his way to Liberia, accompanied by Archdeacon Schofield, and spent eight days, returning to London yesterday. He preached at the American church on December 9, and then went on a flying tour arranged by Mr. Carter for the purpose of giving him at least a glimpse of conditions. Bishop Israel is still waiting for his base hospital. Meanwhile he has been making very acceptable addresses to the men on the Y. M. C. A. circuit. Just now he is within the British lines visiting the deputy chaplain general. He seems much improved in health and spirits. He is exercising the jurisdiction over the American churches in Europe, and has sent Murray to Rome to relieve Lowrie for three months.

As to the registration, we are attempting to catalogue all the men in the service and all war workers attached to our Church, wherever we can find them. We have already something like 300 names on our list, which is growing rapidly. I am sending each one a Christmas card and am having printed some thousands of cards announcing the services of the American church in Paris and the fact of my having my office there. These cards we will take out to the men wherever we go.

I have formed a chaplains' auxiliary of about twenty of the most prominent churchwomen in the city and am putting them into touch with the individual chaplains and their men. Through these ladies we are accumulating and distributing large numbers of books and periodicals and we are having 3,000 pairs of woolen socks made and sent to the chaplains for distribution, 1,400 of which have been forwarded.

As I wrote Bishop Perry, Dr. Watson has been very considerate and has given us the use of the large room on the second floor of the parish house, with light and heat. As soon as Bishop Israel returns, he and I together will make a substantial donation to the expenses, as both light and heat are very dear. I am looking for an extra helper in the office, who can be here when either Mr. Ross or I, or both, should be out of the city, and who can assist with the correspondence, which is becoming increasingly large.

I have made several visits outside the city to camps and hospitals and canteens, and hope next Sunday to be in one of the large troop centres, where arrangements are being made for giving the men their Christmas Communion. Last Sunday I was to have been within the lines, but the engagement was canceled by wire for military reasons which could not be explained. Such is war!

I have seen and conferred with the following chaplains: Messrs. Sherrill, Taylor, Bayard, Peabody, Talbot, Rollins and Danker and have corresponded with all the rest. Among our clergy in the Y. M. C. A. I have seen and conferred with Messrs. Patrick, Cate, Kinsolving, Rathbun, Cleveland, Cooke, Ferguson and Lusk, and have written the rest of them. I have also seen Mr. Van Keuren who is with the Red Cross. I have co-operated with Dean Beekman in his Soldiers' and Sailors' Club, which is a most useful piece of work, and I have had an interview with Chaplain Pierce, who is now acting as a major, in charge of all burial arrangements for American soldiers.

In regard to the additional clergy coming over, I have already written at length that unless they secure commissions as chaplains, they would have to come under the Y. M. C. A. or the Red Cross, as there is almost no chance to use men independently.

As to the American University union, I should say that in addition to its general value as a University club, it has the advantage of giving to the men a decent and

(*Continued on Page* 54)

Now—Give for the Church!

MEN and women of the Church have given in large figures for the excellent work of the Y. M. C. A. and loyalty to the Church will prompt them also to give in large figures to their own Church work. As Dr. Mott has well said, the Y. M. C. A., composed of laymen and the mission and voluntary chaplains, being the clergy, are indispensable to each other in the work of the Church for the men of the Army and Navy.

PENNSYLVANIA'S CHILD LABOR LAW THREATENED

Danger of Admission of Sub-Normal Children Into Industry

Regulations that would violate both national and state child labor laws have been recently adopted by the Pennsylvania State Board of Education, and the National Child Labor Committee has sent a letter to Governor Brumbaugh protesting against the regulations and urging that they be immediately withdrawn.

The regulations adopted by the Board of Education relate to the issuance of employment certificates to mentally defective, subnormal and sub-standard children. Under the existing State law no child under fourteen may be employed in any gainful occupation, and a child between fourteen and sixteen may not be employed unless he has completed the sixth grade. The new regulations make it possible for the Bureau of Vocational Education to issue certificates to defective and retarded children who are below fourteen years of age or who have not completed the sixth grade. In other words, as the letter of the National Child Labor Committee to Governor Brumbaugh points out, the regulations attempt to make valid an invalid employment certificate although no such discretionary power is given to the Bureau of Vocational Education.

OF NATIONAL IMPORTANCE

"These regulations are of national importance," says the committee's letter to the Governor, "because Pennsylvania has the largest number of wage earning children under sixteen in commerce and industry of any State in the Union and because until now it has had one of the best child labor laws. Whatever Pennsylvania does is watched with interest by employers and educators throughout the country. Any lowering of standards there is likely to be followed by similar action in other States. For this reason the National Child Labor Committee protests against these regulations and asks in the interest of the working children, not of Pennsylvania alone but of the whole country, that they be rescinded."

In addition to the violation of national and state child labor laws the committee points out the danger of turning into industry a body of abnormal children when there is a definite tendency now to eliminate even *normal* children under sixteen years of age because of great liability of young workers to accidents. Permitting children who are not abnormal but merely below grade to obtain employment certificates puts a premium on sending children to schools where the teaching is incompetent, the committee asserts, and, finally, the regulations are directly opposed to the policy of President Wilson and the administration, which is committed to the maintenance of labor standards for the sake of efficient production at present, and for the efficiency of the American Nation after the War.

CHILDREN SING FOR SICK AT DAWN OF CHRISTMAS

Visit Hospitals in Automobiles to Bring Christmas Cheer

KEARNEY, NEBRASKA.—The Sunday school and the Junior Auxiliary of St. Luke's parish, including many children who do not belong to the Church, for many weeks practiced for the Christmas carol service in anticipation of being able to render it not only in the church but to carry the glad tidings to sick and homeless people.

As the congregation was gathering for the Midnight Celebration of the Holy Communion on Christmas Eve it was the children's voices singing their carols outside the church that could be heard in the stillness of the frosty "midnight clear." The children were then hurried home for the shortest night that many of them had ever known, for soon after dawn a line of cars, headed by the auto-bus from the Midway hotel, was outside the church to take the children far and near to render their service. Men of the congregation who had hitherto enjoyed Christmas morning in bed were out with their cars to convey the youngsters.

St. Luke's hospital was first visited, where the full children's service was rendered as they marched through the corridor and, at the request of the nurses in behalf of the patients, up the stairs, where they sang carol after carol. Before leaving, and where the patients were well enough to receive them, the children offered their gifts to the sick, fruit and flowers.

Next the W. C. T. U. hospital was visited, where the carols were repeated and most of the service. The children will not soon forget the expressions of gratitude upon the part of the patients here whose "forms are bending low." The cars now drove to the State Tuberculosis hospital, where the service is rendered in the crisp, winter air. The next and last drive is to the State Industrial school, where the superintendent had gathered three hundred boys and teachers in the hall to listen to the children's service. Five hundred and twenty-five gifts were carried to the sick and to persons without, or away from their homes.

The children had voted a month before "to have no Christmas," but to ask their parents to give the money to help prepare the gifts they were to carry. The home Christmas Tree and even Christmas dinners were postponed. At five o'clock the children sang their services in the church, after which the unanimous declaration was "We have never spent so happy a Christmas".

CHURCH LOSES ITS FIGHT TO BAR EXPELLED MEMBER

Judge Throws Out Trespass Case Brought Against Woman

ATLANTIC CITY, NEW JERSEY.—Judge Frank Smathers directed a jury in the district court here last week to bring in a verdict for the defendant in the action for damages for alleged trespass brought by the Christ Methodist Episcopal church against Mrs. Millicent Watson, a former member, who was recently expelled.

Mrs. Watson was charged by officials of the church with having made uncomplimentary remarks about the pastor, the Rev. Charles D. Sinkinson. She was called before a committee and bidden to withdraw the criticism, but refused. Then a jury of church members adjudged her guilty of conduct unbecoming a member of the church and the Quarterly Conference expelled her from membership.

Mrs. Watson, however, continued to attend services. When she appeared at the church on a certain Sunday morning officials decided to sue her for trespass and an action for $500 damages was instituted. The case was thrown out of court when Judge Smathers decided that if any officials of the church could prevent Mrs. Watson from entering the building it was the Board of Trustees, and it had not been shown that this body had taken such action.

SOLDIERS GRATEFUL FOR MACON CHRISTMAS PARTY

Khaki Clad Guest Sings His Own Patriotic Composition

MACON, GEORGIA.—Christ church parish house fairly radiated with Christmas comfort, happiness and homely cheer to the soldiers of Camp Wheeler on the Saturday night, December 29. This parish started the weekly social and informal dancing for the boys two months ago with only six enlisted men, but as each man told others the attendance has increased until, Saturday, the place was thronged, although no special invitation had been given out, and the night was one of the worst of a bad winter. They found a lovely scene awaiting them. A beautiful large holly Christmas tree stood at one end of the hall with a package of cigarettes and a present for each soldier. At the other were two long tables against the wall; so as not to take up any dancing space one was piled up with different kinds of fruit and the other set with bowls of mixed candies and nuts. One large old-fashioned silver tray, in the centre, was heaped with candy nearly half a foot high.

Among the pleasant features of the evening was the singing of a patriotic song by one of the boys, A. Mitchell of the 117th Field Artillery, who composed it and set it to music himself. He is by way of being a very fine organist, and since being here in camp has played for the Sunday services in St. Paul's. It is understood that the song will soon be given to the general public, so all can share the pleasure with us.

The ladies of this parish feel that under the enthusiastic leadership of their rector, the Rev. Mr. Libson, and his charming wife, they are really accomplishing their "bit" very satisfactorily. As one of the boys expressed it: "You ladies don't know what this means at camp, how the influence spreads; I can see the greatest change in my company and, do you know, they begin Friday discussing who shall come in Saturday".

WE NEED COPIES OF THE CHRISTMAS NUMBER

Anyone having copies of the Christmas Number (December 22, 1917) of The Churchman will confer on us a great favor by sending them to the Circulation Department, The Churchman, 381 Fourth Avenue, New York City.

BISHOP McCORMICK FINDS MEN WANT COMMUNION

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enjoyable social centre and also of putting them into touch with really wise advisers such as Professors Nettleton, Van Dyke, Lansing and Vibbert, who may be of unusual help to a man in time of perplexity or emergency.

As to moral conditions, there is no doubt that difficulties arose at first, and to some extent continue, both on the drink and woman question, but matters are being straightened out and regulations are becoming stringent. Men will not be allowed in Paris on leave and the Y. M. C. A. has been asked to prepare large recreation centres, in places like Aix-les-Bains, where the men can have a good time without unnecessary temptations. I think it might fairly be said that matters are improving and that the military authorities are quite awake to the necessity for control, and wherever necessary, for punishment.

CARS NEEDED

As to the requirements of chaplains, it is manifest that the first thing needed is a small car or other means of transportation. I think that Edwards is the only man who has a car of his own. A car is better than a motorcycle as it gives a man a chance to carry supplies and to take helpers with him. In some cases battalions are 150 miles from each other, and in many cases, if not in most, portions of the regiments are widely separated. The car question would have to be settled in America as it is practically impossible to obtain cars here. I do not think it necessary for the chaplains to have moving picture machines or anything of that sort as they can best be looked after by the Y. M. C. A. We need additional Prayer Books and some more of your service books. I am trying to get Bibles from England, as many of the men have asked for Bibles rather than Testaments. There is always a need for readable books and periodicals.

In conclusion, the men seem glad that we are here and that the Church is officially represented. They talk frely about their home parishes and about the services. Last Sunday afternoon, in a driving snow storm, three young aviators walked a long distance to attend the service here. Two of them were from Brooklyn and one from Philadelphia and they were good types of hundreds like themselves. Three men have come long distances to me, in Paris, for Confirmation. When I was at the base of the ambulance service, a few Sundays ago, a fine, tall sergeant said to me, "Bishop, are you going to give us the Holy Communion?" and when I replied, "Yes", said, "I'm so very glad, as it may be my last". He was going, the next day, to an exposed position. The Communion service seems to be that which the men really prefer.

I heard from Dr. Maxon that in his base hospital there were 400 men, mostly suffering from such diseases as measles and mumps. We shall have to do what we can to keep the men in good spirits this Winter and to try to brace them up and cheer them.

With regards and best wishes, believe me,

Sincerely yours,

JNO. N. MCCORMICK.

MOVE TOWARD CHURCH UNITY AS RESULT OF WAR

Many Signatures Attached to Document on Subject

The following document in Church Unity has been made public:

To Our Fellow-Believers in All the Churches; Greetings:

The present crisis confronts the Church with the possibility of coming forth from the War either with a diminished or a vaster power. Today the churches must face realities. A divided Church cannot stand.

Today everywhere the people are combining their industries to make the Allied Nations one mighty power in the War. Even on the lower plane of economics the Churches are not uniting to save waste as in many places they might do. How many tons of coal and units of electricity might be saved if thin congregations in large edifices should consent this Winter to worship together!

Far more than this: today the Young Men's Christian Association represents Christianity before the world. The many Churches stand as an unorganized, scattered line of support behind its well organized line of volunteers. As they go forward the separate Church units are not in position to let the world know that behind them stands the reserve power of the whole Church of God. Today some of our ministers at the front, forgetting the denominational names of the churches that sent them, on battlefields and in hospitals are working side by side as servants and priests of God. At home they are held apart.

Today the Government of the United States is apportioning chaplains among the different denominations. The Red Cross only for our charity; our denominational names and churchly vestments for our religion!

These things ought not so to be. The crisis of Christianity requires the subordination of all things divisive. Without prejudice to existing personal relations or official fidelities, the whole Church is called today to make one sacrificial offering of all things held to be of value in one great venture of faith for God. Today we should take counsel not of our fears but of our hopes, as did our fathers before us. Today our fears may be our disloyalties.

Bishops, clergymen, laymen—shall we loiter in the way, disputing about many things, when in the suffering of the world our Lord is crucified afresh for the sin of modern civilization? The hour commands unity. By some decisive act our faith in it should be made fact. That might be done if, for example, as a war measure we should put in cantonments, in regiments and on battleships chaplains and ministers, from whatever Church they may come, commissioned not by their own Communion only, but by joint ordination or consecration sent forth with whatsoever authority and grace the whole Church of God may confer, bearing no mark upon them but the sign of the Cross. At some single point of vital contact—that or something better than that—the Church might act as one.

Something must be made visible fact of unity today if the Church—the one Church of the many Churches, the only Church which the Lord Himself had faith enough in God to pray for—is to become tomorrow the power of God to save the world. This cannot be too long postponed. These times require quick decisions. Can we suffer the Churches today to forget that before the week of His passion our Lord gave the barren fig tree but one year more in which to bear fruit or be cut down? This parable may be for the Church now.

Therefore we, the undersigned, representing different communions, lay before you this appeal for action, asking for response and for such suggestions as may seem to you timely.

Correspondence relative to this appeal may be directed to the Rev. Newman Smyth, New Haven, Connecticut.

Signatures

The Rev. Newman Smyth, D.D., New Haven, Connecticut, C.; Lucius P. Warner, LL.D., New York, C.; the Rev. Peter Ainslie, D.D., Baltimore, Maryland, D.; Prof. Williston Walker, D.D., New Haven, Connecticut, C.; the Rev. Charles E. Jefferson, D.D., New York, C.; George W. Pepper, LL.D., Philadelphia, E.; the Rev. Edward Parsons, Berkeley, California, E.; the Rev. James L. Barton, D.D., Boston, C., Secretary American Board Foreign Missions; the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, E.; Dean Charles R. Brown, D.D., Yale School of Religion, New Haven, Connecticut, C.; President C. M. McGiffert, D.D., Union Theological Seminary, New York, P.; Dean J. Ross Stevenson, D.D., Princeton Theological Seminary, New Jersey, P.; Prof. J. J. Platner, D.D., Andover Seminary, Cambridge, Massachusetts, C.; Prof. E. Y. Hincks, D.D., Andover Seminary, Cambridge, Massachusetts, C.; the Rev. C. S. Nash, D.D., President Pacific School of Religion, Berkeley, California, C.; the Rev. Ozora S. Davis, D.D., President Theological Seminary of Chicago, C.; the Rev. William P. Merrill, D.D., New York, P.; the Rev. Henry Sloane Coffin, D.D., New York, P.; the Rev. Randolph H. McKim, D.D., Washington, District of Columbia, E.; Dean L. J. Birney, D.D., Boston Divinity School, M.; the Rev. William H. Day, Moderator Congregational National Council, Bridgeport, Connecticut; the Rev. Washington Gladden, Ex-Moderator Congregational National Council, Columbus, Ohio; the Rev. Nehemiah Boynton, D.D., Moderator Congregational National Council, Brooklyn, New York; H. M. Beardsley, Moderator Congregational National Council, Kansas City; the Rev. William E. Barton, D.D., Chicago, C.; Judge Henry W. Rogers, LL.D., New Haven, Connecticut, M.; the Rev. S. Parks Cadman, D.D., Brooklyn, New York, C.; Bishop Morris W. Leibert, New York, Mor.; the Rev. Anson Phelps Stokes, New Haven, Connecticut, E.; Justice John J. Macfaren, Toronto, Canada, M.; Henry Noble MacCracken, President Vassar College, Poughkeepsie, New York, C.; Ex-President William J. Tucker, Dartmouth College, Hanover, New Hampshire, C.; President M. L. Burton, University of Minnesota, Minneapolis, C.; the Rev. H. P. Dewey, D.D., Minneapolis, C.; Samuel Thorn, Jr., New York, E.; Prof. Arthur J. Hoyt, D.D., Auburn Seminary, Auburn, New York; Prof. R. S. Smith, Northampton, Massachusetts; the Rev. Donald J. Cowling, D.D., President Carleton College, Northfield, Minnesota, C.; the Rev. H. A. Bridgman, D.D., Boston, C.; the Rev. I. C. Rankin, Boston, C.; the Rev. Charles O. Scoville, New Haven, Connecticut, E.; the Rev. Stewart Means, New Haven, Connecticut, E.; the Rev. George L. Paine, New Haven, Connecticut, E.; the Rev. William L. Beardsley, New Haven, Connecticut, E.; the Rev. C. F. Carter, Hartford, Connecticut, C.; Burton Mansfield, New Haven, Connecticut, E.; the Rev. Stephen R. L. Penrose, D.D., President Whitman College, Walla Walla, Washington, C.; the Rev. William H. Black, President Missouri Valley College, Marshall, Missouri, P.; the Rev. A. P. Pratt, Greenfield, Massachusetts, C.; the Rev. N. M. Calhoun, Orange, Connecticut, C.; the Rev. Charles C. Dinsmore, Waterbury, Connecticut, C.; the Rev. R. C. Denison, New Haven, Connecticut, C.; the Rev. James R. Gregg, Pittsfield, Massachusetts, President-elect of Hampton Institute, C.; the Rev. Harold Pattison, New York, B.; the Rev. Lucius H. Thayer, Portsmouth, New Hampshire, C.; Prof. Warren J. Moulton, Bangor, Maine, C.; the Rev. John N. Lewis, Waterbury, Connecticut, E.; the Rev. Francis B. Whitcomb, Watertown, Connecticut, E.; Prof. Rufus M. Jones, Haverford, Pennsylvania, F.; the Rev. Frederick Lent, New Haven, Connecticut, B.; the Rev. Charles A. Eaton, New York, B.; the Rev. J. R. Reminsnyder, D.D., LL.D., New York, L.; the Rev. A. N. Coats, D.D., Hartford, Connecticut, B.; the Rev. M. A. Brannon, D.D., President Beloit College, Beloit, Wisconsin, C.; the Rev. A. W. Bradford, Rutland, Vermont, C.; the Rev. Frederick Lynch, New York, C.; the Rev. Hugh Birckhead, Baltimore, Maryland, E.; the Rev. Edward A. George, Ithaca, New York, C.; the Rev. Arthur T. Fowler, North Orange, New Jersey, B.; the Rev. John W. Suter, Boston, E.; the Rev. Henry O. Hannon, Holyoke, Massachusetts, C.; the Rev. Samuel C. Bushnell, Arlington, Massachusetts, C.; the Rev. G. Glenn Atkins, Detroit, C.; the Rev. John W. Buckham, Berkeley, California, C.; the Rev. W. Burnham, Cincinnati, D.; the Rev. Francis L. Palmer, Stillwater, Minnesota, E.; the Rev. B. T. Sweeny, Columbus, Indiana, D.; the Rev. Frederick S. Kersham, St. Louis, D.; Finnis S. Idleman, New York, D.; the Rev. Rolan E. Best, New York, P.; the Rev. H. C. Armstrong, Baltimore, Maryland, D.; the Rev. Joseph H. Odell, Troy, New York.

CANADA APPROVES ORDER STOPPING LIQUOR IMPORTS

Premier Borden's stoppage of the importation of intoxicating liquor into Canada, and promise to cut off domestic manufacture of liquor in the near future, have there been generally approved. "A big and bold thing", says the Toronto *Globe;* probably the permanent end of the main "cause of riotous living, of national waste, and of social demoralization and misery", says the Montreal *Mail and Empire;* "the greatest step ever undertaken in social reform in this country", says the Ottawa *Citizen.* All the nine provinces except Quebec are already as "dry" as provincial legislation can make them, and Quebec has been conquered by the prohibition forces so fast that by next Summer the only notable "wet" spots will be Montreal and Sherbrooke—even Quebec City having voted to oust the saloon.

RUSSIAN DEAN HOLDS SERVICES FOR SEAMEN

Sixty-four Russians at Seamen's Institute Welcome Russian Church

NEW YORK CITY.—Saturday, December 29, the coldest day of the old year, found one of the representatives of the Seamen's Church Institute at the request of Dr. Mansfield calling on the Very Rev. Peter Poppoff, dean of St. Nicholas Russian church, pleading with him for a service among the sixty-four Russian sailors now at the Institute. These strangers within our gates are far from home and have been separated from their loved ones for from two to four years, without language, books, or friends, and without any religious ministrations. The response was unique and generous. The dean himself would come tomorrow afternoon and minister to the shepherdless sheep.

Fully one hour before the time appointed the Russian seamen were eagerly waiting for the word. When the altar was arranged, the candles lit, and the incense burning, the priest, clothed in a robe of gold from head to foot, began a truly wonderful service. The men entered the chapel in solemn manner, with sacred pace. Four of them separated themselves from the others, formed something like a choir, and led the Litany, Te Deum, Confession, and Gloria in Excelsis. Although they had no book, nor had they seen one for some time, they never failed once in the entire service, but responded with reverence, dignity, and pathos. Unaided by organ or any other instrument they chanted in the clear, rich, mellow tones that are the distinct property of the Russian race. With the uplifted hands, the interceding priest, the pleading Kyrie Eleisons, the swinging of the golden censer, and the burning of the fragrant incense, the great Eastern Church ministered before the Lord, to His people in the Chapel of our Saviour.

The sermon was brief, clear and personal in its application. The dean pleaded for faith in God and His Providence, even though dark and foreboding were the present events. He pleaded for purity of life, nobility of purpose, and heroism in action. After some prayers and intercessions he turned towards his eager and devout audience, blessed them with the apostolic benediction, and, as he did so, signed them with the sign of the cross, as the symbol of blessing, protection and victory. Then each of the men, as if claiming that sacred sign for himself, crossed himself upon the breast.

Leaving the place where they had stood for more than an hour, they approached the priest, who held out to them a gold cross with the dying Saviour upon it, which he himself had kissed, and presented it to the men. Each man, as he passed by, kissed it reverently and tenderly, as if the suffering and dying Saviour were present in reality. Then they departed.

Each man was given (by the foreign worker) a New Testament with Psalms. After this they went to their rooms and were not seen during the entire evening either in the lobby outside, for they were quietly meditating and reading the Gospels which they had not had for years.

Even an infidel could not fail to be moved by the hunger and thirst after God these men of large stature and dignified conduct evidenced as they approached God's altars, and by the profound satisfaction which they seem to have found through this wonderful and never to be forgotten service. Those who witnessed it, even though looking at it through the eyes of the West and in the spirit of modernism, were compelled, like Mary, to ponder in their hearts.

On New Year's morning the dean sent the Rev. John Kozitsky, together with Mr. Nicholas Belischewsky, to celebrate the Holy Communion. Both came and were met by sixty-four seamen, eager, and prepared by fasting and prayer. The robes worn at this service were gold and green, the service full of sacredness, mystery, and rich meaning. The sermon was strong and inspiring. The men, having received the New Year's blessing, pledged anew their allegiance to the Lord Christ, kissed the cross, and departed with the peace of God in their souls. Not one of these seamen is touching intoxicants of any kind. Such services as these, unexpected as they are blessed, recall the prayer of our Saviour, "that they they all may be one". East and West met each other in the Seamen's Church Institute, a House of Prayer for All Nations.

BISHOP DUNN TRAVELS 300 MILES UP OLD RIVER

Bishop of British Honduras Plans to Open Up New District

BELIZE, BRITISH HONDURAS.—Bishop Dunn has taken a trip into the interior of the colony. He went between 200 and 300 miles up the Old River, as it is called, in a small open motor boat, with three men (colored) and a colored catechist, a faithful old man who has been spending all his time going up and down this district, holding services and preaching in his simple way. The trip took eight days, and fortunately the weather was good and, the river being in flood, traveling could be rapid. The Bishop held five confirmations and many services. He visited places that had never seen a bishop before, holding his services in little bush huts with mud floors, or in the open air.

He found about 280 children receiving no education, and came home full of a scheme to start a training college for native teachers, Government aided. Till this can be started he is going to start a night school and get some voluntary teaching for the lads. The teachers must be young men, as they have to build their own huts, plant cocoanuts and plantains, bananas and rice for their food, and live alone, fetching their few other supplies from Belize by dory. The Bishop wants to place a clergyman at El Cayo, the most considerable place at the end of this river district, and the teachers can act as catechists under his direction, and hold services in the schools on Sundays.

ORDINATION

On December 9 in Christ's church, Greenville, S. C., the Bishop of South Carolina advanced to the priesthood the Rev. R. D. Malany. The candidate was presented by the rector of the parish, the Rev. Frank A. Juhan. The bishop preached the sermon. Chaplain Fell of Camp Wordsworth was one of the attending priests.

NOW COMES HER MAJESTY, MARY SEYMOUR, A DOLL

Who Travels From Child to Child With a Pleasant Lesson

AUBURN, NEW YORK.—Mary Seymour came into existence in this fashion. One of the public schools containing mostly foreigners was asked by the drawing teacher in the first grade to bring some toy to draw. The children arrived, armed with mittens, or a rubber or a shoe. "We ain't got no dolls," they announced. The heart of the D. T. was touched and she had visions of her next month's salary going into dolls, but she had learned wisdom from former experiences, and she remembered the constant daily stream of pennies that flow out for candy, gum and the movies. So she said, "I'll bring a doll the next time I come, and the child that has the best record can take her home to spend Sunday."

She bought the doll and, as she was having the fun of dressing it, the thought popped into her head: Why not make this doll an object lesson? She had heard the grade teachers speak almost in despair of trying to get the tiny children to wear the proper amount of underneaths that American children wear. Sunny Italy never required such a superfluity of clothing, so why bother in the land of the free? It was only one of teacher's queer notions, anyway!

The doll was dressed as carefully as any American child could be, and every article, although of the utmost simplicity, had a tiny amount of trimming, and the requisite number of buttons and buttonholes, and also ribbons, where usage requires. Her frock was a blue linen, trimmed with bands of white braid, and only on the hat did the D. T.'s love of the beautiful creep out when she tucked a tiny bunch of forget-me-nots under the brim. "Children all love blue," was her aesthetic excuse. If the young lady was to pay week-end visits she must be prepared, so a sport coat and finally a tiny suitcase, containing a real "nightie" with a ribbon in it, evolved from this clever teacher's fingers.

When it was time for the next visit to this school, the doll went along. She was duly presented and "What shall we call her?" was answered as one voice, "Mary Seymour." They took the name most dear and familiar to them and added to it the name of their school. The clothing was all shown and explained, but when the suitcase was opened and the nightie with the ribbon came to light, their joy was unbounded.

The first to have the honor of entertaining Mary Seymour was a tiny Italian boy, and he stretched out eager hands for her.

"Mary must be undressed and put to bed every night, and if she gets her dress or clothing dirty, it must be washed and ironed and she must be brought back to school in just the same condition she goes to your house," explained the teacher.

Mary is paying regular week-end visits. The interest and work of the children who are in competition for her have increased wonderfully. She is a silent educator of the greatest value, and already the teacher sees an effort to conform to American standard in regard to clothing and cleanliness. Mary often has her entire wardrobe freshly laundered, and in all her globe trotting she has lost only one slipper?

BISHOP LEADS CHRISTMAS PROCESSION IN BELIZE

Choirs Sing Carols in Market Place and Streets

BELIZE, BRITISH HONDURAS.—Never before have the people of Belize witnessed such a unique and impressive scene as that on the night of Christmas Eve, when the Bishop of British Honduras, the Right Rev. E. Arthur Dunn, and the Ven. Archdeacon Murray with the choirs of the cathedral and St. Mary's church, accompained by members of both congregations and others, went in solemn procession through the streets singing with great effectiveness well known Christmas hymns. and at the various stopping places, carols.

At 7:45 p. m. the surpliced and female choirs assembled at the cathedral, and the Bishop prayed for God's blessing on this special effort to remind the people of the town of the Christmas news of peace and good-will to all men. Then, led by the cross-bearer, and followed by the bishop vested in his scarlet robe and hood and carrying his pastoral staff, with the priest-in-charge of the cathedral, the layreader and catechist from a river mission, the choirs marched in procession to Government House singing "O Come, all ye faithful". On arriving there the carol "In Excelsis Gloria" was sung, after which the bishop spoke a few words and wished His Excellency the Acting Governnor and Mrs. Walter and family a happy Christmas. His Excellency in replying thanked the bishop and the choir for the good work they were doing in trying to promote a well kept Christmas in Belize, and heartily wished them all a joyful Christmas. The procession then proceeded singing "O come, all ye faithful", to the market square, where they joined the surpliced and female choirs with cross-bearers from St. Mary's church who were waiting with their rector, the Ven. Archdeacon F. R. Murray and a deacon from Virginia, Guatemala. At this place a very large and expectant crowd had assembled. The chief constable of Belize had kept an open space around the waiting group of St. Mary's, which was now filled by the cathedral choir.

Very picturesque was the scene under the flickering lights, and the noisy market place was hushed as the sweet strains of "Carol, sweetly carol" rose and fell. At its close the bishop gave a brief address in which he said that the object of the unusual step which the Church of England was taking was to give to each of the citizens of Belize a Christmas greeting, and to remind them that Christmas Day is not a day for mere worldly pleasure, for drunkenness and impurity, but that it is a religious festival and that it would be well for all to regard it in that light. He appealed to all to attend on Christmas Day the churches to which they belonged in order to worship the Savior Who was born so many years ago on the first Christmas morn. He spoke of the Saviour's passion, to which the crosses leading the choirs reminded them, and of the grievous war that is raging in Europe, which will not cease until the nations of the world repent, and he asked the people of Belize to do their part in bringing the war to a close by raising the moral and spiritual tone of the town.

The carol "Good Christian Men Rejoice" was then sung and the combined choirs, with St. Mary's leading, marched in procession over the bridge into St. Mary's parish, and proceeded to the public hospital singing "While Shepherds watched their flocks by night".

On arriving there the vast procession entered the grounds through the opened gates. Near the hospital veranda the two choirs were formed up and the same three carols sung, while the bishop and the archdeacon visited the wards. The bishop said a prayer and spoke a few kindly words of Christmas greetings in the various wards. When he was giving his episcopal blessing to the inmates his voice could be distinctly heard in the grounds, which added to the impressiveness of the carol singing outside. On returning to the choirs the bishop gave an address in words similar to the last.

The quiet and peace of the hospital grounds were a great contrast to the bustle and noise of the market square; every word of his earnest appeal could be distinctly heard.

The procession then re-formed and marched singing "Hark! the herald angels sing" through several other streets, across the bridge again into the cathedral parish, where, at a street corner, the bishop gave once again his Christmas greeting and earnest appeal for the proper keeping of Christmas daay, and once again "Carol, Sweetly Carol" was sung.

Shortly after, the procession divided, part returning to the cathedral and the remainder to St. Mary's church. As the choirs entered the brightly lighted cathedral and wound through the aisles, the beauty of the Christmas decorations, and the long procession of choristers in scarlet cassocks and surplices made a sudden blaze of color very striking to eyes accustomed to the dimly lighted streets. The bishop said a few prayers and then dismissed the choir and congregation with his blessing.

THOMAS BROWNE SEXTON IN TRINITY FOR 38 YEARS

NEW YORK CITY.—Thomas P. Browne, sexton of St. Agnes' Episcopal chapel, Ninety-second street, west of Columbus avenue, last week completed thirty-eight years as a sexton of Trinity parish. Until a few years ago he was sexton of old Trinity, at the head of Wall street, and he now is the senior sexton of the parish. When he became older he was transferred uptown, where the duties are not so exacting.

Mr. Browne has four stars in his family service flag, although he is too modest to display such an emblem. Three sons and one grandson are serving the colors. Dr. William H. Browne of Detroit is with the Sixteenth Engineers in France. His son, William A. Browne, and the grandson of Thomas P. Browne, is a despatch rider in France.

The Rev. Duncan H. Browne, rector of Christ Episcopal church, New Brighton, Staten Island, recently was commissioned chaplain of the 305th infantry, and is at Camp Upton. Joseph F. Browne belongs to the Hospital Unit at Fort Porter, Buffalo, N. Y. A fourth son is Thomas P. Browne, Jr., private secretary to the Rev. Dr. William T. Manning, rector of Trinity parish.

CHAPLAIN HOLDS MISSION WHILE CROSSING ATLANTIC

Rev. J. G. Mabry Sails for France with Tank Regiment

NEWARK, NEW JERSEY.—The Rev. John Gregory Mabry, who has just sailed for France as chaplain of one of the tank regiments, expected to hold a mission for the men of his regiment on the ship going over. This plan was suggested by his colonel who thought it would be a good way for the new chaplain to get into touch with his men.

Mr. Mabry has been on the staff of the House of Prayer in this city for some time. His work among boys here and in Calvary church, New York, where he worked during his seminary days, has been peculiarly successful. Soon after the outbreak of the War, Mr. Mabry organized a Boy Scout troop at the House of Prayer. He had no one to drill the boys, and was rather anxious about the success of his venture. One day he was walking along the street and ran into a well-set-up sergeant in khaki.

"You're the man I want", he said to him.

"I don't know ye, Father", was the reply.

"I know you don't. But I've got some boys I want you to drill."

"Then I guess ye're the man I want. I was jest thinking I'd like to do somethin' with boys."

But the sergeant had little use for the House of Prayer or religion of any kind, and consented only when Mr. Mabry promised him that his duties would be limited to the parish house. Of course, the result was that the sergeant was converted, instructed, and finally confirmed.

After he went into camp with his regiment, Mr. Mabry often visited the camp. The chaplain was a Methodist, and at the invitation of the commanding officer, Mr. Mabry celebrated the Holy Communion in the camp frequently for the men of the sergeant's regiment. He would go down on Friday and spend the afternoon and evening seeing the men. One tent was given to him as an office, and he had a procession of men coming one after the other to talk things over with him. On the last Friday Mr. Mabry had 143 such visitors. Then on Saturday he celebrated a "Field Eucharist". Finally Bishop Stearly accompanied him and confirmed a number of the men.

Mr. Mabry now holds a captain's commission in a newly formed tank regiment. Most of the officers and men belong to the Roman Catholic communion, but they are enthusiastic over their new chaplain, and it is at the special request of the officers that he has planned to hold the mission aboard ship.

GIFTS AND MEMORIALS

A beautiful Gothic porch and vestibule has been presented to St. Paul's church, Warner, New York (the Rev. Ray Wootton, rector), the gift of Miss Isabella Lawrence, in memory of her sister, Catherine Lawrence Olmsted, late wife of Bishop Olmsted of Central, New York. The design was taken from an old English church and makes a very attractive entrance. The interior of the vestibule is solid oak and an appropriate bronze tablet has been placed within.

PRESIDENT UPHOLDS CHILD LABOR STANDARDS

Urges Maintenance of High Level in War Emergency

The following letter defining President Wilson's stand on the maintenance of labor standards during the War has just been received by the National Child Labor Committee:

"As the labor situation created by the War develops I am more interested than ever, if that were possible, in throwing all the safeguards possible around the labor of women and children in order that no intolerable or injurious burden may be placed upon them. I am, therefore, very glad indeed that the National Child Labor Committee is diligently continuing its labors and extending its vigilance in this important matter. By doing so it is contributing to efficiency and economy of production, as well as to the preservation of life and health. "WOODROW WILSON."

Although President Wilson has indicated in a number of his speeches that he does not believe in the relaxation of laws protecting women and children, his letter to the National Child Labor Committee is his first direct utterance on the subject.

"We expect that President Wilson's letter will be one of the greatest factors in preventing further relaxation of child labor laws," said Owen R. Lovejoy of the National Child Labor Committee. "Last Spring before the administration had time to state its position on the question of labor standards a number of States authorized the suspension of their laws. Since then there has been constant pressure on other States on officials charged with the enforcement of labor laws to permit violations of the labor laws on the ground of war necessity. But the President's letter, and a similar one received by the National Child Labor Committee from Secretary of War Baker, shows clearly what the attitude of these officials and the public at large should be toward any proposals that would 'place intolerable or injurious burdens' upon the women and children.

"The National Child Labor Committee plans to use Child Labor Day, January 27 (January 26 for synagogues and January 28 for schools) to urge the preservation of labor standards in accordance with the President's letter. State legislatures will be convening about that time and the committee hopes through the medium of schools, churches, Y. M. and Y. W. C. A.'s, women's clubs and other organizations to so awaken the public to the need of continuing the protection of children in war time that any legislation tending to break down standards may be forestalled."

Special pamphlets outlining European experience and the steps already taken in America have been prepared by the National Child Labor Committee for use on Child Labor Day. Copies of these pamphlets may be obtained from the committee's headquarters at 105 East Twenty-second Street, New York City.

Prisoners to Receive Calendars

AUBURN, NEW YORK.—The inmates of both the men's and women's prison are to each receive a calendar, if the request of a public-spirited citizen is complied with. The plan was tried out last year and was such a success that the daily papers are publishing appeals for two thousand calendars to bring a bit of cheer to those who are inside.

SUPPORT OF YOUNG PEOPLE PROBLEM IN WASHINGTON

Bishop Acts in Behalf of Those Church Communicants

WASHINGTON, DISTRICT OF COLUMBIA.—Because of the enormously increased volume of the work in the government departments, a great influx of young men and young women have come into Washington from all over the land, and many social and religious problems prevail. In connection with these the Bishop of Washington has issued the following letter to his city and suburban clergy:

The Sunday school institute of the diocese at a recent meeting voted to ask all of the clergy to give special attention to the many young men and young women entering government offices at the present time, and strangers in this city. Pastoral care and personal welcome, with introductions to suitable homes and individuals, and in particular the bringing them into adult Bible Classes and church guilds, and sociables, and to regular worship and frequent communions, should be our chief aims.

Every pastor should create a committee for this work, or assign it definitely to one or more of the existing parochial organizations.

In the case of women and girls the Young Women's Christian Association is endeavoring to secure a full list of names, addresses, and church relations of all coming here, and this will assist in finding those belonging to our Communion. But every one of our congregations should seek to minister to all strangers in its neighborhood without regard to church affiliations, not with a view to proselytizing, but as Christian service to those sojourning within our gates, and deprived of the benefit of their home influences and associations.

On behalf of the Board of Religious Education of the diocese of Washington,

ALFRED HARDING.

BISHOP SUMNER MARRIED AT CHICAGO CATHEDRAL

Informal Reception and Wedding Supper at Clergy House

CHICAGO, ILLINOIS.—The cathedral of SS. Peter and Paul, Chicago, was the scene of a beautiful and informal marriage on January 1, when Bishop Anderson, assisted by Dean Pond, married Miss Myrtle Mitchell of Negaunee, Michigan, and the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon. The bride was attended by Mrs. Raymond Seward Anderson, while Lieutenant J. Allen Haines, U. S. N. R. F. acted as groomsman. An informal reception and wedding supper followed in the clergy house.

It was fitting that Bishop Sumner should be married in the cathedral, which he served first as lay worker and organist while a student at the Western Theological seminary. It was before its altar that he was ordained, first to the diaconate, then to the priesthood, and finally consecrated as a bishop. From this cathedral as a centre and as its dean he accomplished the great work for the church, and Chicago.

REMARKABLE WAR RECORD OF LOS ANGELES PARISH

Largest Episcopal Church West of Chicago Gives 107 Men

LOS ANGELES, CALIFORNIA.—On a recent Sunday there was raised in St. John's church here a service flag containing 107 stars in honor of the men of the parish who are in the service of their country. In this number there are twelve sets of brothers, representing a double contribution from this number of families. Eighty of the men are communicants, all are baptized, sixty are commissioned officers and all but four per cent. are volunteers.

WE ARE PROUD

In his sermon on the occasion the rector, the Rev. George Davidson, said in speaking of the men on this honor roll:

"We are proud of their splendid manhood, of their quick and ready response to the call of duty, and of their willing consecration to the cause of freedom and democracy. We will constantly think of them and we will often pray for God's blessing upon them and the cause which they defend. It is not necessary that we shall live, but it is important that freedom and righteousness shall survive; it is not necessary that we shall live, but it is necessary that Democracy shall not perish from the earth. It is not the length of years which counts, but the quality of life. To be true to our own cause of justice and of righteousness, of liberty and of freedom is all that matters just now. If the enemy wins in this struggle it will only be over the dead bodies of every true and loyal American. If this is the only way by which the enemy may win we gladly make the sacrifice. We do not want war; but if war is thrust upon us, then war it shall be. The die is cast and with our patriot of a hundred years and more ago—Patrick Henry—we will be true to the spirit of our fathers and say, 'Give me liberty or give me death!'

SYMBOL OF OUR PRINCIPLES

"We dedicate our service flag today and hang it in our Church as a symbol of the principles for which we live and die; we place the 107 stars upon it in honor of the gallant and brave men who have caught the vision of our land and have gone from us to defend our sacred rights; and we consecrate ourselves, our lives, our fortunes, our all, upon the altar of our country's need in a sure and certain confidence of the ultimate triumph of right over wrong, of freedom over tyranny; and in the sublime faith that our God is the God of Justice, is a Righteous God, who careth for His children who are true to Him, and that to them the victory shall be given."

St. John's parish has the largest communicant list of any Episcopal church west of Chicago, and is proud of its splendid record in the country's service. There is a Red Cross auxiliary which stands fourth largest in the entire city, and of the individual congregations stands first. The rector is chairman of the finance committee of the Diocesan War Commission.

CINCINNATI MOTHER WORKS NEAR HER SON IN FRANCE

Finds Boys in Service Want to Get to Front

CINCINNATI, OHIO.—A hope, almost too distant to be admitted, has been realized for a Cincinnati mother, Mrs. Guy Mallon, who is now stationed in the same location in France as her son, Lieut. John Mallon. Mrs. Mallon is a well-known communicant of the Church of the Advent, and prominent in social service work. She is president of the Women's City Club, the livest women's organization in Cincinnati. Mrs. Mallon is in France as a Y. M. C. A. worker. The lieutenant is one of her eight sons and daughters. A letter received by Attorney Guy Mallon from his wife says:

"Of course I am dreaming and will waken in Paris if not in Cincinnati. But this is what seems to be happening. I left Paris this morning, and after noon arrived here and found John at the station. He looks well and is very busy. They are evidently studying hard and enjoying it. They are evidently anxious to get nearer the front.

"This is a wonderful place—a historic old town with a story-book castle. John took me there today—dungeons, turrets, a torture chamber, everything a mediaeval castle should be.

"The Y. M. C. A. is in a palace. I mean that literally. A huge palace, perhaps twenty rooms, all furnished as a palace should be. I have a room and a dressing room, heat and hot water when I order it from the old woman who is the one servant. She is a refugee from Northern France, whose husband and two sons were taken prisoners by the Germans three years ago. The walls are tapestried. There are beautifully frescoed ceilings, bronzes and ornaments everywhere and oil paintings. I am writing at a wonderful inlaid desk, near an open fire.

"Address me 'care of Y. M. C. A., American Expeditionary Force'. You see we are an accepted part of Pershing's force. I am filled with two sensations. Admiration for the plucky, courteous, self-sacrificing French and appreciation of the goodness of you all in sending me over.

"The need for women is far, far greater than we realized at home and if when Spring comes there are not enough I know I shall feel that I should stay on—always providing of course that I am not needed at home. And I tell you right now that I am going to make good. . . .

"Do not forget that I am militarized and uniformed. I look like a cross between a Salvation Army lass and a Zouave from Tunis.

"I just missed hearing M. Painleve fail to get his vote of confidence, and so the ministry fell. No wonder the senators seemed to be excited. Why did they take time to drink tea with me and to kiss my hand and gabble unintelligible and unmistakably polite compliments during the recess?"

Bishop Woodcock Addresses Soldiers

"We shall bid our boys God-speed when they go", says Bishop Woodcock. "And—God hasten the day—we shall welcome them with open arms on their return. We shall remember them and pray for them by night and day. But when they return victorious, as we believe, we shall honor them not only for the visible enemy whom they have defeated, but even more for the great invisible enemy whom they conquered. It will be victory, indeed, two-fold and glorious, the enemy overcome by implements of war, and the enemy resisted by integrity of soul. No reward could be sweeter than that to the soldier who, in his home-coming, may look mother and sister and sweetheart and wife in the eyes without flinching, without shame, and without torment of conscience. That is loyalty—the loyalty of—

"'Men who never fail their brothers,
Men who never shame their mothers,
Men who stand for country, home, and God.'"

PRISONERS DO THEIR BIT JUST BY MARKING TIME

Speaker Tells Women It Is Their Job for Uncle Sam

AUBURN, NEW YORK.—The women of Auburn prison were called upon to pledge their loyalty and support to their country at a New Year's eve service. A large package containing boxes of candy for every member had been sent by some friends in New York. The women all gathered in the chapel and the services were opened by singing "Oh come, all ye Faithful". The speaker told them that the first thing soldiers were taught to do was to mark time, in place. It was hard, dull work, for it meant keeping your eye on the pair of feet next to you and all down the line, and seeing that your feet were put out and back at exactly the same time as all the other feet. If it was perfectly done it made the line of hundreds of feet look like one pair.

OPPORTUNITIES REFUSED

The speaker said she had had repeated opportunities to go to Europe and help in the war work, and that her desire, as theirs, was to get out, but her job was right there in Auburn, attending to the everyday tasks. It was really marking time, as was theirs. If they did their job just as faithfully and cheerfully as they possibly could day by day, they were helping Uncle Sam in the best way, and he was calling on every woman in America to do just that, the best they could. It meant supporting the matron, keeping up their interest in themselves and their personal appearance, hanging on to their tempers, not carrying tales, doing their daily tasks with a smile, and, above all, seeing what they could do to help someone else.

It was a big bit that the country asked, for on the march there is always a change of scene, and in battle there is always such excitement that the soldiers can forget their discomfort; but the soldier who has to stay in one place all the time, seeing the same people, doing the same thing, just marking time, and does it cheerfully and willingly, is as much needed as the other kind. The speaker then asked all who would be willing to "mark time" for their country in 1918 to stand, and every woman arose.

After the candy had been given out and a word of greeting to each, the service ended by singing "America".

BISHOP GUERRY OPPOSES CLOSING OF CHURCHES

Thinks Union Services Would Weaken Local Attachment

CHARLESTON, SOUTH CAROLINA. — The Right Rev. William A. Guerry, bishop of South Carolina, in a statement for publication opposes the closing of churches owing to the coal shortage. He says:

"Of course, every good citizen sympathizes with the effort of the Government to conserve coal, food and all supplies which will help us to win the War. But in this crisis it seems to me unfortunate that there should be any suggestion from representatives of the Government that the Christian Churches should be closed on Sunday in order to save coal.

"If this is a war of principles or, as the President has expressed it, to make the world a safe place for democracy, it must be evident to every thinking man that you cannot make the world a safe place for democracy until you first make it a safe place for the Kingdom of God; and that there never has been a time when people needed more than now the inspiration and consolation of their religion. Therefore, instead of shortening our services and reducing their number by any plan of cooperation, it seems to me that we ought to encourage our people to go to church more frequently than they do.

"To conserve fuel by holding union services would result in fewer people attending church. Local attachments would be weakened and responsibility for attendance on one's own parish church would be undermined. The advantages to be gained would be doubtful. In this time of war I am not in favor of doing anything which would tend to decrease church attendance, which would undoubtedly result if this plan were adopted.

"It strikes one as rather inconsistent in this great national crisis when religion should mean so much to our people that representatives of the Fosdick Commission at Charleston and elsewhere should seriously propose the opening of 'movies' on Sunday afternoon. If fuel is going to be saved anywhere let it be in the 'movies' and not in the churches. People can do with less amusement, but we cannot afford to dispense with religion. I feel very deeply that it is a mistake at this time to endorse any movement which tends to undermine a man's religious convictions. While we are conserving food and fuel we need to conserve even more moral and spiritual influences in the life of the Nation."

LARGE FUND RAISED BY ST. JOHN'S UNIVERSITY

NEW YORK CITY.—A report to the Mission Home says that the Alumni and students of St. John's university, Shanghai, have raised and placed in the hands of President Pott $11,000 as their share of the $15,000 needed for the new university gymnasium to be erected in memory of the late Professor F. C. Cooper. Dr. Pott has personally secured from friends in this country $2,500 and needs $1,500 more to make good his part of the pledge to the building fund.

For Country

"You have done your bit; you must now do your utmost!"

AT ST. PAUL'S church, Milwaukee, the rector and people have decided to save coal for the Allies. They have accordingly closed the church building and are using only the parish house and the chapel until warm weather returns.

THE FOLLOWING EXTRACTS are from a letter written by a parishioner of the Church of the Holy Trinity, Paris, to friends in this country:

"There are so many boys to be seen on the streets and many families are inviting one or two or a dozen for dinner or supper on Christmas day. Bishop McCormick, who has been preaching in our church lately, is much interested in the boys and also Bishop Israel. They seem both to be fine men and I am glad to have them over here . . . . Bishop McCormick spoke to the ladies of the congregation about our getting in touch with the American chaplains at the front, so that they may feel that they can write to us about any special man or special need that we could help them with. The idea seems good and I believe many ladies responded."

IT IS ENCOURAGING to see how the schools are "backing up the Government". The following is from the letter of a California school girl:

"Our principal is a fine, wideawake man, who is very much interested in the national situation, and that interest is pounded into everyone who goes there to school. The Junior class had a thrift stamp campaign and the members of that class bought $28 worth during the first week. I think there are sixty pupils in the class."

THE REV. BERTRAM E. BROWN has been requested by the Bishop of North Carolina, Bishop Cheshire and the War Commission to move to Charlotte as voluntary chaplain at Camp Greene.

AT SPARTANBURG, SOUTH CAROLINA, the Rev. W. H. K. Pendleton, rector of the Church of the Advent, has been spending most of his time in serving the troops at Camp Wadsworth. The War Commission has provided for an assistant in his parish in order that his pastoral work in the camp may continue.

THE REV A. E. WHITTLE of the mission in Porto Rico was advanced to the priesthood by Bishop Garland at Atlantic City, New Jersey, on December 27, and sailed at once for England, where he hopes to secure a chaplaincy in the British army. As was reported in THE CHURCHMAN recently Mr. Whittle, who is a British subject, has been called to the colors, and for this reason left his work at Fajardo about a month ago.

AN AMERICAN FLAG has been placed in the chancel of St. Paul's church, Warner, New York, the gift of Mr. Orlin Spore. A service flag with ten stars has been presented to the mission by Dr. Charles B. Gay and a roll of honor of boys enlisted from St. Paul's hangs in the church.

THIS NOTICE APPEARS in the last issue of the *Trinity Record*, New York:

"News has reached us of the call God has made upon one of our soldiers, James Treadwell Hequemborg of the Congregation of the Intercession to enter into the higher and fuller life of service. His name upon the honor roll has been marked by a small red cross, and his star upon the service flag has a smaller white star imposed upon it. He is still a soldier, contending for righteousness and peace, for all the universe is bound about the feet of God, and we pray God to keep his soul in the place of light and refreshment and to give him a merciful judgment at the last day."

THE WAR COMMISSION has appointed Dr. Milton, with the permission of the Bishops of North Carolina, South Carolina and Georgia, to be official visitor at the camps at Spartanburg, Greenville, Columbia, Charlotte and Augusta. Dr. Milton spent ten days after Thanksgiving in conference with the chaplains at all of these five points arranging for services and equipment. For the four camps in North and South Carolina the Commission has provided $6,000 on acount of salaries for volunteer chaplains.

THE REV. E. S. WITTELL has been appointed by Bishop Guerry in charge of the work among the negro troops at Camp Jackson, Columbia, South Carolina.

THE REV. G. IRVINE HILLER, rector of St. Peter's church at Nashville, Tennessee, has left his parish to accept the War Commission's appointment as voluntary chaplain at Camp Gordon, Atlanta. His duties at the camp began January 1.

BISHOP KNIGHT, who represents the War Commission as visitor in the South and Southwest reports vigorous work done at Camp Sheridan by the parishes in Montgomery. The rector of Grace church, Anniston, is active at Camp McClellan.

THE REV. LEE W. HEATON has been on duty for two months as voluntary chaplain at Camp Travis, San Antonio, Texas, under the personal supervision of Bishop Capers.

THE BOARD OF MISSIONS, acting upon the suggestion of the War Commission, has requested Bishop Thurston of Eastern Oklahoma to move to Fort Sill as voluntary chaplain at Camp Doniphan for three months or more.

THE REV. HERMAN PAGE, JR., has been appointed by the commission as voluntary chaplain at Camp Lewis, American Lake, Washington, on the nomination of the Bishop of Olympia.

THE REV. CHARLES F. COLLINS has entered upon his duties as voluntary chaplain at Camp Pike, Little Rock, Arkansas.

AT CAMP JACKSON, Columbia, South Carolina, the Rev. Edwin A. Penick, rector of the Church of the Good Shepherd, Columbia, has left his parish to give his whole time to his duties as chaplain.

THE REV. EDWARD M. JEFFERYS, D.D., rector of old St. Peter's church, Philadelphia, and now serving as chaplain of Base Hospital No. 10 in France, sent the following cablegram to his congregation on Christmas Day: "A blessed Christmas to you all, and may the New Year bring us victory and peace."

MANY OF THE clergy of the Diocese of New York have reported the names of parishioners who have responded to the call to the colors. Many others have not yet made known to the committee the names on their honor rolls. All the clergy of the diocese are requested to send to the Secretary, Samuel W. Patterson, Ph.D., diocesan house, 416 Lafayette Street, New York, the names and rank of all soldiers and sailors belonging to their respective parishes or missions who have already been enroled for service in this War, or who at any time before the end of the War engage in such service, in order that the Bishop of the diocese and the War Commission may have complete records.

THE REV. A. G. B. BENNETT of Columbia, South Carolina, is working as a voluntary chaplain at Camp Jackson, Columbia.

THE REV. E. S. WILLETT of Columbia, South Carolina, is working among the colored people at Camps Jackson and Gordon.

THE REV. R. E. GRIBBINS, rector of St. John's church, Wilmington, North Carolina, has been granted an indefinite leave of absence by his vestry and will act as one of the chaplains at Camp Sevier, Greenville, South Carolina Mr. Gribbins is a graduate of the South Carolina Military Academy.

AN HONOR ROLL of war service has been made up for insertion in the next catalog of Kenyon College. The record shows that 201 Kenyon men have enlisted, which is 170 per cent. of the average annual student attendance for the last twenty years. Very few American colleges have reported a proportionate enlistment which approaches this record. A Kenyon service flag will shortly be hung in the college chapel.

In the interests of the many Kenyon men who are or presently will be in France the college has joined the American University Union in Europe which maintains a club house for college men in Paris. Through this action of the college all Kenyon men in Paris can enjoy the privileges of the Union and in addition the college will be able through this organization to maintain regular communication with its sons at the front.

SUNDAY, NOVEMBER 19, the first American cemetery in France was dedicated. The ceremony was attended by a large number of the people of ——— as well as American and French soldiers. The bit of ground, a gift of the French Republic, was officially presented by the Sous Prefect in an address which touched the hearts of all who heard.

A SERVICE FLAG bearing thirty-seven stars, with room for more, was raised in the chapel of Hobart College at the services a week ago Sunday evening in honor of the Hobart men of the last graduating class and of the four classes now in college who have participated or are preparing to take an active part in war work. While those present stood, Dr. Hubbs, the college chaplain, read the thirty-seven names represented by the stars in the flag. The president of the senior class then raised the flag to its position on the left hand side of the altar.

THE DIOCESE OF New Jersey is fortunate in having two civilian chaplains and one United States naval chaplain on the ground at the three encampments within our borders. At Camp Dix, the Rev. Karl M. Block is in charge of St. George's Chapel

and Club House, address Wrightstown, New Jersey. At Camp Vail, the Rev. Thomas A. Conover has been appointed temporary chaplain and may be addressed care of Y. M. C. A., Camp Vail, Little Silver, New Jersey. At the Fourth Naval Base, Wissahickon Barracks, Sewells Point, Cape May, New Jersey, the Rev. Ernest L. Paugh, one of our clergy, is the naval chaplain.

These chaplains will be very much helped in their work if the rectors or parents of any of the young men stationed at Camp Dix, Camp Vail or Sewells Point will send them their names and their regimental company.

READING MATTER OF a Christian character is being furnished to our soldiers and sailors by the American Tract Society. Since the United States entered the War, the society has issued and distributed over a million and a quarter carefully selected tracts especially adapted to the spiritual needs of our boys, 50,000 Soldier's Text Books, 40,650 copies of Cromwell's Soldier's Pocket Bible, 2,500 copies of "Daily Food" in khaki, and 1,600 volumes of the Patriot Library, making a total of 1,364,750 publications.

It is the purpose of the Tract Society to continue this helpful distribution during the entire period of the War. When all the United States battleships and cruisers and the Y. M. C. A. buildings in the various Army cantonments have been supplied with the twenty volumes of the Patriot Library, the society proposes to forward another set of twenty volumes to each Y. M. C. A. building and to every battleship and cruiser in commission in the United States Navy.

IT SHOULD BE encouraging to those who have friends or relatives at Camp Wheeler, in Georgia, to be advised somewhat of the delightful manner in which Christ church, is looking after the welfare of the men in this camp. For several months past the rector, assisted by the several societies in the parish, has been keeping open house every Saturday evening in the parish house, to which all of the boys from Camp Wheeler are extended a cordial invitation, and to show their appreciation they are accepting these invitations and attending in large numbers. A liberal number of regular communicants from the parish attend these receptions, personally extending a cordial welcome to all the boys. Light refreshments are served. Singing and dancing are indulged in and a general good feeling prevails. Last Saturday night an unusually large number were present from the camp and in recognition of the Christmas season, the ladies had prepared and presented to each one of the boys some special present. The organist arranges and conducts every Sunday afternoon at 3.30 in the church an organ recital. Last Sunday night our regular services were dispensed with and a musical service of Christmas carols was substituted. This program consisted of traditional English and French carols. The boys at the camp showed their appreciation of all of these services by a very liberal attendance upon them all. It is hoped to keep these boys all closely in touch with the Church.

BISHOP KNIGHT and Mr. W. D. Cleveland of Houston, Texas, are representing the War Commission and making tours of all the camps in Texas this month.

Our Weekly News Letters

SYRACUSE

Weekly Services Arranged—The Clerical Club of Syracuse has appointed a committee consisting of the Rev. William DeLancey Wilson, S.T.D., and the Rev. Walter E. Jones to arrange for the holding of weekly services at the County Tuberculosis Sanatorium near Syracuse. The priests of the city generally have consented to co-operate in this work. A schedule has been drawn up and the first of the services was held on St. Stephen's Day.

Patton Campaign—As a follow up work coming after the excellent campaign carried on in Syracuse by the Rev. Dr. Patton of the Board of Missions a series of special missionary services began January 9. There are to be five of these addresses dealing with the various missionary fields. The first of these special services had for its speaker the Rev. Dr. Patton, who returned to address the Churchmen of Syracuse on the work of the Church among the Negroes of the South. The second address will be by the Bishop Coadjutor of Central New York on "Missionary Work in Our Own Diocese". The third address will deal with missions in Alaska and will be given by the Rev. Charles E. Betticher of New York. The fourth address will deal with the missionary problem of the Middle West, and the fifth address will be given by Mr. William C. Sturgis, Ph.D., Educational Secretary of the Board of Missions, on the subject: "Missions in Our Island Possessions". These will be held on January 17, 24, 31 and February 7.

The committee to arrange these services was appointed by the Clerical Club of Syracuse and consists of the following members: The Rev. Walter E. Jones, chairman, and the Rev. Karl Schwartz, Ph. D., and the Rev. Henry Harrison Hadley, D.D.

These services are preceded each evening by a Mission Study class conducted by a layman on the method and work of missions. The study class beginning at 7.30 and the services at 8.15 p. m.

WALTER E. JONES.

MONTANA

Men's Club Organized—A forward step which gives promise of great helpfulness was recently taken in the parish of the Incarnation, Great Falls, under the leadership of the Rector, the Rev. G. G. Bennett, when, at a dinner given in the Y. M. C. A. building, there was organized a Churchmen's Club. The object of the club is to freely discuss from a sympathetic viewpoint questions of deep vital and religious import to men of the present day. The organization is to be open to all men who are sufficiently interested to be present at the monthly dinners, irrespective of their creeds. It is to be strictly a laymen's club, officered by laymen for laymen. At the first meeting a very able and interesting address was given by Judge E. K. Cheadle of Lewistown, in which he discussed the place of God and of religion in the community and in the lives of men. The following were elected as officers of the organization: President, Dr. Chas. V. Coulter; vice-president, Mr. E. G. Maclay; secretary, E. K. Lenzarder. Already about sixty men have signified their desire to become members of the club. And the interest which has thus far been manifested would seem to indicate that the enterprise is destined to become a useful institution in the parish and in the community.

Personals—The Rev. J. W. Hand entered upon his duties as rector of St. Paul's parish, Anaconda, on January 1.

The Rev. Ralph F. Bloaning has been appointed by the Bishop as missionary of the Mussellshell field, with residence at White Sulphur Springs, provided a house can be secured for his residence.

The Rev. Chas. F. Chapman of St. John's church, Butte, who has been in a sanitarium for the past three months, has returned to his home much improved in health, but is not yet strong enough to resume his arduous duties.

BALTIMORE

New Year's Day—The new year was auspiciously begun by the Churchmen of Baltimore, who, under the leadership of Bishop Murray, devoted the best hours of the day to religious exercises and special intercessions for divine courage and grace. Two great Corporate Communions were held, an early communion for men at Grace and St. Peter's church under the auspices of the Churchman's club and the Brotherhood of St. Andrew, attended by some five hundred laymen, and a later celebration for women, attended by about the same number, at St. Paul's church. The Bishop was the celebrant at both these and was attended by a large number of the clergy in their vestments. The day was marked by a serious earnestness in keeping with the trying times through which we are passing.

Dr. Dame Again a Chaplain—Great regret was felt when, upon his return from the Mexican border, the Rev. William Page Dame, D.D., found it necessary to resign his position as Chaplain of the Fifth Regiment, M. N. G., in order to attend to parochial affairs. Great satisfaction is now expressed at his appointment as Chaplain of the Second Regiment of Maryland State Guard now being recruited. He is peculiarly well suited for work amongst soldiers and his long experience in such work eminently qualifies him for his new position.

Prominent Churchmen Dead—The closing days of the year were marked by the departure of several prominent Maryland Churchmen. Rear Admiral John Schouler of Annapolis died on Christmas Day and was buried from historic St. Anne's church. He was a brother of the Rev. William Schouler and Dr. James Schouler of Johns Hopkins University, and a son of the late Gen. William Schouler. Dr. Charles W. Mitchell of Baltimore was one of the most eminent specialists in children's diseases in America and for a long time professor and dean of the University of Maryland. Dr. Charles F. Bevan was formerly dean of the College of Physicians and Surgeons and widely known and respected in Maryland.

Patriotic Service for Deaf Mutes—On the evening of Friday, December 28, the chapel of Grace and St. Peter's church, Baltimore, was filled with an enthusiastic congregation of deaf mutes, their children and friends, assembled for their annual Christmas festival.

Preceding the program of gift giving, an inspiring patriotic service, including the presentation and blessings of a beautiful silk standard, the united gift of the members and friends of the mission, was held. The vested choir of deaf mute women, followed by the rector of the church, the Rev. Romilly F. Humphries, and the minister in charge of the Mission, the Rev. Oliver J. Whildin, advanced up the aisle of the chapel singing in the sign language of the deaf "Onward, Christian Soldiers," after which a short service of evening prayer was held. Hymn 194 followed, during the singing of which the flag-bearer came slowly up the aisle, entered the chancel and stood at the Gospel side of the altar while the dedication prayers were said. Then came the placing of the flag, the pledge of allegiance, the salute and the singing of the "Star Spangled Banner" by choir and people synchronously in the silent language and orally. A most beautiful and soul-stirring address by the rector, interpreted into the sign language by Miss Olive Whildin, a daughter of the minister in charge, was made, after which all sang the Doxology.

It is proposed shortly to place in the chapel a service flag having a star for each one of the sons of deaf mute parents of Maryland who have been called to the colors, and it is known that the number of the stars will not be few.

WYLLIS REDE.

PROVIDENCE

Celebrate Fall of Jerusalem—A service in celebration of the Christian recovery of Jerusalem was held at St. Stephen's church on Sunday afternoon, December 30, with procession of clergy, choir, and congregation round the church and festal Te Deum at the altar. The sermon was preached by the rector, the Rev. George McC. Fiske, D.D. The new organ, installed at a cost of $14,000, was used for the first time on Christmas day.

Pageant of the Nativity—A pageant of the Nativity was effectively given by the Sunday school of St. John's church, Providence, Rhode Island, on Sunday afternoon, December 23, in the parish church. The Sunday school choir was assisted by the church choir. Along the aisle stood white-robed candle-bearers. The rector, the Rev. John F. Scott, was narrator for the pageant and also made an address. Toward the close a Christmas tree blazed up with electric lights, and after the benediction gifts were distributed.

J. M. HOBBS.

NEWARK

Almshouse Visitation—For forty years there has been a Newark Almshouse Committee of church women providing for service at the City Almshouse one Sunday each month and in Christmas week providing a feast for the inmates, now about three hundred in number. Miss Emma V. Gordon of Grace church, Newark, who died a few weeks ago, was the most active person in the society and a remarkable woman for her wide friendship and her fine spirit. Rev. Wynant Vanderpool has been the chaplain of the society. During these many years by the giving of small gifts a fund of $2,500 has been accumulated, and this year at the time of the dinner it was announced that the whole sum had been set apart with the diocesan trustees, the income to be used for the provision for the regular visitation by one of the clergy appointed by the bishop.

Diocesan House Maintenance—Mrs. DeCatur Sawyer, long president of the Woman's Auxiliary, recently deceased, left a bequest to the diocese of Newark of $2,000, the income to be used for the maintenance of the diocesan house of the future, in the meantime to be used for the provision of the rent of the offices for diocesan uses.

Cathedral Established—On the morning of New Year's day at the service of the Holy Communion, the bishops formally accepted Trinity church as the cathedral church of the diocese and an address was made by Bishop Stearly.

Personals—The Rev. C. W. Popham of Belleville has been given leave of absence to serve as an assistant Y. M. C. A. secretary at Camp Dix, taking the place of Rev. A. W. H. Thompson.

The Rev. Edgar L. Cook has leave of absence for six months from his parishes to be on the staff of St. George's chapel at Camp Dix with the Rev. Karl M. Block.

The acceptance of the rectorship of St. Paul's, Des Moines, Iowa, by the Rev. E. N. Owen after a very successful rectorship for nine years at Maplewood, is announced.

The Rev. Sidney E. Sweet has resigned the rectorship of St. Stephen's church, Jersey City, to accept that of St. Paul's, Columbus, Ohio. Nine years ago he found a small mission in a second story room, and he leaves a fine, large church with the first church a large parish house, with nine hundred communicants and seven hundred Sunday school pupils.

JOSEPH WILLIAMSON.

CHICAGO

A Beautiful Christmas Gift—During the Christmas season the Rev. Frederic Fleming, S.T.B., rector of the Church of the Atonement, received a letter signed, "A British Soldier", in which he mentioned the unusual joy brought to the world by the entry of the British troops into Jerusalem and Bethlehem on this Christmas, and adding that there was a peculiar joy to him in the fact that a regiment with which he was identified was among the British troops in that victory. In the letter was enclosed a generous check presented in memory of the above incident and in the name of his mother, with instructions for the purchase of a Processional Cross to be used in the parish church as a perpetual memorial of the various elements involved in the above incident. Special designs for the memorial are being prepared. All in all this Christmas was one of the most satisfactory in the history of the parish. There were three large congregations, beginning with the midnight Communion service, and the Christmas offering exceeded all previous records.

Christmas at St. Luke's, Evanston—The Rev. George Craig Stewart, D.D., the rector of St. Luke's church, Evanston, reports that the church was packed at the midnight service on Christmas Eve. Four hundred and thirty-four persons received the Holy Communion during the day. An "anonymous donor" presented the parish with a gift of $5,000 toward the new parish house. The offerings for the day were $3,800, making a grand total of $8,800, the Christmas gift of parishioners to the parish.

Chicago Schools to Help Crippled Soldiers—John D. Shoop, superintendent of Chicago schools, is formulating plans which provide for the utilization of the school buildings of Chicago as centres of instruction for crippled soldiers returning from European battlefields. Courses in arts and crafts particularly suited to crippled soldiers, in order that their lives may be made useful, are to be arranged. It also is planned to extend the social activities of the schools in order to provide healthful forms of entertainment for young persons and thereby tend to decrease delinquency, which seems to increase during war times, caused perhaps by the withdrawal from the sphere of home authority of fathers and older brothers.

Personals—The Rev. George Dudley Barr, after most efficient service for a year and a half at Senior Curate at St. Peter's church, Chicago, has been appointed by Bishop Anderson, as priest-in-charge of St. Ambrose's church, Chicago Heights, Illinois. Mr. Barr has accepted the appointment and will enter upon his new work on Sunday, January 13.

Sister Josephine, formerly missionary deaconess in the diocese of Quincy, and who has served as parish deaconess at Trinity church, Chicago, for the past two years, has resigned, and will enter a new sphere of labor early in the year.

The Rev. Norman O. Hutton, D.D., rector of St. Chrysostom's church, has accepted an appointment on the American Committee organized for the purpose of raising a contribution for the Endowment Fund of Keble college, the "War College of Oxford", and has begun the work of raising funds in this part of the country.

ALBERT EDWARD SELCER.

WYOMING

"Mother Cooper" at Work—The workers at St. Michael's Mission to the Arapahoes are rejoicing over the fact that they again have with them Mrs. B. S. Cooper of Philadelphia, whose services to the mission have been untiring. Mrs. Cooper's work has been from both within and without, for during the period that she has not been in actual residence at the mission working among the Indians there she has been traveling about interesting many people in the work and winning their assistance for it. Now Mrs. Cooper, or "Mother Cooper," as she has come to be called, is in charge of the workers in this most interesting and unique plan for the welfare of the Arapahoe. Since her return to Wyoming the teaching force has been reorganized, and the school has been graded. Each of the unit build-

ings now completed is full of enthusiastic Indian children under the competent supervision of skilled teachers and house mothers. The new staff of teachers is made up of some former workers in the mission and several newcomers. Miss Margary Downing is the principal of schools, and is grading the scholars, and also has charge of the older boys. Miss Bertha Adams is house mother in one unit building and has the work among the "A. B. C." boys.

Miss Cora Edwards is in charge of the kindergarten. The house mother of unit No. 2 is Miss Margaret Elliot, who also works amongst the older boys. The Misses Yarnell are teachers and house mother in unit No. 1. Miss Ethel George is on the teaching force. All of the teachers and scholars find a royal welcome in the Glebe House, where Mother Cooper resides, and which is the social centre of the mission.

Mr. Huston at Vocational Conference—The Rev. S. A. Huston, rector of St. Mark's church, Cheyenne, attended a conference of the Federal Board for Vocational Education, held in Washington, D. C., December 19, 1917. Mr. Huston went as the president of the State Board of Education in Wyoming, in the inability of State Commissioner Creager to attend. The meeting was called at the request of the adjutant-general for the co-operation of the federal board in outlining some plan by which the vast number of men called by draft may be trained along special lines to be of the greatest service to their country.

Gift—St. Andrew's church, Basin, has been presented with a handsome altar desk, the gift of Mrs. Guy Craig.

Debt Cleared—The energetic people of Rawlins surely must have enjoyed the Christmas season, in the consciousness of the fact that they had just cleared off the indebtedness on their new parish house and thus made the building ready for dedication, which will probably take place at no distant date.

Personal—The Rev. Rowland F. Philbrook, who is in charge of the work of Christ church, Glenrock, has been elected to the position of secretary of the Glenrock Commercial Club. LUCY M. TAYLOR.

LEXINGTON

A Christmas Box—The rector of Trinity church, Danville, the Rev. Henry P. Manning and his family, were the happy recipient of a most generous and comprehensive Christmas box, sent them by the Woman's Auxiliary of St. Paul's church, Duluth, Minn. The box, containing more than 150 articles of varying description both for the house and each of the three members of the family, reached Danville the Thursday before Christmas in plenty of time to add great joy on Christmas day, especially for the two-year-old member of the household. In the letter announcing the shipping of the box was a $30 check for the rector. The value of the box is certainly nothing less than $100. Too high praise cannot be given the Woman's Auxiliary of St. Paul's, Duluth, for its generosity, interest and Christian love. Arrangements for this box were made when the Rev. Mr. Manning was general missionary of the diocese of Lexington.

(*Continued on page* 64)

English Church News

Jerusalem—The Roman Catholics got ahead of us: within an hour and a half of the receipt of the news of the surrender of Jerusalem they were singing their *Te Deum* in Westminster Cathedral. Our own St. Paul's had theirs on the following afternoon. It was an expression of national gladness that it had been permitted by God that the British should have had the chief part in the deliverance of the Holy City from the Turk. It seems to be generally assumed that the deliverance is permanent, and that our *Te Deum* is not premature, like the bell-ringing over Cambrai. And we are all speculating on the future of Palestine. *The Church Times* warns us not to picture a Christian conquest of Jerusalem. It indicates that the most natural future for the country will be found in the rule of the enlightened Arabs: a Moslem government would be "just and necessary". The creation of a Jewish state would be the "substitution of one wrong for another".

Professor Burney of Oxford writes to the *Times* claiming that the Mosque of Omar on the ancient Temple site should be handed over to the Jews, a proposal which the *Church Times* describes as the worst suggestion of the kind. One might add that it is also a superfluous suggestion, as none of the Allies, and Britain least of all, could afford to offend the Mohammedan sentiment of the whole world by acting on it.

Dr. Henson Appointed to Hereford—It is easy to understand why Mr. Lloyd George has nominated Dr. Hensley Henson, dean of Durham, to the King for appointment to the vacant See of Hereford. From a certain point of view Dr. Henson comes well within the class of "efficients", which the Prime Minister has a way of discovering and of using in the national service. And a man of independent mind, fearless in his purposes, a brilliant preacher, and no mean scholar, is exactly the type which not only the statesman but the public generally desire to see occupying the highest post in the organization to which he belongs. Thus the *Times* asserts that "Dr. Henson represents a large body of Church people who rarely find their spokesman among the occupants of the Bishops' Bench". The newspaper further anticipates good results from his presence in the Southern Convocation: "he will bring to its deliberations a quality of statesmanship which must add to its influence in the Church at large". What is really interesting in this popular appreciation is that Hereford itself is forgotten. It exists only as a means to get Dr. Henson into greater publicity and influence in Convocation, and (when his turn comes for membership) in the House of Lords. That he will satisfy the public is doubtless true. That he is temperamentally fitted to be a father-in-God to an agricultural diocese is very doubtful. Some of his past acts, however conscientiously performed, are likely enough to give him trouble. He has on at least two occasions showed how it is possible to defy episcopal authority, and the lesson will not be lost on Hereford. There are many sore hearts in Hereford diocese today. They wanted a leader, not a brilliant and scholarly critic. Without the sympathy of his clergy he will accomplish as little in Hereford—whatever he may do in London—as his predecessor has done. It is open to him to try and win that confidence, if he can. If he can somehow catch the spirit of a much greater man than himself, Frederick Temple (whose appointment to Exeter, in the teeth of the opposition of the clergy, is recalled by the present circumstances), all may yet be well. But Temple was misunderstood: Dr. Henson is understood only too well.

The Future of the C. M. S.—From one point of view the recent trouble in the governing body of the Church Missionary Society is to be welcomed: all our missionary societies will have to set their house in order, with a view to the great opportunities after the War. On the whole, there is a very general feeling among Churchmen that societies which represent party sections ought to broaden their basis. That veteran Evangelical, whom everybody respects, Dr. Eugene Stock, claims that there is an advantage in having "men and women of one mind" in missionary work. He recently delivered a lecture on the history of the C. M. S. at Lambeth Palace, in which he very properly instanced the Universities Mission in Central Africa and the Oxford Mission to Calcutta as "signal examples of successful work on this principle". And there is no doubt that the High Church Missions are open to the same charge as is being brought against the C. M. S. They have always afforded a convenient means by which that section could in some degree do their missionary duty. And no doubt they would claim, just as Dr. Stock does, that the Bible and Prayer Book are their only standards. The C. M. S., he contends, has no creed of its own. But it is just here that the trouble comes in. Our mission fields are divided in the main between the two great societies, the S. P. G. and the C. M. S. The former has always been loyally content to be the Church of England without any party qualification. It has suffered for its loyalty, as enthusiasm is more easily kept going if people are, as Dr. Stock says, substantially of one mind. Meantime the Church of England is largely represented by the C. M. S. in the mission field. The other party societies are comparatively small, and are at least genuinely episcopal. But the C. M. S. not only practically imposes its party views on its agents, but has a way of moving them about, under orders from London, and often without reference to the wishes of the Bishop of the Missionary Diocese. It is not fair to the Church that a society should usurp its authority. The answer of the society would be that those who provide the funds are satisfied with its methods. But Dr. Stock himself has admitted that the Church has the remedy in its own hands. All subscribers of a certain amount are members of the General Committee. This has not, I think, been generally known. The C. M. S. has no written constitution, calling for party tests. So the remedy for the present state of affairs would seem to be a great increase of more liberally-minded subscribers, determined that the present narrow policy should be abandoned. JAMES CAIRNS.

Personals

THE REV. WILLIAM WAY, rector of Grace church, Charleston, South Carolina, was re-elected president of the New England Society of Charleston, December 22. This venerable society has had only eight presidents in ninety-eight years.

THE REV. HENRY BRADFORD WASHBURN, D.D., of the Episcopal Theological School, Cambridge, a frequent contributor to THE CHURCHMAN, was made president of the American Society of Church History at its recent meeting at Union Theological Seminary, New York City.

ON ACCOUNT OF Mrs. Brown's health, the Rev. Francis A. Brown has resigned the rectorship of St. Mary's church, Manhattanville, New York City, and has taken work in California for a year. Address, Redwood City, California.

ALL COMMUNICATIONS FOR the Secretary of the Synod of the Province of the Mid-West should be addressed to the Rev. H. W. Prince, 201 South Ashland Boulevard, Chicago, Illinois.

THE REV. JOHN GRAINGER, missionary of Southeastern Oklahoma, has accepted a call to become rector of the Church of the Redeemer, Okmulgee, Oklahoma (E. O.), and assumes charge of the same on the 10th of January, 1918.

THE REV. DR. A. W. ARUNDEL is recovering from his recent illness and, for the first time in several weeks, officiated and preached in his parish on Christmas day.

THE REV. LOUIS T. HORDIN was recently elected rector of the Good Shepherd, Wilmington, North Carolina, but declined in favor of the missions forming the Sampson County field with residence at Clinton. His addres is Box 101, Clinton, North Carolina.

THE STANDING COMMITTEE of the diocese of Indianapolis having been constituted the ecclesiastical authority thereof, all pertinent communications should be addressed to the Rev. James D. Stanley, president, 1228 North New Jersey Street, Indianapolis.

OUR WEEKLY NEWS LETTERS

(*Continued from page 63*)

Pipe Organ Given—St. Mary's church, this city, the Rev. Thomas L. Settle, minister in charge, has received through several of its communicants, the gift of a $1,200 pipe organ, equipped with electric blower. Mr. Pilcher, Louisville, Kentucky, maker and installer of the organ, worked night and day to have the organ ready for the Christmas service, when it would be used for the first time. It was in place and played the Sunday before Christmas. Mr. Pilcher's son was engaged as organist for that special Christmas service.

Clergyman Returns—The Rev. R. E. Abraham, rector of Holy Cross church, Brooklyn, New York, has notified Bishop Lewis W. Burton and the parishes involved of his acceptance of Paris, Cynthiana and Nicholasville. Rev. Mr. Abraham left St. Mary's, Middlesboro, this diocese, to go to Brooklyn in October, 1912, after faithfully serving that congregation for some seven years. A hearty welcome awaits Mr. Abraham upon his return.

Service for the Deaf—An interesting service was conducted recently by the Rev. B. R. Allabough, general missionary of the Mid-Western Deaf Mute mission, in the chapel of the state school for the deaf at Danville, Kentucky. The service was to have been held in Trinity church, but owing to poor light caused by damaged pipes, it had to be held in the school chapel. Good light is a very necessary element in a service for the deaf, where the eyes are used instead of the ears. This was Mr. Allabough's last service here, the reorganization of work among the deaf along provincial lines having removed the diocese of Lexington from his jurisdiction. The Rev. H. L. Tracy of Baton Rouge, Louisiana, is expected to succeed him here.

Dean's Health Improved—The Very Rev. R. K. Massie, D.D., dean of Christ Church cathedral, Lexington, Kentucky, who has been absent for some time owing to broken health, is now much improved and expected to return to his charge soon. Though it will be necessary for him to be careful, and go somewhat slowly for some time, yet he is assured that in time he will be well and strong.

HENRY P. MANNING.

HARRISBURG

New Building Opened—The new building at Natalie was formally opened for worship by Bishop Darlington on Sunday, December 23. He was assisted by the Rev. F. M. C. Bedell, rector of Trinity church, Shamokin, and the Rev. Frank R. Allison, minister in charge of Kulpmont, Natalie and Coal Run. A choir of twenty voices went there from Kulpmont in a huge sleigh. The Bishop made the address of the occasion. This building is one of several that have been built for use in the hard coal region. It is of wood and cost $650. This includes no furniture. It has a basement, finished, which will serve a good purpose in the way of a place for social gatherings. This is the only building constructed for the purposes of worship in the place. Natatie is a coal town exclusively. It is about two miles from Kulpmont and is accessible by wagon, sleigh, auto and chiefly by foot and walkers line. The building is known as St. Nathaniel's, Natalie.

LEROY F. BAKER.

NEW YORK

The Synod—With the improvement of the coal situation those who are planning the meeting of the Synod of the Second Province have taken courage, and are convinced that the sessions will be significant and valuable. The program has already been given considerable publicity in these columns, and the meetings will be reported by a staff correspondent in the next issue, so there is no need for me to comment here. Suffice it to say that a good deal of interest is being displayed in the informal and Hooveresque dinner in Synod House on the opening night, when New York Churchpeople will have an opportunity to meet the visiting delegates; that the special sessions have been planned with excellent speakers and programs; and that the women, although not organized in this province, are going to have several important conferences. The women of the Auxiliary provided at the time of the Albany Synod for the calling together of diocesan presidents and delegates at the time of any Synod. Miss Delafield has accordingly issued a call, and a meeting was planned at the deanery for eleven o'clock on Wednesday. The G. F. S. also are having a conference. Delegates from every diocese in the province are expected, in every case except one the diocesan president. These delegates are the guests of the G. F. S. in New York.

G. F. S. Fetes Sailors—Seventy-five sailors crowded into the G. F. S. Lodge on New Year's night and kept things so lively that the party was not over until midnight instead of at ten o'clock. The lodge always keeps open house on New Year's day. This year, at the request of the National League for Women's Service, fifty sailors were invited for the afternoon, and fifty for evening. But instead of coming as was expected, seventy-five poured in at about eight o'clock. "We were delighted with the behaviour of our girls", said one of the officers. "They did beautifully."

Help for Indian School—The Woman's Auxiliary two years ago undertook to raise $3,000 to build one of the units in the school which Bishop Thomas and Mr. Balcolm are planning to build among the Arapahoes of Wyoming. At their monthly meeting on January 3 the members of the Auxiliary had the pleasure of hearing Mr. Balcolm, on account of his unique work. The offering made at the meeting brought the amount in hand up to $1,000; efforts are now being made to complete the promised sum. New York women have actually sent Bishop Thomas a great deal more than the amount needed for the New York house, but these sums have not been designated and have not passed through the hands of the New York treasurer, and for that reason have not applied on this pledge.

Guild Procession—On Epiphany night the annual festival service of the Guild was held in Trinity church. The little girls of the Good Shepherd Guild and the tiny boys of St. Ambrose, the girls and women of St. Agnes', St. Ursula's, St. Mary's and St. Monica's Guilds, then the boys of Holy Cross and St. John The Evangelist's Guild, the men of the Men's Committee, and the women of the Missionary Society and the Auxiliary followed the choir, crucifer and banner-bearers in procession round the church, singing the Epiphany carols. The girls and women all wore veils. Each guild was designated by its banner.

St. George's, The Bronx—The Girls' Friendly Society of St. George's chapel, Bronx, presented to the chapel a beautiful red leather bound Nelson Bible with marginal readings, for the lectern. The new Bible was first used on New Year's Day.

(*Continued on page 69*)

Letters to the Editor

Bishop Jones and Reaction on the Church

To the Editor of THE CHURCHMAN:

A certain paragraph was omitted from my article, published in your Christmas number. I fully understand your editorial responsibility, and the excited state of public opinion; moreover, the recognized conservative bias of THE CHURCHMAN makes the suppression entirely natural. I submit, however, the right of the author to put her full views before her readers, and I trust that you will be willing to cite here the suppressed paragraph:

"All the time we fight Germany, we know if we are honest how much reason Germany has for despising our claim to a kinder and more just civilization than her own. We prefer our ways to hers—but we cannot pretend that we have advanced far in building our "rumoring city" of Brotherly Love—the name of Philadelphia remaining rather a satire than a promise. It is arguable, though the writer does not believe it, that the last man, the poorest man, has a fairer chance under the Kaiser than with us. Certainly many Germans are sure of the fact and the assurance is at the root of their stubborn loyalty. What use in self-deception? The standard for which we shall fight to the end is ragged—riddled with injustice, stained with cruelty."

By this paragraph I stand. It is needless to say that in speaking of Germany's claim to a kind and just civilization, I am not conceding that claim, and that I have in mind not her war policy but her domestic conditions. I distinctly state my own disbelief that the poor man has a better chance with her than with us. But I consider it of highest importance that we remember steadily that the German people believe these things, for their honest belief is the crisis of our power to live on fraternal terms with them—some day. That they can believe may be strange to us—but Humpty Dumpty in "Alice" could believe in impossible things before breakfast. The conviction that their "Kultur" stands not only for efficiency but for kindness at least toward fellow-countrymen, is, I am sure, deeply embedded in the minds of plain German folk.

Thank you in advance for printing the paragraph. And now let me say that this small matter sinks into insignificance in my mind beside the profound distress caused me by the action in regard to Bishop Jones. I do not write as a pacifist, but as a believer in this war.

The worst of the action of the committee is their assumption to represent the unanimous opinion of the Church. They need this assumption if they are not to renounce the dignity of the Free Church in the free State; but it is false to the core. A minority exists, small, perhaps, but passionately in earnest. I quote from two letters received this last week. The first is from a person of distinction in the Church, now busy with war-service in France:

'Really, I can't tell you what a horror this whole thing is to me and how everything seems to fail me. The Church . . . There are times when my soul loathes her, with her flaunting banners and her battle hymns. What has she been doing all these ages, that the doctrine of war has not long ago become incredible? I don't go to church very much and am seriously thinking of joining the Quakers. Of course, I don't want to, but I feel that I must put myself where I belong—and also I crave sympathy. This is a stupid war, a futile war, a nightmare of unreality. There is a great deal of sheer humbug about it, and those who are in earnest are incredibly blind."

The other letter is from a Deaconess: the friend of whom she speaks is a well-known social worker:

" . . . and I are deeply concerned this morning over the verdict about Bishop Jones. It seems incredible to us that the Church should be committed to what can be at most only the belief of a part of its membership. . . . is so hot that she is all for resigning at once and entirely. It would be cowardly to do nothing, yet of one thing I am convinced, and I think I am getting . . . to agree, and that is that to withdraw from the Church is not the way. It is no more the way today than it was in St. Catherine's time. And schism is no more Our Lord's way than was war. (I'm not sure you agree as to this latter.) We know that He never cut Himself off from the synagogue or from temple worship. It is so facile and so delightful to contemplate kicking over the traces and running free of all this impediment of conservatism. I'd love to do it—but, we need the Church—more today than ever. And we need a Church purified from within; we do NOT need more sects."

These two letters perhaps suffice to show a strong undercurrent of feeling among Church people. The writers are mature persons. But my chief anxiety, as a teacher, over the Bishop Jones situation is the evil reaction I know it will have on many young people. The troubled ferment of thought in the colleges and among young graduates is too little recognized; I am largely occupied in meeting it. My first correspondent is not alone in considering joining the Quakers. One of my girls, brought up faithfully in the Church, did it the other day, solemnly in her own mind renouncing her Baptismal vows, from sheer outraged pain over the tone of the New York pulpit. Others, one is trying to hold patient. This action makes the task more difficult, perhaps impossible.

The religious majority is doubtless enthusiastic for the war. But should the Church not do some shepherding of the minority whose patriotism, equally ardent, takes another form? Every minority expression helps those who, like myself, have a responsibility toward thinking youth. May we not hear more of them?

Wellesley College. VIDA D. SCUDDER.

Alcohol and the War

To the Editor of THE CHURCHMAN:

The astounding statement made by Dr. Parks at the recent Convention of the Diocese of New York that "we must not put a law on our books which will deny stimulant to our boys when they need it. We must conserve those boys and not deny them that which nature needs, and their doctors demand they have," should not go unchallenged. We notice that Dr. Parks almost "swept the convention off its feet" by the force of his eloquence. With all due respect for "eloquence," the influence of the drug called alcohol upon the human system is not a matter of debate. The matter has been taken out of the hands of orators and put into the hands of careful scientific investigators and we are bound to respect their conclusions. The effect of opium or cocaine or alcohol upon the human system is a matter that has been decided in the experimental laboratory. And when the conclusions of the public speaker run counter to the assured conclusions of science, to whom shall we give our confidence?

During the past twenty-five years certain facts have been established, are taught in our schools, and are at the finger-tips of any one who takes the trouble to investigate. The first of these is that alcohol is a poison in either large or small quantities, and while some of its effects upon the human system are yet to be traced, sufficient information has been unearthed to take this question out of the realm of declamation into the sober and exact atmosphere of scientific conclusion.

Dr. Parks speaks of alcohol as a stimulant, whereas in its final effects it is to be classed among the narcotics and anesthetics; that's why when a man has a quarrel with his wife he goes to the saloon as a refuge to drug himself into insensibility!

Instead of increasing muscular activity and efficiency, its effect is just the contrary, and by the most careful experimentation it has been demonstrated that a bottle of wine a day will decrease muscular activity by eight per cent. and efficiency ten per cent. In addition the cumulative effect of moderate drinking of the same amount persisted in for thirteen days has been known to amount to a loss of power to add of forty per cent. and of power to memorize of seventy per cent.

The problem today is not merely one of the elimination of drunkards but of the banishment of moderate drinking; in other words no one familiar with what science has disclosed would be content to work for anything less than National prohibition.

Let me ask a question of the man who believes in moderate drinking but not in intemperance. Where do the drunkards come from? Are they not recruited from the ranks of the temperate drinkers; and do not the temperate drinkers support the saloons, and they in turn graduate the drunkard? The drunkard is the alumnus of the saloon, and the moderate drinker is the undergraduate.

I had thought that the ground work of correct information in regard to the effect of alcohol in moderate quantities upon the human system had been done, but it is evident that a great deal of patient labor must yet precede any intelligent understanding of what science has discovered and demonstrated.

I confess to a feeling of chagrin when I read that the great diocese of New York refused to go on record for total abstinence of the clergy for the duration of the war. It was a patriotic opportunity which does not often recur. One can not but feel the contrast (as a bishop of one of the southern dioceses pointed out the other day) between their action and that of the province of Sewanee where, without an adverse vote,

the clergy of the Southern Church laid aside personal preferences and went on record as favoring total abstinence for themselves during the period of the war. One feels a distinct pride at such far-sighted and patriotic action. The country at the present time is wasting 60,000,000 bushels of barley in the brewing of beer. Mr. Hoover assures us that it would feed an army of six million men for a year to the extent of one load of bread per day. And surely the housewife saving the scraps and cutting the bread on the table may be justified in feeling irritation at this vast waste of our resources at such a crisis in history as this. The province of Sewanee has set an example of leadership to which the rest of the Church might profitably give sympathetic heed.

Nutley, New Jersey. DOUGLAS MATTHEWS.

A Challenge on the Dearth of Clergy

To the Editor of THE CHURCHMAN:

Will you be kind enough to write an article for an early issue of your valued paper, stating the parishes and missions now vacant and in need of priests, together with the means in the hands of the parishes and bishops to support "resident priests"?

I have often read in church papers of the need of clergymen, but upon questioning some of the bishops, it is not men, *but means*, that are the chief need. An authorized and careful list of vacancies and men with required qualifications needed to fill them would be a valuable addition to THE CHURCHMAN. Why not have such a list rather than the pathetic advertisements of men who want "jobs" defining themselves "Catholic" or "Protestant," "High" or "Low," as the case may be?

Mr. Editor, I only ask for information. If it is lack of men and not of means, let us hear so from the bishops, or let him who asserts such to be the case name vacancies and bishops who, with vestries, *can and will fill same*. In this time of war and upset conditions, I believe men's hearts are sound, and the Church can have her demands filled if she will attend to her "business affairs" as honest business men must do. This she must do, if any improvement is to be made in filling your so-called "dearth of clergy" in the Church.

FRANCIS H. RICHLY.

Asbury Park, New Jersey.

Help for Italy

To the Editor of THE CHURCHMAN:

Mrs. Whipple, the widow of the late Bishop of Minnesota, has been living for several years in Italy. When the Italians entered the War she devoted herself to the care of the sick and wounded Italian soldiers and their families. She has been devoting everything she has to this purpose. Now, when the need is greatest, she finds that she must have help from without or cripple her work.

I have known Mrs. Whipple for more than twenty years, and I can assure anyone who does not know about her how able and wise she is in all her benevolent undertakings. We all know what it means for the whole cause of the Allies to sustain Northern Italy in this bitter hour. Many of us, I am sure, have wished that we might know a sure way of helping. This is a real opportunity, and I shall be grateful to receive, acknowledge, and forward at once to Mrs. Whipple any gifts which are entrusted to me. (My address is 804 Broadway, New York.)

CHARLES LEWIS SLATTERY.

Grace church, New York.

Casa Bernardini
Bagni di Lucca-Villa-Italia
December 1, 1917.

My dear Doctor Slattery:

Into your busy days I shrink from thrusting concerns from over the sea, but for the first time in my life I am impelled to ask help. My story shall be as brief as possible.

You know the circumstances which brought me to Italy—the illness of my brother which kept me here for several years. When the war broke out, duty kept me here. From the grim day of that midsummer of 1914 when I consecrated myself to the cause, my one thought has been for the soldiers and their families. I began with England and Belgium, and then with Italy upon her entrance into the struggle. I did not go into the hospital work at Rome or Florence, where the numberless flocked to offer their services in the more stimulating asmosphere of town-life, but decided to remain in this little town of Bagni-di-Lucca, which includes many of the surrounding mountain villages, and where the people are brave, industrious, and patriotic, knowing that I could do far more useful work in direct contact with the people, employing them in work for the soldiers, while helping and encouraging them in other ways.

I have been employing a large band of the poor women whose husbands and sons are at the front in war-work. Of course the expense of heating, lighting, and stocking the workrooms has become a serious matter as prices of everything are more than double. Especially is this so with wool, which must be used constantly.

You will have read of Italy's setback, of which I need not speak. The refugees from the invaded places, like Corizia, have inundated us like a tidal wave, and the care of them is now added to the other burdens. They were obliged to flee in haste, and most of them are destitute of almost everything. Children in arms are constantly seen with nothing but a thin strip of old shawl to keep them from the biting cold. The difficulties of the food and fuel question; as of everything else, make the situation tragic. Shoes are now like rubies, but they are necessities in this climate.

Now I am helping to employ the refugees in my rooms, and work goes on at high pressure for the military hospitals in Lucca, at this moment. For example, within four days we have finished five hundred mattresses for the wounded soldiers who are being rushed in from the fields. In a case like that, however, the Government supplies the material, but I have to pay for the making and all else. Besides the hospital work, the women work steadily in knitting for the soldiers, and now I am trying to supply clothing for the refugees. Never was help so vitally needed. You understand that I am speaking of my especial undertaking. Of course, the *Sindaco* (the mayor) and *Pro Patria* are doing everything in their power, but they are overburdened, for in a country already reduced to extremities by the long war there is never enough. This will give you a faint idea of what I am trying t do. I hope that I do not seem to be blowin my own trumpet! Far from it, I fe insignificant indeed in this great sea o sorrow and want.

Now comes the *raison d'être* of my le ter. I know my countrymen well enoug to know that could they realize one-tent of these necessities, not one hand would b withheld. I am asking you, who kno something of my ways and sympathies, i you think that there may be some gre souls who would help one. If you shrin from asking this, in addition to the hom demands, you must not do it. If, on th other hand, you have tried and generou hearts upon whom you count in times stress, if you would echo my appeal fro this gallant Italy, now fighting at whi heat for honor and victory, it might brin me help for which my gratitude would b eternal.

Rose Cleveland and I are living togeth here, the other member of our household being Miss Ericksen, the writer of mar charming books on Italy. Miss Clevelan whose voice is a power among the people, all that you would expect her to be this time. Miss Ericksen is doing splend work in sustaining loyalty in the villag and factories of this province.

At home, while you had been admirin the almost superhuman accomplishment the Italian fighters in the fearful Alpi regions, I have been giving many of the their woolen outfits, and receiving lette from hundreds of them from the trench for the men of the mountain villages this Province of Lucca have had a not record for bravery and high courage, fro the beginning, many of them having r ceived medals. But after these years hardship and constant fighting, and the an iety of their suffering families, the brav hearts must droop if not sustained by e couragement and so much of that can done here. If I have to give up or cu tail any part of it, it will break my heart.

Gratefully and sincerely yours,

EVANGELINE WHIPPLE

Knitting

To the Editor of THE CHURCHMAN:

May I hand you herewith a clipping fr page 653 of your November 24 issue "Knitting" and quote from a letter Henry White, manager Potomac Divisi American Red Cross:

"Washington, November 21, 1917

"I cannot too strongly impress upon the Chapters of the Potomac Division t very urgent need which now exists f sweaters, and which far exceeds the su ply, even though the Red Cross has pu chased all that are available.

"I venture, therefore, to hope that many as possible of those who are go enough to devote their time to knitt may see their way to the production sweaters. By doing so they will be co tributing to the comfort and health of soldiers far more than by other forms knitting".

The "feverish play of needles" has p duced many articles of comfort and ben for our brave defenders. Why should y not direct an inquiry to Washington bef a pro-German-like attack is made up praiseworthy activities of knitters?

HERBERT SHERIDAN

Chestnut Hill, Mt. Washington, Maryla

Shall the United States Turn Back to Sectionalism?

By THE RELIGIOUS WEEKLY PUBLISHERS' ASSOCIATION

ONLY WITHIN the last fifty years has the United States become a really united country.

Sectionalism well-nigh prevented the creation of a stable government after eight years of war had gained our freedom from overseas political control.

Sectionalism was largely responsible for the pitiable and almost fatal weaknesses in our second war for independence.

Sectionalism helped to bring about the only war in which our nation has engaged for which we feel any possible apology is necessary.

Sectionalism brought on a social and political crisis in which the issue had to be settled forever by the most terrible was ever waged on this continent.

Sectionalism, slowly dying, is responsible for many of the political evils and much of the wasteful and harmful legislation enacted by the federal Congress.

Sectionalism divided great religious denominations, and where it survives still divides them.

THE GREATEST FACTORS in overcoming sectionalism have been the development of transportation and the GENERAL distribution of good reading matter in the form of periodicals, read SIMULTANEOUSLY throughout America.

The newspapers, too, have helped greatly by the dissemination in their own limited fields, of information regarding the conditions, the happenings and the prevailing opinions in other sections.

But a newspaper, even with the best news service, must first of all deal with the affairs of its own community. Its editorial viewpoint is influenced by local considerations. Any one who confines his reading to a newspaper, three-fourths local in character, will not easily resist (even if so disposed) the provincializing influence of his environment. Every one should read a good newspaper, but no good national citizen can afford to STOP at that.

It is not enough, either, that a paper should be broad in character, when it is read only within a limited field.

It is the good publications consciously edited for the great mass of the population THROUGHOUT THE NATION that do most to unify our people.

The feeling on the part of the reader that people all over the country are reading WHAT HE IS READING has a powerful psychological effect in overcoming suspicion and prejudice, and it develops a sort of esprit de corps with relation to national responsibilities that is invaluable in our national life.

SOME SECULAR PUBLICATIONS of large national circulation have not a good influence. Some are actually bad. But there are many that the nation could ill afford to handicap or to destroy.

There is a considerable group of religious papers that, though not possessed of tremendous circulations, reach into the churches of their denominations THROUGHOUT THE UNION. They are the best possible agency for decreasing narrowness and sectionalism in the churches and preventing misunderstandings by creating a common intelligence. Already they have been most seriously affected by the great increase in cost of paper, printing and first-class postage.

Only a few national secular periodicals—possibly not over a score of them—make large profits for their owners. Practically no religious papers make private profits.

The tremendous development of periodicals provided for the public at modest cost has been made possible by the wisdom of the Congress in 1885 in making a nominal rate for the transmission of such publications through the mails. Truly national periodicals cannot be maintained on any other basis without a most difficult and dangerous readjustment in which the public will be chief sufferer. Through the development of large circulation and a moderate cost of distribution it has been made possible to furnish high class reading matter to the people at a charge FAR BELOW THE ACTUAL COST of providing the reading matter, the cost being met principally by advertising.

APPARENTLY with the main object of striking at a few secular publications that are presumed to be highly profitable, the United States Congress included in the war revenue bill passed last October a "zone system" of second-class postage that will practically DENATIONALIZE the periodicals of the country. Under this provision there seems no escape from the effect that the family in California that reads The Century Magazine, for example, will have to pay from 50 to 100 per cent more than the citizen of New York. The postage cost of providing The Churchman to a subscriber in California would be at least three times as great as that for the Ohio reader. This puts a penalty on nationalization.

It is not necessary to point out what this means. It is true than an exemption clause provides that OFFICIALLY OWNED religious papers and some others shall pay a less rate. But there are great churches that do not have and cannot have officially owned national religious weekly newspapers.

The whole provision had no place in a war revenue bill, and it was forced through only by threats of delay. The periodicals of the country are right now the most efficient, the most influential, and the cheapest medium for reaching the general public with inspiration to patriotic service and timely information needed to secure prompt action. The government could better afford to LOWER postage rates and facilitate distribution of this material than to handicap one of its best agencies in time of emergency.

IF THERE WAS any reason in 1885, and during the 32 years since that time, for carrying current periodicals at a nominal rate, THAT REASON STILL EXISTS. Even if government financial necessity dictated a change not required in normal times, the question has not been handled frankly. For example, free handling by the post office of newspapers within the county in which they are published, was still provided for in the revenue law, which is fair evidence that the Congressmen who sponsored this provision were not willing to apply their standards where political influences IN THEIR OWN DISTRICTS were affected.

However, the readers of these national periodicals are in EVERY DISTRICT. They are the ones who will suffer first; the nation as a whole eventually. The post office department reports a surplus this year. The religious periodicals and their publishers are subject to the general taxes that apply to all businesses. The dangerous zone system has no logical relation to war revenue. DON'T YOU THINK it is a mistake to deal a deadly blow to 800 or more religious publications, practically all non-profit-making and maintained for altruistic purposes, in order to collect more money from a dozen or more big secular magazines?

This section of the law does not begin to be effective until July 1. A bill to repeal it has already been introduced in the senate. WILL YOU NOT WRITE YOUR TWO SENATORS AND YOUR CONGRESSMAN a letter telling them you don't believe in the zone system and do believe in keeping the second-class postage requirements just as they were before this law was passed?

J. P. MORGAN & CO.
Wall Street, Corner of Broad
NEW YORK

DREXEL & CO., PHILADELPHIA
Corner of Fifth and Chestnut Streets

MORGAN, GRENFELL & CO., LONDON
No. 22 Old Broad Street

MORGAN, HARJES & CO., PARIS
31 Boulevard Haussmann

Securities bought and sold on Commission
Foreign Exchange, Commercial Credits,
Cable Transfers.
Circular Letters for Travelers, available in
all parts of the world.

"The Leading FIRE INSURANCE Co. of America"
INCORPORATED 1819 CHARTER PERPETUAL
ÆTNA INSURANCE CO.
HARTFORD, CONN., U. S. A.
WM. B. CLARK, *President*

Cash Capital	$ 5,000,000.00
Reserve for all other Liabilties	13,547,121.90
Net Surplus	8,146,446.99
Assets	26,693,568.89

Losses Paid in 98 years.....$157,580,593.27
Agents in all the Principal Cities and Towns

New Publicity for Christianity

(*Continued from page* 45)

have been effected by any series of sermons, from every pulpit in the city, on church unity.

The failure of its purpose, however, reveals a fallacy in the method. Anyone who saw the advertisement knows that the copy was brilliantly written, and would pass muster with any advertising agency as good copy. The fallacy lay in advertising the shop that had the goods for sale instead of advertising the goods.

When clergymen and church governing boards get far enough away from the primary longing to fill their pews and treasury we shall have community and national preaching through not only the paid advertising pages of newspapers, but through those of the magazines, that will touch the minds and hearts of thousands of people who never get within sound of a clergyman's voice. The first example of this kind of advertising was that which appeared in the *Times* the day before Christmas. Ultimately there will be full pages, paid for by federated churches, crying out to the four winds of heaven, not the appeal to go to church, but the fundamental truths of religion and of the Gospel, as they should be applied to every-day life.

The society butterfly, luxuriously drowsy over the pages of her magazine of exceedingly light Summer fiction, and who has never known the meaning of an unselfish act, may be moved to think, and to think twice, as she turns the page, and is confronted suddenly not with fashions, but with religion—and religion put into words that drive home. The "down and out", searching for a job in a cast-off newspaper, may feel his loosening grip on things tighten some Winter morning as he reads the "good news" in a full-page advertisement, and arrives at the conclusion that those thousands of people who sign themselves "Federated Churches" may care for him after all.

What the effect of this kind of publicity will be on the man who thinks of the church as an archaic organization, saturated with superstition, a pernicious incumbrance to progress, is graphically revealed in the comment made by such a man after reading the advertisement in question. "If that is the sort of thing the church teaches," he said, "I am going to church."

But what makes this kind of advertising Christian is that the advertiser asks no "result" for himself or his particular church. He is satisfied with the privilege of presenting broadcast the Christian interpretation of life.

Some Recent Books

The Wanderers. By Mary Johnston. Boston: Houghton, Mifflin Company. 1917. Price $1.75.

A feminist novel, with an excellent theme but rather fantastic treatment—this is what Mary Johnston offers to the public in *The Wanderers.* In a series of nineteen chapters, each chapter a complete story in itself, yet all strung together on the single theme, the author works out the changing position of women through the ages of the world. The original dominance of women, those who bore children and by virtue of this distinction had the upper hand; their gradual relinquishment of the prerogatives of hunting, warring, traveling, to the men who were free from the care of the young; the eventual bartering of their rights in order to secure for their children the advantages of male succession and inheritance; dependence, slavery of mind and body; gradual reassertion of intellectual, economic, political equality—these are the subjects of the various episodes which pass in review like the episodes of a pageant. The chapters are unequal in interest and in the power to convince. The first three or four dealing with prehistoric times are exceptionally good. History receives in places rather fantastic treatment. The style, moreover, is a bit cubist. Why the author stops with the French Revolution is not altogether explicable. On the whole, however, *The Wanderers* is an interesting and sane treatment of a vital theme.

The Alaskan Churchman Calendar for 1918. May be procured for 50c. postpaid by addressing *The Alaskan Churchman,* Box 6, Haverford, Pennsylvania.

Again the attractive calendar published annually by *The Alaskan Churchman* is delighting old friends and new with twelve charming pictures of "The Great Country", its missions and its children. Those three bundles of fur in the first picture, the shy, smiling little girls and the still fatter boy sucking his thumb in bland unconcern, are enough to make anyone want to hang the calendar over his desk. The clear type, the conveniently labeled feasts and fasts, and the attractive pictures that follow, confirm the first impression; and the fact that the proceeds of the sales go toward the maintenance of the missions that produce the smiles and the air of comfort in those aforementioned bundles of fur makes the impulse to own a calendar before the limited edition is exhausted quite irresistible.

Medical Research and Human Welfare. By William Williams Keen, M.D., LL.D. New York: Houghton, Mifflin Compan 1917. Price, $1.25.

This record of personal experience durin a professional life of fifty-seven years t the former president of the American Su gical Association pays a merited tribute the profession that will be very gratifyin to the doctors and also to laymen who wi rejoice in this narrative of progress in hu man welfare due to the amazing advanc made in medical science during the la sixty years. Dr. Keen has seen the ol surgery and the new. In his time ane thetics, bacteriology, instruments of ma velous precision and numerous other di coveries and advances have been made th have changed the whole attitude not on of the medical men but also of the worl towards disease. To Pasteur, Lister an others who wrought miracles for the ra Dr. Keen pays due tributes. The autho sees behind all medical advance the nob motive of serving human welfare. The boo is silent on drugless methods of treatin disease and emphasizes particularly the a vances of human welfare through bett surgery. If the doctor, fifty years hence, as far ahead of the doctor of today, as th doctor of today is ahead of his predece sor of fifty years ago, then human welfa will have reached its zenith and mankin will have attained a medical paradis Though not written as such the book an admirable vocational guide.

A. L. M.

The Principles of Mental Hygiene. E William A. White, M.D. New York: Ma millan Company, 1917. Price $2.00.

This is a timely, practical, and suggesti book for laymen, particularly educato ministers, social service leaders and pub officials who feel the need of furtherin human welfare both in personal and soci efficiency by a psychological approach the urgent problems created by the crimin the feeble-minded, alcoholism, vagranc prostitution, some faith cures, drugs an other evils whose worst effects are on th mental life of the people. Dr. Smith Jelliffe in an introduction supplements *Me sana in corpore sano* with *Corpus sanu in mente sana* and urges greater recognitio of the inter-relation of individual and soci health. Dr. White gives a philosophical an constructive exposition of Mental Hygie suggesting many practical applications an concludes with an experimental and pra tical discussion of psychoanalysis as a cha acter maker. The point of view throug out is psychological. Though the metho offered are definite and practical still on feels that the author has not always struc deep enough to reach the fundament causes of the individual and social pro lems considered. Mental hygiene has com to stay, and the world is greatly indebt to the pioneers in this work who have a ready done a remarkably helpful work f thousands of sufferers from mental ma adjustments.

A. L. M.

OUR WEEKLY NEWS LETTERS

(*Continued from page 64*)

at the Watch-night service. The G. F. S. also gave a priest's Prayer Book and hymnal to match the new Bible. It is the Society's intention to give the Altar Book at Easter. At the annual Sunday school Christmas tree the congregation of the chapel presented to its vicar, the Rev. L. A. D. Edelblute, a purse of $30 in gold. At the last meeting of the trustees of the mission it was decided to begin immediately the rebuilding of the window over the altar. In the new window frame will be placed a three-panel stained glass window. The subjects treated in the window will be St. George, St. Patrick and St. Andrew. The design is taken from the great window in Napier cathedral, New Zealand.

At St. Mark's in-the-Bouwerie—At St. Mark's in-the-Bouwerie last Sunday Dr. Guthrie delivered the first of a series of sermons on "The Greater Parables". The series bears the general title of "Right and Wrong Independence", and the sub-titles indicate that the sermons are intended to have definite bearing upon the present social, moral, and spiritual needs of the nation, the community and the individual.

Y. W. C. A. Drive—Four bands of soldier musicians from the national arms at Camp Upton, and a chorus of 300 girls of the Young Women's Christian Association and the Community Chorus, attired as Red Cross nurses, and in the colors of the allied nations, grouped to form the letters "Y. W. C. A.", gave a patriotic impetus to a mass meeting Sunday afternoon at the Hippodrome, in starting a week's campaign by the Y. W. C. A. to raise $1,750,000 for women's war work in France and Italy. A letter from President Wilson to Mrs. James S. Cushman, Chairman of the war work of the Y. W. C. A., was read.

Mr. Fosdick presided at the meeting. Dr. Karl Reiland of St. George's church delivered the invocation, and Bishop Greer pronounced the benediction. A number of interesting speeches were made, patriotic songs were sung, and the drive was launched with considerable enthusiasm.

During the week there have been talks on war activities at the Y. W. C. A. headquarters. Classes to enable young women to prepare for service are being held at the Ballard school. Among these are classes in citizenship, advertising, languages and salesmanship, all of which have had crowded attendance.

Death of Mrs. J. J. Smith—On Christmas morning died a well-known New York churchwoman, Mrs. John Jewel Smith. She was buried from her parish church, Zion and St. Timothy's. There and in her country parish, the church at West Park, New York, she was known for her devoted work, her deep interest, and her generous gifts. She and her husband, who died some years ago, were deeply interested in the Seamen's Church Institute, towards the support of which they both contributed generously.

MARGARETTA MILLER.

What and Why is the Internal Bath?

By C. GILBERT PERCIVAL, M.D.

Though many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists.

And inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that everyone should know its origin, its purpose and its action beyond the possibility of a misunderstanding.

Its great popularity started at about the same time as did what are probably the most encouraging signs of recent times—I refer to the appeal for Optimism, Cheerfulness, Efficiency and those attributes which go with them and which, if steadily practiced, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living.

These new daily "Gospels," as it were, had as their inspiration the ever present unconquerable American Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself—who is optimistic, cheerful, and impresses the world with the fact that he is supremely confident always—for the world of business has every confidence in the man who has confidence in himself.

If our outlook is optimistic, and our confidence strong, it naturally follows that we inject enthusiasm, "ginger," and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue, and nervously fearful that their judgment may be wrong—who lack the confidence that comes with the right condition of mind and which counts so much for success.

Now the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the American, and if the mental attitude necessary to its accomplishment were easy to secure, complete success would be ours.

Unfortunately, however, our physical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy.

In other words, our trouble, to a great degree, is physical first and mental afterwards—this physical trouble is simple and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously sometimes, if there is a local weakness.

This accumulated waste has long been recognized as a menace, and Physicians, Physical Culturists, Dietitians, Osteopaths and others have been constantly laboring to perfect a method of removing it, and with partial and temporary success.

It remained, however, for a new, rational and perfectly natural process to finally and satisfactorily solve the problem of how to thoroughly eliminate this waste from the colon without strain or unnatural forcing—to keep it sweet and clean and healthy and keep us correspondingly bright and strong—clearing the blood of the poisons which made it and us sluggish and dull spirited, and making our entire organism work and act as Nature intended it should.

That process is Internal Bathing with warm water—and it now, by the way, has the endorsements of the most enlightened Physicians, Physical Culturists, Osteopaths, etc., who have tried it and seen its results.

Heretofore it has been our habit, when we have found, by disagreeable, and sometimes alarming symptoms, that this waste was getting much the better of us to repair to the drugshop and obtain relief through drugging.

This is partly effectual, but there are several vital reasons why it should not be our practice as compared with Internal Bathing.

Drugs force Nature instead of assisting her—Internal Bathing assists Nature and is just as simple and natural as washing one's hands.

Drugs, being taken through the stomach, sap the vitality of other functions before they reach the colon, which is not called for—Internal Bathing washes out the colon and reaches nothing else.

To keep the colon consistently clean drugs must be persisted in, and to be effective the doses must be increased. Internal Bathing is a consistent treatment, and need never be altered in any way to be continuously effective.

No less an authority than Professor Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, says: All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality.

It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of Internal Bathing, as this new process, for in a crude way it has, of course, been practiced for years.

It is probably no more surprising, however, than the tendency on the part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means: causing less strain on the system and leaving no evil after effects.

Doubtless you, as well as all American men and women, are interested in knowing all that may be learned about keeping up to "concert pitch," and always feeling bright and confident.

This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a Physician who has made this his life's study and work, who has written an interesting book on the subject called "The What, The Why, The Way of the Internal Bath." This he will send on request to anyone addressing Charles A. Tyrrell, M.D., at 134 West 65th Street, New York, and mentioning that they read this in THE CHURCHMAN.

It is surprising how little is known by the average person on this subject, which has so great an influence on the general health and spirits.

My personal experience and my observation make me very enjoyable on Internal Bathing, for I have seen its results in sickness as well as in health, and I firmly believe that everybody owes it to himself, if only for the information available, to read this little book by an authority on the subject.

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OUR CONTRIBUTORS

The Rev. Guy Emery Shipler, our managing and news editor, brought to "The Churchman", when he joined the staff in September, valuable experience in daily journalism. Before he was ordained he spent six years in daily newspaper work in Rochester, Buffalo, Boston and St. Louis. His article, "New Publicity for Christianity", is in substance an address made before the New York Churchman's Association at their meeting in December.

The Very Rev. Howard C. Robbins, D.D. preached a sermon early in Advent to the members of the Woman's Auxiliary in his former parish, the Church of the Incarnation, New York, which has so wide a message that the Church Missions House is planning to print it in pamphlet form for distribution through the country. "The Churchman" is glad to be able to offer this sermon to its readers in the present issue.

The Rev. Wallace E. Rollins, D.D., Professor of Church History in the Virginia Theological Seminary, delivered the sermon entitled "The Significance of Jerusalem in World History", which we publish in this issue, in the Bethlehem Chapel of the Holy Nativity, Washington Cathedral, on the Fourth Sunday in Advent at a special service of prayer and thanksgiving for the recovery of Jerusalem.

D. H. Allen is a new contributor whom we welcome to our columns. She is a Philadelphia Churchwoman.

The Rev. Paul Roberts has been a missionary in South Dakota since his ordination in 1912. He is now in charge of the work in the college town of Brookings. In sending the article on the problem of the missionary in a small college town for which "The Churchman" asked him in order to present this matter to our readers, Mr. Roberts writes: "The greatest hardship, perhaps, to be faced here is such a big work to be done and so little of equipment with which to do it. I have not mentioned the fact in the paper that we are now building a church to meet the situation. We have it started, but we are still badly in need of help to equip it with pews and other furniture. I did not want to make the article an appeal, but merely wished to use Brookings as an illustration of what is true in a good many places. I know of a college with over 5,000 students that has not even a resident minister, though he comes to the town every Sunday."

Mabel Eleanor Stone is Fellow in Religious Education in the diocese of New York. She is studying at Columbia University and Union Seminary, and is doing as her field work religious work among the young women in the University who belong to the Episcopal Church. Before taking up this work Miss Stone was engaged in Y. W. C. A. activities. Miss Stone's work among students is only a part of the student work that is being done in the diocese of New York.

The Rev. James Empringham, S.T.D., is the general superintendent of the Church Temperance Society.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

Died

CLARKSON On January 7, 1918, at her residence, 318 West 101st Street, New York City, Elizabeth Clarkson, in her eighty-fifth year. Burial service at St. Agnes' Chapel, Ninety-second Street near Columbus Avenue, on Wednesday, January 9, at 11:00 a. m. Interment at Potsdam, New York.

NEWS OF THE CHURCH

CLERICA'S FIRST MEETING HELD IN WORCESTER

A new and interesting organization of clergymen's wives of the diocese of Western Massachusetts was formed at the time of the Diocesan Convention held at Christ's church, Fitchburg, last May. The first meeting of the "Clerica" took place this Fall, when Mrs. Lewis C. Morris of All Saints' church, Worcester, invited the members of her parish for the festival of All Saints. The guests were entertained by women of the parish overnight. Tea was served at the parish house on their arrival. In the evening the festival service was attended. A program on household economics was given next morning and lunch was served. The purpose of the organization is to foster a spirit of friendship among the wives of the clergy and to give them an opportunity for being mutually helpful.

Important to Subscribers

When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

THE BOARD OF MISSIONS

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.
Address THE RT. REV. A. S. LLOYD, D.D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, $1.00 *a year.*

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible-class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

BROTHERHOOD OF ST. ANDREW,
CHURCH HOUSE,
Twelfth and Walnut Streets,
Philadelphia, Pennsylvania.

Calendar for January

1. Circumcision.
6. The Epiphany.
13. The first Sunday after the Epiphany.
20. The second Sunday after the Epiphany.
25. The Conversion of St. Paul.
27. Septuagesima.

Preachers for Next Sunday

THE FIRST SUNDAY AFTER THE EPIPHANY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Fosbroke; afternoon (4), the Rev. F. S. Smithers.

GRACE CHURCH—Morning (11), the Rector; evening (8), Bishop Thomas.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

CHURCH NOTICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Week Day Service: 7.30 A.M. Daily.

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

ANNUAL MEETING

THE ANNUAL MEETING of the Orphans Home and Asylum will be held at the Home Convent Avenue and 135th Street, on Monday January 14, 1918, at 11 o'clock.

ACKNOWLEDGMENTS

Armenian and Syrian Relief

Previously acknowledged	$80,046.1
Mrs. Wm. Van Nortwick and Mrs. John Van Nortwick, Batavia, Illinois	40.0
St. Paul's Sunday school, Pawtucket, Rhode Island	39.0
St. Paul's church, Pawtucket, Rhode Island	38.3
Holy Trinity Mission, St. Paul, Nebraska	5.0
St. Grace Mission, Red Cloud, Nebraska	2.5
St. James' Sunday school, Independence, Iowa	3.7
St. John's Sunday school, Waverly, Baltimore, Maryland	10.0
Grace and St. Peter's Sunday school, Baltimore, Maryland	20.2
The Rev. Edward Dolloway, Washington, District of Columbia	5.0
The Rev. Joseph Fletcher, Washington, District of Columbia	5.0
Mary W. Bockee, Poughkeepsie, New York	1.0
St. John's church, Knoxville, Tennessee	83.0
Miss Amy B. Lawise, New York City	50.0
St. Paul's church, Jackson, Michigan	16.3
St. Paul's Sunday school, Jackson, Michigan	10.3
St. James's Episcopal Sunday school, Ponsett, Connecticut	5.0
A Sympathizer	3.0
Nancy Beverley Davis	1.0
Robert W. Davis	2.0
Church of the Epiphany, Laurens, South Carolina	5.0
Wilfred Harrison, Danville, California	2.0
St. Anne's Parish, Anne Arundel County, Maryland	7.0
Total	$80,401.

THE CHURCHMAN CLASSIFIED ADVERTISING SECTION

ADVERTISING RATES

4 cents for each word and initial including the address. Cash with Order. All Notices not exceeding 25 words, $1.00. No Advertisement inserted for less than $1.00 net. Display Advertisements, 30 cents per agate line, under any of the headings. Discounts: 4 insertions, 10%; 8 insertions, 15%; 13 insertions, 20%. Many people are watching these columns each week for Houses For Sale or to Rent, Board, Travel and Resorts, Exchanges, Housekeepers, Governesses, Companions, Tutors, Educational, etc. References should accompany advertisements. Orders and copy for Classified Advertisements must be received one week before the Saturday on which it is intended the advertisement shall first appear. Address Classified Advertising Department, THE CHURCHMAN, 381 Fourth Avenue, New York City.

CLERICAL SUPPLY

DR. CYRUS TOWNSEND BRADY, having finished his tour of duty at Glen Cove, is open to engagements as special preacher, or supply, for which reasonable compensation is expected. He will also be glad to deliver patriotic sermons or addresses to Churches, Clubs and Guilds without charge save traveling expenses.

CHURCH AND PARISH

ORGANIST AND CHOIRMASTER, vocal teacher, boy voice trainer, available at once for position in the South. Correspondence solicited. Address 1393, CHURCHMAN Office.

ORGANIST AND CHOIRMASTER—Open for engagement. Ten years' successful experience. Teacher vocal, instrumental and theoretical music. Highest testimonials and references. Address 395, CHURCHMAN Office.

PIPE ORGANS—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list on application. Address SISTER IN CHARGE OF ALTAR BREAD.

CHURCH EMBROIDERIES

CATHEDRAL STUDIO SUPPLIES — Every need of Church embroidery. Specialty: English silk stoles with handsome crosses, $5.50; plain, $4.50. Handsome gift stoles, $10 upward. Miss MACKRILLE, 11 W. Kirke, Chevey Chase, Washington, District of Columbia.

THE ST. DUNSTAN SCHOOL—Founded in 1875. Altar hangings, Eucharistic vestments and fine silk work, specialties. Best English silks. MISS HOLLIDAY, 2 Park Place, Geneva, New York.

The Churchman

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CHANGE OF ADDRESS—Notice should be given two weeks before the change is made and both the old and new addresses should be given.

REMITTANCES should be made by draft on New York, money order or express order. Cash should be sent only in registered letters.

CHURCHMAN CO.,
381 Fourth Avenue, New York.
Telephone, Madison Square 302.

WANTS

THOUSANDS Government jobs now open to men-women. $100.00 month. Common education sufficient. Vacations. Short hours. Rapid promotion. Write immediately for free list of positions. FRANKLIN INSTITUTE, Dept. L133, Rochester, New York.

WANTED—A refined young woman to take charge of two little children. Must be under thirty-five years of age and of American nationality. State full particulars and address 1394, CHURCHMAN Office.

WANTED MOTHER'S HELPER—Write, giving full particulars to 421 Henderson Avenue, New Brighton, Staten Island, New York.

BOOKS, MAGAZINES, ETC.

BOOKS—All out-of-print books supplied, no matter on what subject. Write us. We can get you any book ever published. Please state wants. Catalogue free. BAKER'S GREAT BOOK SHOP, 14-19 John Bright Street, Birmingham, England.

Sunday, March 17—St. Patrick's Day. Sing ST. PATRICK'S BREASTPLATE. Very fine, simple, impressive. Words and music fifty cents. Secretary ASCL, Keene, New Hampshire.

DR. VAN ALLEN'S FAMOUS LECTURE ON CHRISTIAN SCIENCE is one of our most popular publications. Fifteen cents. Secretary ASCL, Keene, New Hampshire.

GEORGE WASHINGTON: CHRISTIAN and HOW WASHINGTON MAKES US THINK OF THE CHURCH, 35 cents each. Secretary ASCL, Keene, New Hampshire.

THE FALL OF JERUSALEM opens one of the most wonderful topics of Scripture and human history. Get SOME GREAT CHRISTIAN JEWS before Palm Sunday. Richly illustrated, 35 cents. Secretary ASCL, Keene, New Hampshire.

ASCL is THE AMERICAN SOCIETY OF CHURCH LITERATURE. Twenty Directors elected by the members. Membership a dollar a year. The Rev. John S. Littell, D.D., Secretary, Keene, New Hampshire. Send for our list. It has things which will help.

HEALTH RESORT

PENNOYER SANITARIUM
(Established 1857), leading Western Health Resort. Chicago suburb. Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern. Home-like. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wisconsin.

BOARD IN SOUTH

WINTER BOARD IN SAVANNAH, GEORGIA —Exclusive, quiet home, within three blocks of churches, shops and theatres; references required. Address "Savannah," 1396 CHURCHMAN Office.

REAL ESTATE

This is written just for you.
A quiet eve and dropping dew,—
So may slumber fall this night,
So may quiet work delight,
Like an English garden.
Smell of salt wind come to you,
Vision of a terraced view,
Sound of chimes across the night
Rung by ancient warden;
And in dreams pursue delight
In the wood of Arden.

Lands in the soft climate of the South.
CHARLES E. LYMAN, Asheville, North Carolina.

War and Missions

(*Continued from page* 47)

laws. If we do that in any deeply sincere way we shall learn the attitude which becomes us as carriers of the Gospel. We cannot go in any loftiness, in any consciousness of superiority, in any Pharisaical pride. What have we to be proud of? We must go humbly to those who have not yet known Christ, and ask them to look, not upon us, but upon Him. We go to preach, not ourselves, but Christ crucified. All the sins of Christendom have been committed in spite of what He has said to us. Disobedience of Him has had exactly the consequences which he foretold. He told us that to hear His words, and assent to them and then not do them, is perdition. We have built our western civilization upon the sands of worldly interests and ambitions, and the rain has descended, and the floods have risen, and the winds have blown, and it has fallen, and great has been its fall.

This brings us to the new hopes and new incentives. When penitence is real, and when it is thorough-going, it softens and opens the heart to the divine grace. God can use the penitents for the bringing in of His kingdom. He can use them because they let Him use them; they do not oppose to His will and purpose the obstacles of their self-sufficiency and pride. It is a new world which will confront us after the war. It will be open as never before to new influences. Men and women will no longer be hide-bound by old traditions. They will be willing to try things which they have never really tried before, but only talked of trying. Young men will be coming back from the War, steeled to a determination from which all things will be possible if the Church of Christ makes itself ready for them, ready to use them, ready to use for Christ their stern young realism, with its scorn of compromise, of temporizing measures, and of all conventional and artificial things.

Then will come, I think, the greatest opportunity for Christian missions that the Church has known since the Day of Pentecost. We ought to be making ready for it. We ought to be making large preparation for it. When our soldiers come home to us let it be to a Church which has found itself at last, which is pulsing with generous life, which is glowing with the spirit of the earliest missionary ages, the belief that this world belongs to the Blessed One who died for it, and that by the faithfulness of His disciples it shall be won and given back to Him.

Archdeacon Sniffen Dead

GREENFIELD, MASSACHUSETTS.— Archdeacon Charles J. Sniffen, for the last twenty years prominent in Episcopal missionary work in the Western Massachusetts diocese, dropped dead here last week. His home was in South Lee, Massachusetts.

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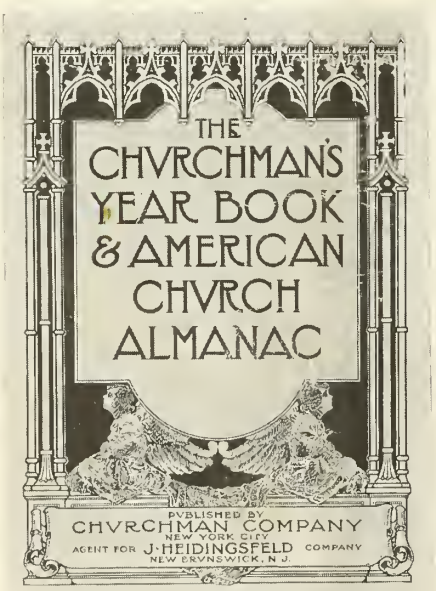

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NEWS OF THE CHURCH

OSWEGO PARISH SERVES MEN AT FORT ONTARIO

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Although there are only about 300 men now left at the fort, which has become General Hospital No. 5, the men who remain have made many friends and at Christmas time the homes of the city were freely opened to the boys, whose Christmas would otherwise have been a lonely one.

Conservation Date Set

ST. LOUIS, MISSOURI.—The presiding bishop has taken order for the consecration of the Rev. Robert Le Roy Harris, D.D. Bishop Coadjutor-elect of Marquette, as follows:

Consecrators—The Presiding Bishop, the Bishop of Ohio, the Bishop of Marquette. Preacher—The Bishop of Michigan. Presenters—The Bishop Coadjutor of Southern Ohio, the Bishop Coadjutor of Ohio. Attending Presbyters—The Rev. Bates G. Burt, the Rev. H. St. C. Hathaway. Master of Ceremonies—The Rev. Geo. P. Atwater. Deputy Registrar—The Rev. E. G. Mapes. Time—Thursday, February 7, 1918. Place—St. Mark's church, Toledo, Ohio.

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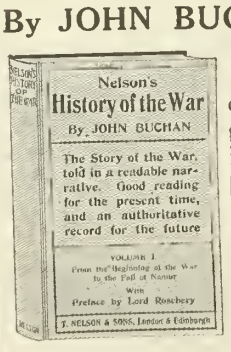
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The Churchman

SATURDAY - JANUARY 19 - 1918

IF the people of this country have any question or suspicion that we have entered upon an unnecessary or unrighteous war, we are indeed in a sorry plight. We have staked our all with everything to lose and perhaps nothing, not even an acre of land or a German thaler, to win.

We, the people of the United States of America, are sure that we have entered upon a war in behalf of righteousness and humanity. The very fact that we have not an acre or a thaler to gain is our strength. It may seem foolish for a nation to waste thousands of the noblest lives and billions of treasure for an ideal. We are, however, going to do it, and with our eyes open. Idealism is still a dominant power with us—thank God!

As Mr. Fulton Cutting pointed out in THE CHURCHMAN two weeks ago, thrice in the past twenty years this people have deliberately withheld their hands from conquests which were theirs by right of war and all the traditions of history. The liberation of Cuba, the return to China of her war indemnity and the upbuilding of a civilization in the Philippines are tokens of our idealistic spirit. Sins we have—shortcomings and weaknesses too; and we may well repent of them.

When, however, we as a people respond to the challenge for a crusade against brutality, dishonor and inhumanity, we may buckle on our armor and tighten our belts in the firm confidence that we are right, and enter the battle with the serenity and cheer of the warriors of the Faith.

IN such a war, where will the Church be? Will she stand aside and, because she has soldiers on both sides, watch the battle in sad neutrality? Will she keep to the rear and say nothing, lest she be accused of encouraging violence and of violating the principles of the King of Peace? There can be no peace while brutality and injustice stalk the world. Hence, the Church will be at the front, on the battle line. And she is.

We mistake when we think of the clergy as the Church. The men who form our army, men from Christian homes and parish churches, men baptized in the Faith of Christ and living in the power of Christ, officers and men in the ranks, admirals and sailors, they represent the Church and the power of spiritual forces. Kindled with the love of righteousness, pitying with the pity of Christ, the tens of thousands suffering and starving under an iron hand, they count nothing too dear to give that these people may be redeemed. Even though there were no chaplains, nor service, nor altar in all the camps, they are still the forces of the Church. Christ is within them.

Is it, however, fair to them that they, when in the stress of cold and privation, of trench and sickness, of wounds and death, should be cut off from the ministrations of the Church, the spiritual supports and forces which have built up their characters and have sent them forth? Have we who remain at home a right to monopolize the services of the Church and not give them what we enjoy? Shall we gather at the Lord's Table on Christmas and Easter and say to our brothers and husbands in France: "You shall have none of this"?

THE Nation has partially answered the question in sending out army and navy chaplains; the people have sent forth the Young Men's Christian Association. Both are doing noble work. The Y. M. C. A. is a laymen's organization. When death comes into our homes do we send for a Y. M. C. A. secretary or for a minister of the Church? The number of commissioned chaplains is at present entirely inadequate, and even for those that are in service the Nation gives no equipment. Hence the call for strong men in Holy Orders to supplement, as far as military discipline allows, the work of the chaplains.

A thousand hearts at home may be yearning to do something for the moral and spiritual help of a thousand boys at the front. A thousand boys may be yearning for the reinforcement of their characters by the forces of their homes. Through a central organization the Church may gather these forces and influences, and be the means of connecting those at home with those in the trenches, through the personal touch and word of the chaplains, through the spoken message or the silent subtle influences which pass across the world in the common fellowship of faith and the Communion of the Church.

The War Commission of the Church is the agency through which many of these spiritual forces may be brought into service. Its plans for work, its work already accomplished, justify its call for $500,000. The Church has her definite, big and spiritual duty to her boys and men. It is religious, it is patriotic; for every ounce of spiritual power which possesses a young man, making him pure, true and righteous, adds to his fighting power. He is a better soldier because he is a better man.

WILLIAM LAWRENCE.

Endurance

THERE are people who think that it is more Christian to pray for peace than for victory. While they desire with all their hearts victory for their country's arms, yet they somehow feel that victory over one's enemies is a carnal desire that ought not to be talked about in church and upon one's knees. Though we are struggling with might and main to win the war, God must not be told that we want to win it. He would, some of us think, have us talk only of peace, and when we pray for peace, any kind of peace, we feel that we are on sure Christian ground; consequently, if we talk about victory at all in our churches, we do so timidly.

There is something wrong about that kind of half-hearted prayer; it comes from a divided heart. If the German feels that his war is a righteous war, he is right in asking God, wholeheartedly, unreservedly, for victory. If America believes that her war with Germany is a righteous war, she ought to be asking God wholeheartedly for victory. It were a sin to be fighting, unless one feels that victory is a thing worth fighting for. For, if we believe that we are fighting for a right cause, our prayer for victory merely reiterates our wish that the right may prevail. No such prayer, in fact, no reverent prayer, presumes to dispute God's right to give or withhold the good we ask; nor does it affirm belief in the infallibility of our judgment of what is best for us.

But why review these elementary facts concerning prayer? We do so because the pacifist's interpretation of Christianity has more or less confused our thinking when the subject of war is brought into our prayers. There are apparently no more pacifists in America. We do not mean that they have been suppressed; but they have overhauled their definitions. None of them any longer believes that it is better to submit passively to evil forces. In America our pacifists have acknowledged that our cause is just, and that if war is ever to end we must fight against militarism. That conviction brings the pacifist into the common camp—apparently. If logic controlled human impulses, you couldn't tell a pacifist now from the rest of us who hate war but are willing to fight to the death for victory. But logic does not control human affairs, and the pacifist is not as converted as his acquiescence would imply. Though no longer a pacifist in word or deed, his prayers are often the prayers of a pacifist. He is afraid to pray for victory. His heart is in the prayer for peace, not peace as another name for victory, but almost any peace that will stop pain and death and all the things that make war hurt. If that is the extent of the pacifist's conversion, he is not converted at all, and the ardor which he is likely to show will not be a large asset for winning the war. In the stern days of discouragement that lie ahead, our Valley Forge days, he is likely to be a dangerous element to reckon with.

A prayer for peace may not be a Christian prayer at all; it may be the deserter's prayer. "He that endureth to the end shall be saved." Have we the courage to endure to the end? There are multitudes of people all around us who will fight for the right, but they will not fight long and hard. At some point, they cry quits and give up. These men pray timidly: "I want to win. I want to come through clean and true, but don't let it cost me too much." Hardly have they taken up arms against temptation before they begin to pray for rest. There is nothing admirable in such prayers. They are not Christian. They do not breathe the endurance of the Cross.

Some of our prayers for peace need to be rewritten in the spirit of St. Paul. They are timid and lukewarm. They lack the ardor of energetic consecration. The very things that loom so large in some people's minds—hardship, starvation and death—are the infirmities in which a Christian glories. In all these things he is more than conqueror. Endurance is the measure of a Christian's loyalty.

If this War is right at all, praying for peace for the sake of peace is cowardly. When Germany threw down the gauntlet to the world, peace would have been a shameful disloyalty to Christ. It would have lacked every element of chivalry and kindness. If that was true of peace three years ago, it is true of a German peace today. If the War was right at the start, some kinds of peace are dastardly wrong now. Most of us are perfectly clear in our minds about the righteousness of this War, but the pacifist doubt is still in the heart of some Americans. As a release from further sacrifice, they are grasping at every peace straw.

Nothing sublime that the race treasures has ever been won in that timid way. You cannot give your all to Christ and then begin to count the cost. A consecration that calculates limits God's power to bless. The world's finest work has been wrought with a lavish hand. Brave men do not ask to be spared; they ask only for victory. The price of that victory is God's concern, not ours. Let us dare to pray for victory.

THE $500,000 asked for by the War Commission is for the general war work of the Church, such as the equipment of all Church chaplains, the work overseas, and the re-enforcement of war work in the dioceses where the camp responsibilities are so great and the financial limitations so keen that the diocese is compelled to turn to the Commission for help.

Stronger dioceses will, of course, carry their own war work and give generously to the half million. Dioceses with comparatively little war work of their own will be able and glad to give the more in order to compensate for those that are heavily burdened.

The War Commission.

Prayers for Victory

IF there has ever been a war when Christians had spiritual right to pray wholeheartedly, unreservedly for victory, it is the War that America is waging against Prussia. Early in the War a German general affirmed that the War would be a contest of nerves. The event is likely to justify the prophecy. Two antagonistic biological species are in deathly grapple for the mastery. Prussia's God is not our God. His faith is not our faith. This is not a question of toleration. We can't divide the world between Prussia's God and Christ. One will succumb. Prussia's creed is clear to the world. For fifty feverish years it has inspired her national development and expansion. It has waged three successful wars; it is waging the fourth for world dominion. Prussia's wars have paid. It is hard to relinguish sins that pay. Prussia must know failure. She must be taught failure at the hands of those that hate war. Her conversion will not be hastened by letting fall in her lap the fruits of easy victory. It is kindness to the war-ridden people to let them suffer retribution for the sins of their rulers. This is not the doctrine of hatred; it is the Christian doctrine of love.

Prussia's creed is as obvious as the nose on one's face. She teaches it in her journals, in her diplomacy and schools. Her ministers preach it, her universities defend it, and her arms enforce it. It bears not one atom of resemblance to the Gospel of Christ. It is cruel, sly, covetous and materialistic. It believes in force, not in kindness; exalts egotism, not humility. It teachers the extinction of the weak; not the law of mercy.

For fifty years Prussia has presented a clear-cut picture of this lupine species that must either destroy or be destroyed. If Prussia cannot be converted she must be made helpless. The race must not forever be imperilled by a wolf foraging in Europe. It is a biological anachronism.

Prussianism and Christianity are mutually exclusive creeds; one or the other must go under. Music, literature, scientific achievements count for nothing when weighed in the balance with values sacred to every freeman, and

very Christian. Christianity at the beginning cast her ot with the man of chivalrous heart. Our faith tells us hat Christ will win, but faith in victory presupposes en- lurance in the fighters.

The finest, the bravest deed we can do is to fight—fight n to the end with all the strength of our bodies, our minds and souls. To be good soldiers we must be single- minded. We can't be longing for peace for peace's sake nd still have our wills steeled for victory. If ever a Christian had a right to pray for victory he has that right n America today. Such prayer must be made in humil- ty and penitence, but contrition need not abate our nergy or weaken our determination. We will not turn he world over to Prussia. If America shows Christian esolution we may rest confident that Christ will not exact ur sacrifice in vain.

In the last war messages of Mr. Lloyd George and our President there flashed before us the vision of a better, indlier world—a world that even in the waste and agony f war is taking a giant stride forward with Christ. Let he faint-hearted, who dare not trust Christ when He sked hard, brave deeds of them, lift their eyes to that ision growing brighter every day. Even in war, Christ s preaching peace to them that are far off and to them hat are nigh. God speed the day of victory for the boys who are willing to die in the glory and strength of youth nat this earth may be a better place for the children of nen.

THE WEEK

Chronicle and Comment on Current Events

Massachusetts and the Coal Famine

AS we go to press, word comes that Bishop Lawrence has sent a letter to his diocese urging co-operation of eighboring churches of different Communions for the aving of coal. The letter will be published in full in ur next issue.

The Synod in New York

THE coal famine of course has nothing to do with the constitution of synods, but somehow the unavoid- bly zero atmosphere of Synod House was very charac- eristic of the temper of the gathering. The delegates at bundled up in their overcoats and listened to brilliant ddresses. The elements of pedagogy teach us not to tir a child's enthusiasm without providing an outlet in ppropriate action. The synod as constituted at present rovides no such outlet. It is a waste of time for busy hen whether lay or clerical to travel several hundred iles to listen to addresses which they can read at home n the Church papers. All of which emphasizes the im- ortance of giving careful attention to the report of the ommittee on enlarging the legislative powers of the rovince as embodied in the Rev. Dr. White's careful ddress which will appear in an early number of THE CHURCHMAN.

We couldn't help contrasting the Student Volunteer onference in Northfield just held, when the privilege f sending a delegate was made by those who managed he meetings so coveted a thing that students were crambling for the opportunity to go. Many a college as told it could send one delegate only, and then two ays before the meeting received a telegram "Room for ve", and the four "extras" boasted "We have been tele- raphed for". That past master of conferences, John . Mott, managed his program as the course of events d him to think best. Each speaker was called on when he psychological moment arrived. Everyone was on the *ui vive* all the time.

The Worth of a Mission

WE hope that all of our readers will read Bishop John- son's admirable article in this issue: "What Is It Worth?" The communicant trained in the obscure little Missouri mission and now somewhere in France gives as eloquent testimony as any we have read of the worth of a little mission.

"Our religious opportunities here are of a very unsat- isfactory sort. . . . My thoughts often go back to the little mission at ———, and I have asked my banker to pay my pledge to the mission the same as when I was at home. . . . Some of us may not come back. But so long as the old flag comes home unstained by defeat, the other things do not matter much."

Those simple words ought to give heart to every mis- sionary bishop, every missionary, struggling against dis- couraging odds to keep his little mission going, and to the rector of every country parish. Have we in America been quite Christian in our estimate of numbers? It is natural that we should overemphasize bigness and budgets; but it is very shortsighted and it isn't Christian. There is many an unrecorded martyrdom in the obscure corners of our great dioceses as well as in our missionary dioceses. The men who cling to their posts refusing to be starved out are the spiritual empire builders. But the Church that lets them starve has much yet to learn of the Spirit of his Master.

In the Name of Religion

THIS is not a fight in a saloon; it is the Rev. William Sunday teaching religion in Washington:

" 'We were a peaceful people', he shouted, with his hands to his lips and one leg lifted almost to his chin. 'All our paths were peaceful until that God-forsaken, wiener-wursting, sauer-krauting, miserable gang of——.'

"The rest of his words were lost in a roar of laughter, cheers, and cries of approval that broke over the taber- nacle.

" 'The weasel-eyed, hog-jowled, beetle-browed, liberty- hating crew will go down to inglorious defeat before our arms', he exclaimed a little later. 'Just as this Govern- ment, using the powers vested in it by the people, declared war on that most vile, damnable, rapacious carcass of blood-thirsty imperialism, so I today, here in Washington, in the shadow of the Capitol, declare war against hell and all its emissaries and all its cohorts.'

"Taking a moment's breath, he clapped his hands and then shook his fist at an imaginary enemy.

" 'You can't shoot your cursed kultur and your dam- nable Hohenzollernism down our throats,' he said. 'You can't spit on the Stars and Stripes, you can't erase a star from that pure field. We're not a quarrelsome bunch. Oh-h-h no, but woe betide anybody who gets us started!' "

The House of Bishops

A MEETING of the House of Bishops has been called for April 10. The purpose announced is to appoint missionary bishops and to take action upon the resigna- tion of Bishop Jones.

There is apparently only one thing to do with that resignation. But we sincerely hope that the House of Bishops in the action which they may take in the case will not repeat the unfortunate phraseology of the report of their committee appointed to act in the matter. The wording of that report has given grave anxiety and not a little chagrin to many people.

World Crises and Prayer for Unity

CHRISTIANS of every name throughout the world are asked to observe the octave January 18-25 as a season of special prayer for the visible manifestation of the unity of all the members of the one Christ.

It is a fortunate hour for this observance. Statesmen are now daring, without incurring ridicule, to phrase in the language of diplomacy the faith of our Prayer for Missions, which is at once the most beautiful prayer for missions and for peace that has ever been written.

If statesmen dare speak of the brotherhood of nations, Christians may well pray their Master to hasten the com- ing of the brotherhood of churches. The Octave of Prayer for Unity falls at a most solemn and wonderful hour in the world's history.

The Church and the Camp

By THE REV. C. J. DAVIS

THERE is one fact which must be deeply impressed upon the mind of every thoughtful Churchman at the present time. It is that although this Nation of ours is pre-eminently a religious nation so far as Church membership denotes religion, however widely separated Church and State may be, and although we are a democracy of which the primary principle is that the Government is merely the executive of the mind of the people, nevertheless the mind of the people as regards organized religion has not sought to be recognized in our military preparations, and therefore has not been recognized and expressed by the Government. I say this not in criticism of the Government but in criticism of the Churches.

Organized religion is at the present moment on the outskirts of the Army seeking indeed what it may do here and there with results that must be small, instead of being within the Army, an agency recognized officially by the Government as expressing the belief of the American people that religion is at last as essential to manhood as food or recreation. Someone will say, of course, that this is not so, because chaplains are appointed by the Government. But I answer that chaplains as they work today, however they represent by their splendid character and sacrifice, religion, do not adequately represent organized religion. For in the first place, to quote from the bulletin of the War Commission, not enough chaplains have been appointed. "Today in the great cantonments of from 25,000 to 50,000 men, there are only from two to six chaplains." This does not represent adequately organized religion, which would cover such a parish by twenty or more clergy.

But in the second place, the work of a chaplain is a purely individual work. It is not co-ordinated with the work of other chaplains; it is subject to no ecclesiastical supervision or direction save of the vaguest kind; it is not in touch with the great organization, the Church of which it is theoretically a part, nor is it in vital touch with other like efforts. In this day when organization is needed especially, this is a real weakness. That it is so has been proved in the past when the chaplains of the regular army were too often rightly regarded as a necessary evil. No man can do his best work standing wholly alone.

In the third place, chaplains are not equipped. I do not mean by this, equipped with moving picture machine and instruments of social work, but with the tools of every parish priest, more especially a Church and an altar. Of course, in the field this is impossible, but we are dealing now, not with movable camps, but with military cities. For a place in which to conduct services the chaplains are dependent upon the Y. M. C. A., which is officially recognized by the Government. And although the co-operation of the Y. M. C. A. is given most gladly, it yields only the shack in which the men write their letters and play their games; a place necessarily without any suggestion of reverence, a place where it is impossible for a man to be by himself in the presence of God. While not one of us would say that these things are essential at all times they are certainly essential to the culture of religion where they may be obtained.

Finally the position of the chaplain is anomalous. He is a commissioned officer, and between him and the enlisted men there is a gulf fixed, a gulf which only the most tactful and devoted of men can bridge. It is a fact, I think, that the whole system of religious work in the Army by means of chaplains commissioned and solely under military authority may be questioned. Too much of the effectiveness of the chaplain's work depends upon extraordinary gifts and the attitude of the commanding officer of the regiment. I have an idea that as Neville Talbot says, Jesus of Nazareth in the Army would have been a stretcher bearer or something of the sort, rather than a chaplain. The system certainly falls behind in efficiency, other auxiliaries to the fighting force of the Nation, such as the Red Cross and the Y. M. C. A.

So I return to my proposition, that notwithstanding the appointment of chaplains the mind of organized religion is not adequately expressed in our military organization.

The winning of this war is shown to depend upon two things, organization and spirit. Autocracy is theoretically rich in the former; democracy in the latter. The effort of democracy, therefore, is primarily to create an organization capable of focusing wholly and efficiently the spirit of the Nation. The strides that have been taken by America in this respect within the last eight months have been little short of marvelous. An army of a million men has been created, officered, and partially trained and equipped; provision has been made to transport this army with food supplies 3,000 miles overseas when such transportation shall be needed. Provision has been made for the care of sick and wounded and destitute at home and abroad; provision has been made even for the morale of the Army so far as proper recreational and social opportunities support it. The material resources of the Nation have been and are being mobilized to the fullest extent. This has all required a wonderful organization. The method has been two-fold. First, commissions and councils of experts have been created, often composed of men who have left large business interests to answer the call of the Nation. And in the second place existing organizations have been utilized where they were capable of expansion to bear the additional burden. The Red Cross was called upon to do the humanitarian work and is the admiration of the world for the way it is doing it. The Y. M. C. A. was called upon to do the social work and is no less the admiration of the world for the way it is doing. Only in the case of the religious work was no commission organized and no organization called upon. Whereas in every other department it was recognized that this is a war between peoples, a war of resources which must be mobilized by modern methods most carefully devised and organized by experts, in the matter of the religious resources

For Loyalty

ALMIGHTY God, grant me thy gift of loyalty. For my Home give me love and obedience; for my Country, sacrifice and service; for my Church, reverence and devotion; and in everything make me true to thee; through thy Son, our Saviour, Jesus Christ. *Amen.*

For Patriotism

OUR Father in Heaven, make us true lovers of our country. Help us to keep the promise which America has made to the world, to be the home of freedom and brotherhood and justice for all. In our happiness and in our strength put us in mind of the pleasures and the rights of others. Make us brave and truthful and fair. In our play and in our work keep our successes free from boasting and conceit. And when we fail and are defeated, give us a higher courage and a stauncher strength. Help us to become noble and great-hearted citizens, an honor to our nation and a spring of hope to our neighbors; through Jesus Christ our Lord. *Amen.*

the Nation, methods were left as they were. I repeat this is not a criticism of the Government but of organized religion. For if the Church with one voice had asked for such organization it would have been formed, and today organized religion instead of being a "beggar at the gate", would be a recognized agency of the Government for the upbuilding of the morale of the Army. It is not too late even now. We are still at the beginning of our military preparations. The Administration is sympathetic with every good and ennobling influence; it is especially desirous of expressing the mind of the Nation. Can not organized religion with all the force at its command ask that a council on religious work in our military forces be appointed by the president, comprising officers of the Army who are sympathetic with religion in order that the prerogatives of the Army may not be infringed, and religious leaders from various Churches, including the Jewish, to plan for and direct religious work in an adequate way amongst our armed forces at home and abroad?

Certain things stand in the way. The first is "our unhappy divisions". A British officer said to me the other day, "We have in our brigade, a Churchman, a Roman Catholic and a 'fancy' for chaplains, but we don't care much about the differences; we go to the man we like". In the face of the awful realities which confront us, are the Churches, like Ibsen's heroine, still to go on playing with their dolls while the house burns? If we cannot unite at the call of the Nation, enough, to work togther in such a general way as this, then organized religion will come out of this war discredited as failing to perceive the difference between essentials and non-essentials, as exalting the form above the spirit, the organization above the crying need of men. And as a matter of fact I believe a similar cooperation amongst the Canadian forces is in existence fully and efficiently.

But the second thing in the way is the old spirit, "Let George do it". The Y. M. C. A. and the chaplains we are told look after the religious life of the men. The handicaps under which the chaplains work we have already considered. As to the Y. M. C. A. no one thinks more highly and enthusiastically of it than I do. Its social work is invaluable. As the arm of Christianity for this purpose, it is vastly effective. But its *raison d'être* is to do institutional work. It is not a Church. At the present time, indeed, it is endeavoring to supply the lack of the Church in our camps. It holds services at which visiting clergymen preach; it conducts Bible classes; it gives the use of its huts to chaplains for services and sacraments, and in doing this it gives a commentary upon the chaplain system as at present in operation. But all of this is extraneous, a side issue to its main purpose, which is social. As Mr. Kipling's old seadog says, "there is a power of virtue in keeping things separate".

I am a believer in institutional work. For many years I carried on a large settlement house besides building and maintaining a parish house in connection with my church, but my experience has all gone to prove to me that these things, however necessary, are not the primary object of the Church, nor can they keep alive and increase the spirit in men. As one of my boys said to me the other day, "Let's make the club a Bible class; the fellows are tired coming around just to play pool or billiards". We did, and it is a great success. Our young men are living under frontier conditions, free from familiar restraints, irked by an unfamiliar discipline. They are lonely and yet they can never be alone; they are meeting different standards and will meet others much more unlike what they have known; they are dimly seeing certain ideals of service, certain necessities of self-sacrifice for principle. I cannot believe that recreational and social opportunities, hostess houses and canteens, of themselves, will nurture a spiritual life within them sufficient to bring them back to us clean idealists, who will solve the problems of peace with the same selflessness with which they are going to solve the problems of war. There is only one thing that will do that, namely, religion. Has organized religion lost sight of that fact in the inspiration of clubs and classes? Has it forgotten the invisible in ministering to the visible? If so, it may as well go out of business, for as far as social work goes the Y. M. C. A. and a hundred kindred organizations do it much better than the Church.

But as to the religious work of the Y. M. C. A., that, in my opinion, is another story. All honor to it for what it is doing, but more shame to the Church that the Y. M. C. A. must do it. There are certain facts which the centuries have proved true in the religious life of society. One is a trained ministry, trained not only in institutional work but in the knowledge of religion and the human soul. Another is the supreme value of continued personal contact between such a trained minister and his people: the pastoral and the prophetic functions are intertwined. Men do not grow in grace by virtue of sermons so much as they do by virtue of personal contact with holiness, and a sermon makes a lasting impression largely when its hearers know and love its preacher. The occasional preachers of the Y. M. C. A. cannot do the good that a man can who is permanently preacher and pastor too. And again, a building devoted to religious purposes is an essential where it can be had. It not only bears its constant silent witness to the reality of God; it also brings into worship, reverence and dignity, which religion if true must have; and it affords a place where a man can feel himself alone with God. I cannot feel that religious work of the Y. M. C. A., at present lacking these elements, is an adequate expression of what ought to be the mind of organized religion. Hand in hand with the workers of that splendid organization and on the same footing with it, with as powerful a backing must go the trained minister of religion.

After all, organized religion, whether it know it or not, is today undergoing the final test along with a lot of other institutions which have been regarded as divine. We need have no fears for the fate of Christianity as a result of this war, save that it may find for itself another and less worthy body. We do (*Continued on page* 93)

*A Hymn for the Time

By THE RT. REV. ARTHUR CLEVELAND COXE, D.D.

WE are living, we are dwelling
In a grand and awful time;
In an age, on ages telling,
To be living is sublime.
Hark! The waking up of nations
Gog and Magog to the fray!
Hark! What soundeth is creation's
Groaning for its latter day.

Will ye play then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.
Hark! the onset! Will ye fold your
Faith-clad arms in lazy lock?
Up, oh up, thou drowsy soldier
Worlds are charging to the shock.

Worlds are charging; Heaven beholding
Thou hast but an hour to fight
Now the blazon'd Cross unfolding
On—right onward for the right.
Oh! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages, tell for God.

*Written by the late Bishop of Western New York in 1840, these verses have been a household word with many people, but now are difficult to find. So appropriately do they express the patriotic spirit of the hour, that many friends of the great writer have been anxious to find them again.—*The Editors.*

An Interview With Bishop Lawrence

By A MEMBER OF THE STAFF

"THERE'S a chance for someone to write a good strong article on the Church's lack of organization for national emergencies." That was Bishop Lawrence's reply when I asked him to tell me the story of the birth of the War Commission for the benefit of readers of THE CHURCHMAN.

Evidently the various phases of that story were very fresh in the Bishop's mind. He gave me the details of it from behind his desk in Wall Street—when he wasn't answering the telephone, or talking over poster designs and general publicity for the great campaign of the twenty-seventh or telling a stenographer how to reach every rector east of the Mississippi in the quickest fashion, or saying to President Hadley, of Yale, that he was ready to see him!

"Before the war there were two Commissions", he said, "that had responsibility for war work. One was the Commission charged with looking after legislation that concerned the appointment of chaplains, of which I happened to be chairman. When the United States went into the War the Church was faced with an emergency and no machinery with which to meet it. The first definite problem was presented with the advent of the officers' reserve camps. I had no authority to act, but when the Plattsburg camp opened, I sent a clergyman there from the diocese of Massachusetts, with the consent of the Bishop of Albany. Later I sent another man to Camp Niagara. He got there and was ready for work before the troops arrived. I did the same in other cases. I felt that the Church ought to be on the ground".

BISHOP LAWRENCE

So, because the Church was fortunate enough to have a Bishop Lawrence, it was on the ground. It was on the ground so emphatically, in spite of being split up into little groups, with no national functioning centre, that some of the men in other churches got the idea that the Episcopal Church was running the camps.

"The Secretary of the Federal Council of Churches came to me down in Washington", said the Bishop, "and wanted to know if they had any right to do anything in the camps. He thought we seemed to be in control of the situation. What had been done, of course, had been done without any such authority as someone in the Church ought to have had".

In August Bishop Lawrence wrote to the Presiding Bishop, stating the problem and asking for some sort of authority to be given to someone. A temporary arrangement was effected, but within a few weeks Bishop Lawrence again wrote, urging the appointment of a War Commission, with power to act. It was at this time that the Presiding Bishop appointed the War Commission, defined its purposes, and made Bishop Lawrence its chairman. Bishop Perry was appointed is executive officer.

Immediately the wheels of this war machine began to turn—a war machine with purposes quite alien to those of the German Empire's Juggernaut. As it has gained momentum with the passing months it has ruthlessly crushed down every obstacle, and from its present position is reaching out tender hands to the boys in khaki, for this is a machine with a heart of love, though it is love backed by efficiency.

"Yesterday a man came in here and wanted to know why it was necessary to raise all this money and do all this work", said Bishop Lawrence. "He thought the Y. M. C. A. was doing all that could be done for the boys. I said to him, 'If someone is sick in your home, or some one dies, do you send for a Y. M. C. A. secretary'? The man said he had never thought of it in that way. When he left we had his check for $10,000.

"The program of the Commission is a very definite one. Its work is divided as follows: First, the equipment of chaplains. It is well known that the Government furnishes no equipment. If there is a man who has been a chaplain for ten years, and has not had adequate equipment, the Commission undertakes to supply him with everything necessary. Second, we are placing voluntary chaplains. We were forced to do this in the officers' reserve camps, if those camps were to have any chaplains. Under the law commissioned chaplains cannot be placed with any of the forces that are not organized into regiments. There were no regimental organizations at the officers' reserve camps, but we had to have chaplains there, and we put them there as volunteers. The recruiting camps present the same problem. Possibly 10,000 men may be gathered in such a camp, and they must have chaplains, though there are no regiments. Furthermore, in cantonments of from 40,000 to 50,000 men there are but four to eight commissioned chaplains. This situation must be met. We now have voluntary chaplains in every cantonment, and are rapidly placing them in every small camp.

"Third, the Commission is reenforcing the parishes located near the camps. Many situations have arisen where one of the great cantonments has suddenly been set down alongside a small parish church, with only one clergyman as its staff. It is necessary to give that clergyman help, and, if his plant is too small, it is necessary to enlarge it for him. Fourth, the laymen working as secretaries of the Brotherhood are paid by the War Commission, as the Brotherhood war work is a part of the Commission's service.

When it came to the "fifthly" I found myself even more impressed with the program of the Commission. It will impress many a mother and father whose son is somewhere in France or who will be there later on. Little as we care to face the fact, it is none the less true that many of our Church boys will be sick "over there" and many of them will be wounded. It will not be pleasant for them during the days of convalescence, though Uncle Sam's medical forces do all that medical science in a modern army can do. They will long for the "home folks" who will be thousands of miles overseas.

"We have in preparation a card index in which will be registered the name of every boy in the national service. Already there are 12,000 names on that index. Whenever word comes back that one of our boys is in a hospital, word will immediately be cabled to Bishop McCormick. Within a few hours a chaplain of that boy's church will be at his bedside. He will know that his home church is watching over him".

Bishop Lawrence likes the phrase "on the job". It is often on his lips; it is constantly in his heart and in his action. And the War Commission is on the job, and it's going to stay on the job and put it through—the biggest job this Church of ours ever tackled. The Church is with the boys over there and it's going to stay with them until the cause is won.

On January 27 every man, woman and child in the Church will have a chance to keep the Church on the job.

At the great Red Cross meeting at the New York Hippodrome in December, Mr. Henry P. Davidson said:

"Let us look forward a few months—I don't know how many. I can see that circle (*Continued on page* 109

Home Service

By MARY WILCOX GLENN

THE United States has been at war for nine months. During this period of national preparation the American Red Cross has conceived and put in motion a social program of which the country as a whole has been made conscious. There are many parts to the program, but in thinking of these each separate item seems to fall into an appropriate place in a scheme of service which, though characterized by bold, decisive strokes, blends to produce a composition of extraordinary balance.

A $10,000 campaign for funds launched in the early, bewildering days of the War, which resulted in collecting an amount of money greatly in excess of the figure set in advance. The sending of experienced, resourceful men and women to France, Italy, Russia, Serbia, to devote talent, professional skill, financial and other forms of material aid to relieve intolerable living conditions in vast devastated areas. Pageants, symbolizing the spirit of consecrated service, which were witnessed by large groups of people and were afterwards brought to the attention of innumerable households through the medium of the pictorial page of the Sunday papers. The speeding up of the production of knitted garments and surgical dressings and using to this end the organization for personal service to be found in religious and social institutions. The calling of mass meetings in important centres throughout the country, at which Mr. Henry P. Davison and other members of the War Council could inform the people of the United States as to use made of the entrusted funds. The sending to Halifax of trained social workers, nurses, doctors, supplies of all kinds in quick response to her need of succor. The carrying through in the weeks before Christmas of a campaign to raise the membership to 15,000,000 one dollar members—an effort which exceeded the goal by about 5,000,000. This last big stroke emphasized the fact that the Red Cross is the enterprise, not of the few, who can give much money and much time, but of the whole people, who through membership participate in its universal demonstration of service. If one study the composite scheme, other achievements will force themselves upon one's notice. Through this closer scrutinizing one can detect, forming a background against which the bold strokes stand in high relief, a fine network of effort in behalf of the homes of our own men in the service and of the homes of those others who for more than three years have been fighting "over there".

MRS. WILLIAM K. DRAPER, Chairman Women's Advisory Committee, National Red Cross War Council

It has been possible in these few months to organize Home Service from one end of this country to another, because the Service has drawn to itself groups of people who value thoughtful work for families suffering under adversity and have learned quickly to impart their knowledge to earnest, eager bands of volunteers. In each of the thirteen divisions from which the Red Cross work in this country is conducted, a man or woman has been placed as director of civilian relief. They have been selected to organize the service in behalf of the families of our soldiers and sailors because they had previously made good in an enterprise similar in character if not in scope. Each of the thirteen is trained to make nice approach to the problem of the individual; to work for co-operation between forces, religious and social; to use the energies of the expert and of the untrained. From city to city, from town to town, they have gone to stimulate the formation of Home Service Sections. Under their leadership groups of volunteers have been mustered to form classes to study and practice methods of effective treatment. These groups have been called on to put their brief training to immediate use. As our men have enlisted and been drafted, the families of many of them have needed to turn to the Red Cross for aid and advice. By January first, 2,500 families had come under care of the section receiving the heaviest number of applications, while but half a dozen had been brought to the attention of some section established in a community where the draft had hit only those who were financially and socially prepared to make their own readjustments. This service throughout the country has stood with the Federal Government in urging the passage of the War Risk Insurance bill. By January the Bureau had 100,000 families on its registry of claims. When the allowances began to be paid, the Home Service Sections knew that they would be freer to devote energy to the dual tasks of lessening the mental suffering of those on whom separation bears so hard (because to the dread of loss of fellowship is added the fear lest the home cannot be maintained) and of safeguarding the family life through thoughtful consideration of the real interests of the women and children. To the man at the front, on the high seas, in cantonment, assurance must be given that his hearth is safe while he takes part in the fight for democracy.

A letter written "At sea en route to somewhere in France" speaks of what a Home Service worker had meant to a soldier. "She really helped me to be more efficient than I thought I'd be when I left my family and answered the call. I have had a letter from home telling me how wonderfully she has taken care of my family and home. That alone is enough to spur one on to use the best that is in him." It warms the heart to think of helping to steady the morale of a soldier who, in another part of the same letter, gives an insight into his fine appreciation of his wife. "The one to make the greater sacrifice in my case was my wife, as she has two children to take care of alone, besides worrying about me".

Perturbed human beings, those left forlorn at home and those going forth to meet strange and awful experiences, feel the need of being spurred to develop the best that is in them. Their call is for the service of men and women who desire to consecrate themselves to meet this demand for fellowship. The answer made by those who, under the pressure of the demand, are doing effective work, makes glorious the development of the Home Service. It is a rallying of social forces, and a submitting to the discipline of service. What it means in the way of a deepening consciousness of our common humanity was emphasized for me late in the afternoon of New Year's Eve. A young volunteer, whose husband had recently entered active service, and I were left alone in a Home Service office. She had conferred with women of different nationalities, who felt the strain under which they lived. "One doesn't have to talk about democracy", she said. "One feels it in the presence of these other women".

Flashlights from Camp and Front

YOUNG men are the greatest asset of the Church. Hitherto they have been scattered in business, in college or in their sodalities. Today they are massed in camp and ship. *We must go with them.* One of our voluntary chaplains writes from a great camp: "I have twelve thousand men close about me; every one of them open to personal influence. My work is appalling in its magnitude. From the time I sweep my room and make my bed until 10 p. m. I do not know an hour when men are not in my room".

THE NATION, the Red Cross and the Y. M. C. A. are behind the men and they know and feel it. Seventy thousand Churchmen are in the army and navy. What are they going to think of the Church if she does not let them know that she is behind them? When they come home will they care for her if she has not cared for them?

THOSE WHO return home at the close of the war are to be the leaders of national life in the next generation. Is the Church going to lose them or is she going to guide and inspire them, making the country strong in spiritual force and the Church effective through their strength?

THE CHURCH will never be the same that she was before the War. We shall have new heavens and a new earth. These men who have faced death, looked into the other life, have asked and answered deep questions and have deep spiritual problems. Has the Church no message for such men? Spiritual leadership is needed at the front as well as military leadership.

OUR CHURCH has a contribution to make to the religious life of the army. The order of the Church, its reverence and dignity of worship, its sacramental spirit, its traditions of personal, pastoral work fall in happily with the habits of soldier and sailor.

A CAMP or a ship is a great, systematized organization. Officers and men have hearts. A chaplain can be the human, sympathetic, invigorating force.

> GO, Western Warriors! Take the place
> The ages have assigned you in a strife
> Which to have died in were enough of life;
> For you there waits a quest
> Such as no paladin or hero knew
> Of all who lifted sword or wielded mace
> Since George the Dragon slew;
> For you a sacramental feast
> Too rich, too happy, too fulfilled
> Of all that man e'er craved or God hath willed,
> Too blessed to be offered save to you.
>
> —From an Ode on the Sailing of Our Troops for France, by John Jay Chapman, in the *North American Review.*

An incident: "Why are you drinking so heavily?" says a chaplain to a soldier in the guard house.

"I've had bad news from home, wife is sick and worried. I had to drink and forget it".

WE AT HOME have the blessings of the ministry, the services and sacraments. Why should the men in service go without them? Why should not soldiers and sailors have the living ministrations of their Church?

THE GREAT impulse of patriotism brings the Churches together. Chaplains and laymen of all faiths are working in spiritual sympathy. We must have a part in this.

A navy chaplain of our Church said, a few days ago: "On Christmas Eve I asked the Roman Catholic chaplain in another ship to come over and pass the night with me. He got up first and had his early mass with the men. Then I had the Holy Communion. And through the day we both worked for the Christmas celebration".

A CHAPLAIN is not only a pastor and priest, but postmaster, censor, letter writer, banker and man of all work.

"What did you hear from home today?"

"My boy is sick", is the reply and the chaplain has his chance for a helpful word. Pay day: "Chaplain, take my pay and send it to my wife." Without the chaplain that pay might have been wasted.

IN THE TRENCHES, on the battle front the chaplain goes with the men. He is beside the wounded and the dying. He takes their last messages. He administers to those who are offering their lives for us.

THIS IS SURE: The work overseas and on the ocean is the work of the whole Church. Every diocese and missionary district, no matter how heavy its military responsibilities, will make contribution towards the general fund of $500,000.

WILLIAM LAWRENCE, *Chairman.*
JAMES DE WOLF PERRY, JR., *Chairman, Executive Committee.*

From Our Chaplain's Letters

WHEN these drafted men went into the strange and barren home which a barracks provides, their eyes fell upon the only notice posted at that stage upon the barracks' notice boards, a notice which read, "The Camp Sherman Episcopal Church, Columbus Avenue and Section A. Services every Sunday: Holy Communion 8 a. m., Morning Prayer and Sermon 10 a. m. A place to rest and pray every day. You are welcome". There wasn't a Churchman in camp from the moment of his arrival who did not know there was an Episcopal Church in camp and a clergyman whose services he could command. Whether I personally get in touch with these men or not, there was comfort and help in the mere knowledge of the fact that the Church was there for the men who cared and needed her".

II. The Sunday in October which the President designated as a "National Day of Prayer" I spoke to about five hundred men in one of the huts. I concluded by telling them of the President's request and saying that I intended to offer some prayers. "But if it were simply a matter of my saying prayers", I told them, "I could do that just as well at home. I want you to be with me. How many of you will give me a hand? Two or three hundred hands went up in an instant. My breath was fairly taken away. I offered a series of short prayers for the President, the army and navy, Congress, our Allies, the Y. M. C. A., the German people, and some others, and you could have heard a pin drop throughout that whole building. Afterwards several of the men came forward to express their appreciation personally".

III. It is in the hospital that you come closest to the men, and they seem to hunger for friendship.

This young manhood is taking its religion in dead earnest. After this war are these men coming home to us to find their fathers sitting on the same old back fence of religion; or shall they find that we have marched beside them in spirit and found God the surest strength and refuge that human souls can claim?

IV. Last night called out at 9:30 to go to hospital to tend two dying boys—pneumonia. There will be a lot of it this winter. The climate is wet and cold. Rains more than anything else. This is really the biggest ministry I'll ever have. Conditions are so trying. Men are so homesick.

V. Yesterday I had the funeral of the first man in the regiment to die. He had a bad attack of pneumonia. In the cemetery in which this young man was buried there were graves of Russian, French and Algerian soldiers. I saw the American soldiers wounded at the front in the first brush with the Boches. Several of them were suffering rather severe pain, but they were bearing it with a stout heart and a cheerful countenance.

VI. I know you would have enjoyed the service. How they sang! It was in a leaky Y. M. C. A. hut, floor covered with slippery mud; benches from the two mess shacks, so they were seated; could therefore prolong the services over the customary time. There was a pelting rain without, so the men could not drill or work, and they were glad to remain. Then some asked for Communion, so I delayed going on to the next station for half an hour. About thirty received. It was mighty impressive to see them come forward, three or four at a time, kneel on the muddy floor, bow their heads and reach out their hands, and all the time the wind howling outside and the rain dripping in.

Making Americans in a Public School

By NANCY GARY BLACKWELL

FIVE thousand of them, all loyal and most of them new, for at least 80 per cent. are of foreign birth or parentage, representing the countries of the globe, a world within itself. Prior to our entrance into the War sympathizers with either side were to be found and the head lines in any paper were sufficient to reveal on one group of faces rejoicing, quite as plainly as consternation on the other.

In April, 1916, we asked ourselves as did the leaders in all great organizations, What can we make for Uncle Sam and his Allies? Instantly came back the answer—Americans. And we set ourselves joyfully and with determination to the task, realizing that our work of teaching various subjects, academic and otherwise, must go on as before, but knowing also that the use of all subject matter must be consistent with the purpose for which the school exists and that our apparently double aim was not impossible. If the highest purpose of our school is, as we believe, to make Americans, then it seemed to us that we should interpret all our subject matter in the light of patriotism and citizenship. In this way the Washington Irving High School, New York City, became a great plant for the production of the country's choicest article.

On April 26, the Tri-color, our first Allied flag, was presented and the collection has grown rapidly, each presentation being a fitting occasion for restating our reasons for entering the War. Each time distinguished speakers increased the growing enthusiasm for our Allied cause.

Thousands strong, Washington Irving girls trouped down Fifth Avenue in patriotic parades. One of our treasured possessions is the memory of Joffre's radiant smile as the Tri-color was borne past carried by our girls. They have set their fresh young strength to work for the land of their adoption and through doing this they are becoming real Americans. It is our aim, in which we are succeeding, that in every East-side foreign family from which comes a girl to our school a new centre of Americanism with far-reaching influence shall be found.

Then came the ambulance, our ambulance. It was asked for in assembly on a Monday; it was bought the next Thursday and straightway sent to France. With it went the rest of the fund, an order for over 1,000 francs, for additional comforts for our fighting men. Each girl now felt that her forces were enlisted, for when one lives to the southeast of Fourteenth Street and Fourth Avenue, as do the large majority of Washington Irving girls, each quarter of a dollar invested for the comfort of the "boys over there" means self-denial productive of a real thrill of patriotism.

Washington Irving girls have done their part in each war activity. Through the school bank, $41,950 worth of Liberty Bonds were subscribed for. A Liberty Bond button was a much-prized bit of personal adornment. Several classes are buying bonds on installment for the school relief fund.

Every department in the school has mobilized its forces. One tries now to speak and write the best possible English because it is the language of one's country and it would be painful to be taken for a foreigner on account of faulty English! History and civics give as never before acquaintance with our Allies and their aims, as well as food preparation for citizenship. One does not have to wait until school is out to know the latest from the "front", the bulletin board in the library tells the good or bad news immediately upon its receipt. French is becoming so much more real, now that brothers and cousins are "over there". One needs to know about France and the most direct way is to learn the language. First term French classes are not content with making comfort bags for the soldiers; they must know exactly what a French soldier would call the bag and each article within. After our own *Star Spangled Banner, La Marseillaise* is the favorite at Washington Irving. From the commercial arithmetic classes you may learn the value of a Liberty Bond at any given date and the W. S. S. scale in the foyer rises perceptibly each day; girls can tell you, too, how the interest accumulates.

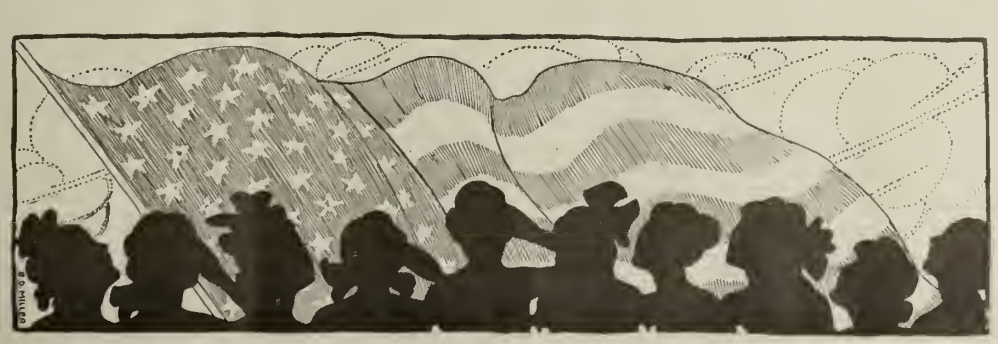
In the department of hygiene and physical training sound bodies are being built to stand the strain of war privations. Last Spring gardens were planted under the direction of the biology department. Should you go to the end of the south corridor, on the first floor, you would find bright faces bent over boiling paraffin; trench candles are being make in the bookbinding department.

All patriotic work is artistically advertised and illustrated by the art department. First came a fine exhibit in the foyer of patriotic posters; then the advertising for the entertainments: The patriotic pageant given by the English department, the *soirée dramatique,* etc. When the town of Tillaloy in France shall be rebuilt, it is to be done by the proceeds of the sale of a tag to be put on French imports and that tag was designed by a Washington Irving girl.

In the school restaurant is observed the wheatless as well as the meatless day. The domestic science girl can tell you just how to get the greatest number of calories with the least expenditure of money. A food conservation exhibit was held in the foyer and food pledges were taken home for parents' signature.

Economy is our slogan. To fail of promotion and have to repeat a grade of work, so say the members of the Patriotic League of the French Club, is doubly reprehensible now that we are at war, for by so doing a girl wastes public money when Belgian and Armenian children are starving. Washington Irving girls are growing in power of concentration, for its takes all one's attention to use irregular French verbs in original sentences and not drop stitches, yet the knitting must go on and exams are sure to come. Discipline is simplified, for while there are still countless opportunities for happiness and fun, there is little time for silliness when one is striding toward citizenship in the greatest and dearest of countries. In room 316 is our honor roll bearing the names of all in active service who are members of the immediate family of anyone connected with the school. The school poets can sing of war and patriotism only. The December number of the *Washington Irving News* gives us a most creditable collection of school girl verses, prayers, songs of victory, the flag. Even the "Sunny Side" is all about war activities and "camouflage" is not neglected.

Our greatest achievement is our Red Cross Unit No. 23. There are 300 senior members and 5,265 juniors, every girl in the school! Red Cross Auxiliary No. 11 has given us some materials and much has been bought with our own funds. The dressmaking department has proved itself worthy of all the city has spent on it. Up to date there have been made 800 comfort bags, 5090 hospital garments. From the scraps left from the robes, 514 pairs of bed socks and the



(*Continued on page* 109)

With Bishop Israel In France

By THE REV. ROY I. MURRAY

"HE travels fastest who travels alone"; but he who travels alone is likely to miss certain thrills which are inevitably to be got by one travelling with the Bishop of Erie. Apart from that, speed, as such, is hardly to be hoped for on French railroads under present conditions.

No matter the place, no matter the distance, one snatches such fragments of *petit dejeuner* as are vouchsafed and lumbers to the station at the crack of dawn. Follows the inevitable, and inevitably courteous examination, by the military authorities, of safe conducts, and lately, the purchase of *billets militaires,* military tickets of astounding cheapness and minute proportions, so small that, once ingulfed in the fastness of one's trench-coat pocket, their discovery, at the day's end, is usually a matter of involved and embarrassed search. I say "at the day's end", for, again no matter the place or the distance, it is always after dark before the one is reached and the other covered.

When we left Paris on October 11 it was still possible, under certain conditions, to travel on military passes. Recently, however, in accordance with the familiar French proverb, "We have changed all that", and elaborate identity books are now necessary, containing one's photograph, of carefully prescribed size and character, an itinerary, a safe-conduct and a paper which must be seen and stamped by designated authorities whenever a stop is made over night.

We were making this time for the sea, the bishop having been "loaned" by the American Red Cross, in which he is chaplain of Base Hospital Number Twenty, at the request of the Y. M. C. A., to add to his appointed work addresses to soldiers on "the line". The train was as cold as usual — colder, we thought, as we left the suburbs of Paris to cut north and west across Normandy. We arrived at night, as usual, and, again as usual, in a blinding downpour of rain.

There was one room left at the hotel, a room of three beds—an embarrassment of riches, for madame, in the office below stairs declined to rent the room unless we could manage to include a third member in our party. Presently we were again outside, breasting the rain for the next port of call, where matters were satisfactorily arranged. One falls naturally into naval phraseology; the town was blue with sailors, American sailors, everywhere. That and the smell of the sea down below the great fortifications—the sound, too, of American slang—made the next day's sunshine all the brighter.

The bishop began at once to inspect the recreation and other quarters provided for the men. Most homelike of all, perhaps, was the restaurant, with typewritten menus in English, and food wonderfully good and reasonably cheap—happy combination—at the hands of two or three young Belgian women, refugees of invaluable bilingual accomplishment. The Bishop was advised to try for peach jam—did try for it—got it, and was glad. Peach jam, asked for in English and eaten in the company of one's own people, crowded elbow to elbow, a corner of home in a town so old that the handiwork of Julius Caesar's soldiers is still pointed out to wondering American eyes from over the sea!

One had to push through groups of French children to get to the door of the recreation building, just up the street. Inside were the usual rows of tables covered with well-worn magazines; the usual French railway posters, wonderfully done, many of them, seen on the walls across clouds of smoke; the usual groups gathered around the piano at the far end of the room. Everywhere men in navy blue—all, that is, except a few—survivors of the gun-crew of a merchantman torpedoed fifty miles off the coast in last night's storm of wind and rain. They told it gravely, simply—the shock to the ship, the explosion, then the lifeboats, and worst of all, how they heard across the darkness cries for help which could not be answered. We saw them later in another town—these same men—not barefooted this time, not in mufti of necessity, but smart in new uniforms, about to leave again for their appointed work, the convoying of another ship out across those same treacherous waters. It brings the War nearer home to meet men like that! And they are here by thousands, with more coming continually.

It is to reach these men with his message of encouragement and good cheer, his frank, earnest exhortation to our soldiers and sailors that they uphold here in the old world the splendid traditions of our young America—it is for this, in great part, that Bishop Israel is going from camp to camp along the "American Front". Following a carefully worked out schedule, he has made over sixty addresses in as many crowded huts. Some central town or village is chosen as a sort of temporary headquarters, and from there, by touring car, by ambulance, sometimes by army truck or motor sidecar, the Bishop makes his way to neighboring points where the men are collected.

This town where we are, now for example—the last on the present schedule—is the centering point of five roads, along which, each afternoon and night, the Bishop has been making his Apostolic pilgrimage. For it is that. Most of his Erie friends would perhaps fail to recognize their bishop in the person who climbs out of a mud-covered motor at one of those points which, at night, seem, each of them, situated exactly in the middle of nowhere. Designedly or not, they are very much alike, these "Somewheres in France", especially at night. In place of the pastoral staff of tradition these present sheep are sought out by the light of a modern electric torch. But they are not far to seek. One of those low darkened buildings will be the recreation hut, and the men have heard that he is coming and gathered there, often in hundreds. The shepherd adventures confidently through the mud—one goes through mud in France, and not across it—arrives at the door and enters.

There they are, gathered about the inadequate stoves playing checkers and dominoes at the tables, reading writing their letters, listening to familiar phonograph records or to such music as can be wrenched from the long suffering piano; listening sometimes to both, and to both at once! A rough counter at the far end marks the canteen, and behind it, rows of shelves—American tobacco chocolate, chewing gum, candy (*Continued on page* 110

For Victory

LORD God of Hosts, guide, we beseech Thee, by Thine infinite wisdom, those who lead our fleets and armies and those of our Allies against the foe. Keep them watchful in danger, resolute in conflict, undismayed in adversity, and honorable at all times; that, led under Thy protection to swift and final victory, they may establish peace on a foundation that cannot be moved; through Jesus Christ our Lord. *Amen.*

For Peace

INTO Thy loving and all-wise care, dear Lord, we commit this world of ours; and we pray Thee, in Thine own time, and in Thine own best way, to bring about a lasting peace; through Jesus Christ our Lord. *Amen.*

What Is It Worth?

By THE RT. REV. FREDERICK F. JOHNSON

A LETTER dropped on my desk in Christmas week from a surgeon whom I have learned to care about these last six years in rural Missouri. He is with the American Expeditionary Forces in France. He left a wife and babies behind him when he volunteered. He is one of the six or seven faithful communicants who have always gathered for the Holy Communion on a week-day morning whenever I have gone myself or sent a minister to the little Missouri town where his home is. We have no chapel there and no organization there. Our Holy Communion services are held in the cottages of our friends. Our preaching services are held in churches which are placed at our disposal by kindly affectioned pastors and people who are not of our Communion. The record shows that we have had about twenty-five services in this particular little town during the past five years.

It costs money to journey there, at the end of the railroad, and to journey back. Once when I was coming home the engine went through a burning trestle to the dry bottom of what is a creek when the streams are high; and it never came back. Another twelve inches and we, who were in the coach, a dozen of us, would have gone where the engine went.

The Church sends me out as a missionary in rural Missouri. She asks me to give an account of my stewardship. She wants to know where I am placing men in the field, and who they are, and what they and I are accomplishing by reason of the offerings that flow through the treasury of the diocesan Missionary Board. That is as it ought to be. And we, all of us, have streaks of wondering whether it pays for the Church to minister in fifteen or twenty places that I might name, where our people in each place can be numbered without using up the fingers on both hands and where the future of the Church is hopeless.

No, is doesn't pay, not if we must hang the dollar tag on all that the Church does or tries to do. But measured by the kind of measuring line that the man in khaki learns to carry with him in the trenches, those twenty-five services during the past five years in that little town had a value that can't be marked on any tag! This is what my friend the surgeon writes me from the front in France:

"Our religious opportunities, here are of a very unsatisfactory sort . . . My thoughts often go back to the little mission at ———, and I have asked my banker to pay my pledge to the mission the same as when I was at home . . . Some of us may not come back. But so long as the old flag comes home unstained by defeat, the other things do not matter much."

Our little mission stations and our cottage services *are* worth while, aren't they, if from the trenches, thankful "thoughts often go back" to them! And if the man who is sacrificing home and comfort and income for his country and humanity writes back from the trenches and tells his banker to pay his pledge to the Church "the same as when he was at home" and charge it to account, surely we who stay at home, our lives and our homes and our dear ones and our properties defended and protected by the surgeons and the nurses and the soldiers at the front, our earning ability not impaired but rather enhanced by war conditions—surely we will not make the war conditions a convenient excuse for cutting down our pledges to the Church's missinoary work! Surely we will not fail to "go over the top" with our money as better men than we "go over the top" with their lives! Surely we will not fail to give as liberally as we can to rebuild the altars of God that are fallen down and to keep alive the Church's supplications until the day break and the shadows flee away!

For Those Wounded in War

O LORD, we pray Thee to have mercy upon all who are this day wounded and suffering. Though kindred and friends be far away, let Thy grace be their comfort; sanctify them, cheer them, and, if it be Thy good pleasure, restore them to health again; but chiefly give them patience, and faith in Thee. Through Jesus Christ, our Lord. *Amen.*

A Prayer for Germany

GIVE Thy Blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among them as among us. Drive away the evil passions of hatred, suspicion and the fever of war, among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale host of sufferers, among them as among us. Reward the patience, industry, loving-kindness, and simplicity of the common people, and all the men of good heart, among them as among us. Forgive the cruelty, the ambition, the foolish pride, the heartless schemes, of which the world's rulers have been guilty. Teach us everywhere to repent and to amend. Help us so to use our present affiliations, which come from us and not from Thee, that we may build on the ruins of our evil past a firm and lasting peace. Grant that, united in a good understanding with these who are now become our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, in the emulation of great achievements and the rivalry of good deeds, truthful, honest and just in our dealings one with another, and following in all things the standard of the Son of Man, whom we have denied, and put to shame, and crucified afresh upon the Calvary of our battle-ground. Amen.

BISHOP GORE, of Oxford, England.

John Masefield has done a service to history by writing the description of *The Old Front Line* (New York, Macmillan Company, 1917, $1.00). "All wars end", he says in the introduction. "Even this War will some day end, and the ruins will be rebuilt, and the field of death will grow food, and all this frontier of trouble will be forgotten. In a few years' time, when the War is a romance in memory, the soldier looking for the battlefield will find his marks gone." Occasionally, however, there are bits of human interest like the following: "The chalk scarp on which they stand is by much the most beautiful thing in the battlefield, and the sight of Mesnil church tower on the top of it is most pleasant. That little banner stood all through the War, and not all the guns of the enemy could bring it down. Many men in the field near Mesnil enduring the mud of the thaw, and the lice, wet and squalor of dugouts near the front were cheered by the church tower."

Can We Have 5,000 for the Ministry?

By THE REV. WILLIAM E. GARDNER, D.D.

THESE are days crowded with rare experiences. One of the choicest that has been given to me has come from correspondence with a soldier boy who has expressed his desire to study for the ministry and is now training in the air service.

I pass bits of the correspondence along, hoping that every clergyman who has not cultivated correspondence with some soldier candidate for the ministry will begin at once. He will not only help a lad to preserve his ambitions under fire, but he will receive a message from the divine youth of our Nation that will keep his thinking buoyant.

(We regret that we have room for portions of only two letters from this interesting correspondence.—*The Editors.*)

January 11, 1917.

"I hope to go into the ministry some day. The running up against all the types you would encounter at the front, being on your own resources, with real responsibility, learning lessons of being on an errand of mercy, and how to help fellows, ought to be a very considerable help later on, especially if I should be a missionary. I would learn how to get on with and handle a class of men I am not likely to meet here, and which I might well run up against later on. So much for the training.

"I do want to be of some use to the world. So far, I have had a wonderfully happy and pleasant life, but I have never done a darned thing for anyone else. I doubt if ever again I get such a chance."

December 27, 1917.

"As to what you say about the future of the Church, I think this war will have a great effect as an emphasizer of men's positions. There won't be so many luke-warm Christians, so many who profess to believe in Christ and all his teachings but yet try to tone down His moral doctrines and smooth over some of His statements; or on the other hand, of those who agree to His system of ethics, but yet won't accept Him. War is a great maker of decisiveness, if you see what I mean. If a man enlists, and says he will, to the best of his ability, uphold the Constitution, obey lawful authority, etc., etc., and then at some period decides that he will at one time acknowledge his officers and choose his own line of action, it won't be long before he finds himself backed up against a wall, with a stern-faced, little squad of expert riflemen in front of him.

"On the other hand, those who don't believe will, I think, openly come out, and then it will be a fair, square scrap, not a great army going ahead with near-loyals, semi-traitors, waging a sort of guerrilla warfare. I may be all wrong, but I think there will be less sitting on the fence hereafter.

"Further, that men will have become more admiring than ever before of the great qualities of courage, fighting against odds; that they will more readily agree that this is a battlefield of right again wrong, that there are no two ways to a thing or action, but that one is right and the other isn't done by an officer and a gentleman; that all things must be judged by one standard. There will be less 'toning down' by some parsons, less trying to adapt a set of stern rules to a lax state of affairs, but a greater upholding than ever of the indisputable, unescapable laws or right and wrong, a greater preachment of hero-worship of the noble, uplifting type. And since men will have learned of the supreme importance of co-operation and discipline, that these must be held sacred, inviolable, absolute beyond any possibility of peradventure, they will be more willing to apply these principles to everyday life. You can't be thrown day and night with men, share with them hardship and danger, help them and be helped by them, without getting to think that there must be something in them after all, that what they stand for in civil life must have some worth.

"So how will Private Capital and Labor, after being side by side for months, after owing their lives each to the other, be able to go back to civil life without feeling closer to each other and desirous of coming to a mutual agreement, so that they may continue to be allies and friends, and cease to try to cut the throat of him to whom they owe their lives. It seems to me that this is a time for preaching a higher obligation, a greater sense of duty, a more exacting standard, a faithfuller allegiance than ever; of insisting that there can be no two ways, that he who is not with Me is against Me. It appears to me that Nietzsche did Christendom a great service when he said with all his power that Christian principles without the Christian faith is a contradiction in terms, that one is or is not.

"A good clergyman, a *man*, standing four-square to all the winds that blow, certainly can do incalculable good as a chaplain; but a poor one, a weak-wad, is worse than useless—he's a danger; for he is subjected to a very close scrutiny; and let him fall down, and the men will not only condemn him but all that he stands for. Let a naval officers fail to have the proper firmness and officerness and men will think his orders useless, dangerous folly; but let another man give the same directions and they are obeyed instanter, cheerfully, confidently."

The War Commission tells us that we have 71,31 men and boys in the service of our country.

Will the War Commission tell us how to clair 5,000 of them for the ministry?

Immanuel—God With Us

By ELIZABETH J. WOODS

GOD is always, always with me,
Though I cannot see His face,
Yet His love is round about me,
Goes with me from place to place.
If I live in His dear presence,
As the Master did of old,
I shall prove the sure protection
Which both me, and mine enfold.

God is always, always with me,
Though I seem to stand alone,
He is ever in the shadow,
Keeping watch above His own,
Keeping watch though others fail me
Watching, through the nights and days,
Till my heart rests in His keeping,
And my life is filled with praise.

These verses were found on the body of a young Ca dian recently killed in action.

For Those Who Have Given Their Lives

O LORD, we pray Thee to have in Thy holy keepi all those who have given their lives in the service f our country, and to give them cleansing and rest; that e good work which Thou hast begun in them may be p fected unto the day of Jesus Christ. *Amen.*

War Work of Brotherhood of St. Andrew

By F. C. TITSWORTH

IMMEDIATELY after the fateful Good Friday when this Nation decided to enter the Great War, the National Council of the Brotherhood of St. Andrew made plans for a constructive program of Christian work in the Army and Navy. E. H. Bonsall, the Brotherhood's president, called the secretaries in from their fields of work and after many conferences with all the leaders in the movement, it was decided to engage several Army secretaries, who would travel about from camp to camp searching out members of the Church and inciting them to faithfulness in the discharge of their Christian duty. Mr. Bonsall happens to be also a member of the National War Work Council of the Y. M. C. A., and in discussing the problems of the hour with Dr. Mott and Mr. Brockman mentioned the plan of the Brotherhood. They received it with enthusiasm but urged that it did not go far enough. They felt that the work which could be done by Brotherhood men was so important that they should be placed in permanent residence in every one of the camps. After further consideration of this enlarged plan it was decided to place the whole matter before the presiding bishop. He gave his hearty endorsement and steps were immediately taken to raise an adequate fund to cover necessary expenses.

A strong Army and Navy Council was immediately formed, composed of bishops, clergy and laymen and plans laid to appeal at once to the Church at large for $100,000 to finance the budget for one year, placing a secretary in each one of the forty-two larger camps. About this time Bishop Tuttle appointed the Church's War Commission, especially directed to co-ordinate all the work of the several organizations of the Church in order that there should be no duplication of effort, and that each might the more efficiently do that which it was best qualified by previous experience to accomplish. The Army and Navy Council of the Brotherhood was delegated to develop the laymen's side of the work in the military training camps. Its efforts have produced results far beyond the expectations of its most ardent supporters.

The task of securing men of consecration and ability to leave their homes and business and live with the men in the camps was fraught with much difficulty. Some said it could not be done and when the work which these men would be expected to do was announced others said even if you get the men they will not be able to accomplish it. But the day of the doubter and skeptic is past and every one who has had an opportunity to observe the work the Brotherhood secretaries are doing is satisfied that they are making it possible for the Church to keep closer in touch with her faithful sons who have obeyed their country's call. Through them the influence of the chaplains and clergy is largely increased and multiplied. Men who are allowing their faith to become dim and are falling away from the Church are brought back into active touch with their former religious life. Many who have never seriously considered their religious obligations are acknowledging their dependence on God and looking to Him for guidance and strength to fight their battles against sin in all its alluring forms. The unbaptized are being brought to Baptism and the unconfirmed to Confirmation. Moreover, all Churchmen are being led to receive with regularity the sacrament of the Holy Communion.

You say this sounds very well and is very wonderful work if true, but how can one man single-handed and alone in a camp of 40,000 men do more than personally touch an infinitesimally small number? How can he make his influence felt among so vast a multitude? The answer is simple and complete; it is because the Brotherhood is following the plant of the Master. His mandate was to go into all the world and teach the Gospel. It was because He taught the eleven disciples and sent them to teach others, that Christianity exists in the world today. What glorious progress has been made, notwithstanding the scoffer's claim that Christianity is dead. It was never more alive than it is today. Every civilized nation in the world is at present justifying every move it makes by an appeal to Christian standards of righteousness. No one now disputes the charge that we are our brother's keepers. And so the Brotherhood has proceeded in its work on the proven theory that God's Christian is the sort of a man who acknowledges and accepts his responsibility for the other fellow. If we would be Christians we must be missionaries. This is the sort of doctrine the Brotherhood secretary drives home in the hearts and minds of the men they meet. His business is to search out and confer with the earnest Christians in camp. Of course his touch is chiefly with Churchmen because he has a list of their names which have been furnished him by the headquarters office of the Army and Navy Department of the Brotherhood, but he is not limiting his contact to Episcopalians alone. Every man he is able to reach is reminded of his obligation to work for the Master. He is urged to seek out the other Churchmen and Christians in his company and, with them, form a personal worker's group. The first duty of this group is to see to it that their own individual lives are straight and clean. This cannot be accomplished by their individual strength and therefore they must realize that God is strength and power and they must call on Him through prayer and guidance and help. They must also know that their souls to be nourished must be fed through regularly partaking of the Holy Communion. The next duty of the group is to acknowledge and accept its responsibility for the other men in the company. Without being "sanctimonious" or assuming a "holier than thou" attitude they will be "faithful witnesses".

Does this plan work? you ask; is it not too ambitious in expecting too much of the men already overburdened with military duties? The true answers can only come from the men in the field—clergy and laymen—who have had an opportunity to test it in actual practice. The opinion is unanimous. It works. We have also received scores of letters from the men themselves testifying, without solicitation, that the plan is workable and pledging their co-operation.

This will give you some idea of the type of laymen needed to live in the camps to carry on this work. Men of consecration, of vision, of ability and above all a great love in their hearts for young men and a willingness to make substantial sacrifices for His sake. So far thirty-seven such men have answered the call, who will be numbered among the lucky thirteen yet to be selected.

Were is not for the scissors of THE CHURCHMAN'S censor we would like to go on and tell you in detail of the results that are being accomplished. A few instances must suffice for this time, reserving for a later article more of the encouraging stories we would like to tell you.

Two young divinity students, who enlisted, adopted the Brotherhood plan and by persistent effort succeeded in transforming, in a few weeks, their barracks from a place where profanity and obscene talk was the rule to where it is the rare exception. It was suggested to a key-man at Camp Dix that maybe the men at his mess would like to have grace said before meals. He replied that he had never thought of that but would ask the sergeant to put it to a vote of the men. When this was done at his request the men voted for it practically unanimously, with the result that now a blessing is always offered before the men sit down to the table. One group has succeeded in establishing the rule that the man who uses profane or indecent language shall receive an extra detail of washing kits after mess. Another writes us that their group is getting men to attend divine worship regularly, who have not been inside a church for years. A report just received from one of the Brotherhood secretaries tells us that one of the groups which he organized sought out and brought to him two men whom he was able to present to the local civilian chaplain as candidates for Confirmation. And so we might go on. It is glorious work.

Three Days at Camp Upton

By THE REV. CHARLES LEWIS SLATTERY, D.D.

BY invitation of the Young Men's Christian Association, I spent three days in December at Camp Upton. A good many years ago, when I passed the summer in the Canadian Rockies, I spent a week in Calgary to get the sensation of what was bound to be a great community coming into life. One could literally see the town grow in the midst of a wilderness. The same feeling came over me as I made my way on a cold December morning into what is really a city—a city of forty thousand men. The unpainted buildings look like shoe factories on the frontier, with here and there the neat, painted buildings which are called huts of the Y. M. C. A. Wagons and soldiers make the roads busy. One instantly had the impression of active order and intense purpose.

A Boston clergyman whom I had long known by reputation was a fellow guest at the Y. M. C. A. headquarters. We were both there to speak in various huts at the mid-week religious meetings planned by the secretaries; and we talked over together what we should say to the men.

On my first evening the secretary in charge began the service by the singing of hymns. The writing tables were crowded, and men were scattered upon the benches between. The singing was not very good, though the men themselves called for certain hymns. The secretary made an admirable prayer, and then introduced me. By the advice of the secretary and all the other workers, I made my address as religious as I knew how to make it, appealing for allegiance to Christ, asking that they know about Him through reading their Testaments, that they believe in Him, yield to Him, obey Him, and try to feel His presence. When I had finished, the secretary instantly asked assent by the raising of hands to the various points which I had made. To my amazement many hands were raised. When he asked how many had not Testaments, again the hands went up, and men came forward to receive them.

The next night, in another hut, the secretary, much younger, was of an entirely different type, but equally earnest and alert. The evergreens were grouped about the platform, and it was evident that Christmas was within a week. I think every seat was filled, and one could not have wished more attentive listeners. The secretary made the transition from smoking, letter-writing, and conversation, by beginning with songs of fellowship and patriotism, concluding with "Rock of Ages". The singing was exceedingly good. He then turned the meeting over to me. After the meeting, without my seeking it in any way, I had conversation with a number of the men. I was struck with the frank and wholesome outlook which these men revealed to me. One man told me that he always tried to come to the night service at Grace church, when he was near enough to do so.

During the time of my visit the Dominican monks were having a mission in the Knights of Columbus Hall. After the first of my own meetings, I dropped in to hear an excellent address by one of the fathers on The Sins of the Tongue. "I would like to remind ye", said the preacher, "of a certain common expression, 'Swear like a trooper'. I don't wish to insult ye, but I'd just like to have ye think it over". After denouncing the sin of bad stories, he made his way towards the denunciation of slander by saying, "There are some true things that ye have no right to repeat; for instance, ye may know something that isn't at all to me credit, but ye have no right to tell it." There was no doubt that his words struck home and did much good. The service closed with a hymn, the beauty of which was marked, as the kneeling soldiers sang it.

On another evening, in passing by the great central hall, I heard the playing of a band, and looked in through the glass door. The hall was crowded, but the door was unlocked by a soldier who asked if I wanted to come in. I found it was filled with one of the regiments. The colonel was just announcing that the generous friend who had supplied pianos for the regiment was giving a pipe, tobacco, and candy to every member of the regiment. "He is a shy man", said the colonel; "but if you give him three times three, and call for 'Joe', I think he may speak to you". After a bit of wild excitement, when many hats must have been lost as they went up into the top of the building and down again, "Joe" appeared upon the stage, and with fine modesty said, "I have done nothing; you are making the sacrifice and doing everything; and I am not going to spoil it with words". Whereupon the shouting and the tossing of hats became wilder still. I moved on, because I felt that I did not belong to the family, and must not intrude; but in the minute or two I stayed, I had the impression of a real family life, with the colonel at the head of his men having in these few weeks won their affection, introducing Santa Claus to his children on their festival night.

One afternoon an officer of the Y. M. C. A. took my brother parson and me to see one of the soldiers' mess-rooms and the barracks. There was in everything the suggestion of readiness for life in a foreign camp. We followed companies of soldiers marching out into the open fields and had the pleasure of seeing a tank in action. It made its way over trenches, mowed down the trees as if they had been weeds, and was embarrassed by no other obstacles. In the officers' mess, where I ate, a captain told me that he had been talking with the English captain who was in charge of the tank, and who had been over the top, I think he said, eight times. He had asked the Englishman how he exercised his office as captain of a tank. When he answered that each captain was in charge of several tanks, the American asked how he went from one to another in a battle. "Oh", said the Englishman, "one would, of course, like a runabout; but, as a matter of fact, one walks".

From those who had a right to speak from experience, I learned that the men feel the risk which is before them, but that, though there is seriousness, there is no morbidness, rather a sort of joyful determination each to do his part in the cause, the righteousness of which is every day more clear. As I went through the streets of the camp, seeing the Y. M. C. A. huts every fourth block; as I saw the great central hall, the Knight of Columbus building, the Jewish building, and the common church now being erected, I felt how impossible it is to escape the care which the moral and religious forces of the nation are throwing about the soldiers for their protection and inspiration. And as I saw the faces of both officers and men, in every way far above the average of the faces one meets in any city street, however prosperous, I knew that the response to this higher leadership is real. I came away from Camp Upton with a new hope for my country and a new trust in the men who are making ready valiantly to defend it.

A Prayer for All we Love

ALMIGHTY God, give us grace to trust to Thy never-failing care and love those who are dear to us, for this life and the life to come; knowing that Thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. *Amen.*

The Church War Commission will assist parishes near cantonments. $50,000 is needed for this purpose. Great camps of 40,000 soldiers are sometimes set alongside a village or small town. The parish church is naturally overwhelmed. The Church through the War Commission must come to the rescue; we must help the Bishop give the rectors of those churches assistance.

What the C. P. C. Did for One Chaplain

By MARY E. THOMAS

"COLONEL," said the chaplain to the commanding officer, "I see that the battalion has vacated that barracks around the corner. Would it be possible to assign it for a recreation hall? The men need such a gathering place." "The room is at your service, chaplain", was the prompt reply, "but how do you propose to provide equipment?" "Leave that to me", said the chaplain, "the Church Periodical Club has already sent me books and magazines, and has offered other material. With its help I think I can secure what is needed."

In this wise did the —— Infantry become possessed of a recreation room that is the joint expression of the initiative of its chaplain and the response of the Church Periodical Club. The chaplain knew what he wanted and made known his requests with military definiteness; his own interest and enthusiasm aroused a like spirit in those to whom his appeal was made. Books and magazines arrived and continue to arrive from C. P. C. branches in many dioceses. The general Committee on Chaplains' Welfare Work supplied games and lantern slides, not only of familiar hymns and patriotic songs, but of religious and historical paintings, while writing materials were sent by one who had herself known many years of garrison life as the wife of an army chaplain.

As the regiment filled up to war strength, the chaplain discovered men who had had little or no opportunity for even the most elementary education. He started a school. Would the C. P. C. send books for reading, spelling, geography, American history and French? The C. P. C. would and did. The room seemed bare with nothing on the walls. How about pictures of our own great men and the colored reproductions of scenes from American history appearing in one of the women's magazines? They would give unconscious training in intelligent patriotism. Most of the pictures were found in one diocesan office, and a Southern officer gladly added the portrait of General Lee to complete the list of "our great men".

Put in touch with one of the best of the good fairies whom the C. P. C. counts among its members, the chaplain found a friend, indeed. What has she not done for him! New books and magazines, curtains made according to specification for the twenty-three windows, paper napkins for Thanksgiving dinner decorated with the regimental title, and knitted garments for his men. She feels now as if she had adopted the whole regiment. The subtle compulsion to give the chaplain whatever he wants is shown in the case of one C. P. C. worker who was inclined to scoff at the request for good artificial flowers to brighten the tables, but who returned in an hour or two and exhibited somewhat shamefacedly a bunch of very good-looking poinsettias. Is it any wonder that the chaplain writes: "The men are most devoted to the games, and many an hour otherwise spent in idleness or worse has been occupied in the delights of the games and in reading your books and writing letters home on your tablets, transcribed with your pencils. As a result of your most generous contributions I am able to say that with room, reading matter, games, etc., I am the most fortunate and best equipped chaplain in the army".

Let no one conclude from the foregoing that every chaplain should be provided immediately with portraits and poinsettias. It simply illustrates the cardinal principle of the C. P. C., the principle of personal service to meet individual needs. Just now many chaplains want nothing that the C. P. C. can give, but such requests as are made should meet with prompt response. If a chaplain at the front asks for copies of the Old Testament because the men with whom he talks want the whole Bible, let us send them to him promptly. If another writes that the books he took over are almost worn out, should we not see that he has a fresh supply? When a chaplain calls up the central committee at nine-thirty and asks that reading matter be at the transport dock by twelve, there should be suitable material to send. When Bishop McCormick, our War bishop in France, emphasizes the need for picture puzzles, should we not get out our jig saws or scissors and set about making them?

Other special requests reach the C. P. C. through the very co-operative Army and Navy department of the Brotherhood of St. Andrew. Here is the commanding officer of a small detachment who is thankful for any printed page, new or old, they are so entirely without reading matter; another in the commissary department would be helped by a regular copy of *Table Talk,* and a third wants "a history of the Episcopal Church". All simple, reasonable requests. Should not the C. P. C. be enabled to meet them? This can be done by the whole Church working together.

The Arrow

By WM. REED HUNTINGTON

ATHWART a clearing edged with densest yew,
An arrow speeds. I note its instant flight
From dark to dark, from night again to night.
But the grim forest, barring out the view,
To whence or whither gives nor hint nor clew,
Only against that stinted space of light
The swift intruder flashes into sight,
Then leaves unflecked the still, far wall of blue.

Even so the soul: Across a bounded span
Observed it fleets, then out of ken is fled.
"Into the world," they cry, "is born a man!"
Again a cry, "Alas, the man is dead."
Yet make I bold, when all is done and said,
To trust the Archer. Hath He not a plan?

The Church and the Camp

(*Continued from page* 83)

need to fear for the fate of the Church. Men who have touched reality, as men do who play with death and suffering for the sake of an ideal, are going to be not very patient with an organization which emphasizes shibboleths and is overfond of the trappings of religion. And it is only as the Church today shows itself to be of use as the purveyor of a religion that makes men better able to serve and serve in a better way, with a clearer vision, only as she loses her life in such effort, will she keep it after this war is over.

A Buffalo man has painted a poster for the Red Cross which is striking. A Red Cross nurse and a soldier stand side by side, while back of them is a wooden cross with the figure of Christ dimly outlined upon it. Underneath are the words, "Help them to bear their Cross". And how can the Church help better than by making nurse and soldier conscious that back of them is Christ bearing His cross, which is also their cross. For this world will be safe for democracy only when men know and love the God of Jesus Christ, the Founder of Democracy.

Some Soldiers' Letters

By THE RT. REV. CHARLES FISKE, D.D.

BELOW are several letters from soldiers who have written me, as their Bishop in Central New York. They are merely samples of scores of letters which I have received from men in the Army and Navy and are selected because of the light they throw on the character of our citizen soldiers.

I have been keeping a list of all the men in the diocese who are in service, so far as I have been able to secure their names, and to every man attached to any of the parishes in my care have sent a personal letter, worded in a friendly spirit that invites and encourages a response. This letter has brought almost 200 replies and in some cases has led to extended correspondence. All sorts of matters have been dealt with. I have had messages to forward, words of thanks to send to the Red Cross, and in one case a man made what was practically a confession and asked for counsel and advice. Such letters would indicate that men everywhere, in and out of the service, respond quickly to friendliness and are hungry for real pastoral interest.

Some half dozen men have written plainly of morals and two have asked for help in combating the low views of others in their companies. Naturally, such letters are too confidential for publication. They do not, of course, reflect upon the Army or Navy, nor do they indicate a condition worse than that in civil life. They simply reveal fully and frankly the actual moral opinions and practices of men in more open speech than the clergyman usually hears.

Other letters have given vivid if somewhat crude pictures of camp life. Like George Ade's young woman, who "was a sloppy dresser, but she had a good heart", the men are not skilled in literary expression, but they show the finest of spirit and their letters have been useful to their bishop in many ways. It may be assumed, of course, that those who write are the more serious-minded and conscientious of the men, though I have had many letters from country boys who write just because, apparently, they are a little homesick or lonely, and a letter from me has meant something to them. This, of course, because the letter was a personal one; not merely a printed circular, but typed and signed.

To begin with the ordinary type of correspondence, purely friendly in spirit, here is an extract from the letter of a regular who is with the Expeditionary Force in France. His unit is probably quartered in a village where, to use the vernacular, there is "nothing doing", in the way of the usual amusements, but as the earlier part of the letter shows that he is within sound of the guns there is "richness" in the closing paragraph:

"Well, I must close, as it is time for me to study my French lesson, and then there is nothing to write about anyhow, as this is the quietest place I have ever been in, believe me. So hoping these few lines will find you well, as they leave me in the best of health, except for a wisdom tooth that is about to arrive, with the best wishes for a Merry Xmas and a Happy New Year.

"Yours truly.

"_____"

Quite different in type is this note from a young reserve officer whom I confirmed just before his departure:

"I want to say that I am ashamed that I was not confirmed before. I did not know that my example would mean so much, especially to boys, and I suppose I never got down to tackling the whole subject seriously. I am glad I came, though I hated to do it just at the last minute like that, and it made me feel conspicuous and nervous. What fetched me was two little books by W. J. Carey that the rector loaned me*; also your own book. I wish more of the clergy had them to hand around, or better yet, to learn how to preach straight like that themselves. Nobody "ragged" me about joining the Church. The men you know respect you for belonging, even if they don't join themselves."

Another letter, from a regular army captain, a young man whom I confirmed, has this sentence: "I am sorry I put this off so long", and adds that had he known how much it would please his mother he would have been confirmed years ago. Then he continues: "I think that a soldier's religion ought to mean that he fears God—and nothing else."

Here, by way of contrast, is a letter from a private at Spartanburg, which shows a manly religion expressed with simple sincerity:

"I want to thank you, Bishop, for your letter, and to say that it means a lot to us men that you are thinking of us and praying for us. Tell everyone you talk to that the Y. M. C. A. is fine. God knows what we would do without it. We have here three priests of our Church, _____, _____ and _____, in Y. M. C. A. work, and two of our ministers you know are chaplains. The fellows all like them well.

"I have been a member of the National Guard since 1904, and of course I came, I wouldn't stay out if I could. I am willing to give my time, and, if necessary, my life, that God's righteousness may prevail on earth. The thing that makes it hard is when I think of my dear wife and little girls. Then I say my prayers and ask God to bring us home safe; but I know that we can't *all* come back, so I always say, 'Thy will, O God, be done, not mine'. It is hard to say it, but I always do.

"I thank God my dear parents taught me to say my prayers and to receive Communion regular. I guess a good many men have never been taught how to pray; they would be glad to pray, but nobody ever showed them how to pray. Every father and mother ought to do what my parents did for me, when they taught me to say my prayers and go to church and to Communion regularly and not to miss my Church any more than I would miss going to work regular. I am not what I ought to be, but if I did not go to Communion every month I would be a worse man than I am. The Y. M. C. A. is all right and I say, God bless it, but when a man is up against it he wants the old Prayer Book and the Holy Communion."

Almost by the same mail—probably because the chaplain had held a Communion service, largely attended, at Christmas—came another letter, with this paragraph:

"I felt like a new man, after I took Communion, and I am thankful Mr. _____, one of our rectors, is here to give us the Sacrament. He is a fine man. I don't know how you will like it put this way, Bishop, but I think ministers should teach their people to 'get the habit'. I mean, say your prayers, go to church and take Communion. I think we ought to have sermons just to tell us plain things like that we ought to do and to explain in a plain way what we ought to believe. We had a dandy sermon here the Sunday before we got our pay that made the men sit up and think."

All of the men speak in the highest praise of the Y. M. C. A., which gives them just what they need in

A Prayer for Chaplains

O GOD, give grace and power, we beseech Thee, to the ministers of Thy Word in all fleets and armies; inspire them with patience, kindness, and wisdom, that they may reveal to those whom they serve that in all times and in all places Thou carest for them; through Jesus Christ our Saviour. *Amen.*

*These were: *Have You Understood Christianity?* and *Prayer and Some of Its Difficulties.*

the way of hospitality and a meeting place. Now and then there is a discordant note, as in this from an old regular Army sergeant:

"I will do all I can to meet the men you mentioned in your letter, but am afraid I will not meet very many of them, as the Y. M. C. A. is a place I seldom ever go to." In explanation it should be said that in former days some of the soldiers regarded the Y. M. C. A. as a religious institution, run by men who seemed to consider it one of their chief missions to set forward an anti-smoking crusade and discourage the purchase of tobacco. The men who are in the work now are not men of that type, but are a manly, upstanding, liberal-minded lot, who feel that they are receiving as much as they give, in their intercourse with the men, and are learning while they teach. And some of the ministerial visitors are also learning—the kind of minister, who once ranked smoking as only second to "booze" in the list of deadly sins and is now having his eyes opened to the good in men who are not over-pious. Meanwhile, when they have once "caught on", such men are themselves growing accustomed to feel at ease while they preach a straight talk on fundamental morality in an atmosphere where men have puffed out cigarette smoke, to the near-suffocation of the parson, only a short time before. Hardly a letter fails to speak of the good work of the Christian Association and more than one uses the same expression, "God knows what we would do without it". Almost all speak particularly of those of our own clergy who are chaplains—always as appreciating the man *as a man,* though occasionally showing deeper "Church feeling" and gratitude or pride at the fact that one of their own clergy is with them.

In my own visits to the camps (at Syracuse, Sackets Harbor, Fort Niagara, etc.) I have found the men of a fine type, earnest and sometimes serious minded. After preaching I have had boys from the country come and sit near me, shy and silent, but evidently anxious to get into conversation. Several times they have told me all about their own church at home (usually Methodist, or Baptist, or "Christian", in the case of boys from the country) and their pastor, etc. Whenever any of the boys have women visitors, you will see some of these shy, retiring fellows move up and sit near them, evidently getting a little comfort, in their loneliness, from the mere fact that there are women around.

From Spartanburg one boy who had been baptized by the chaplain wrote himself (and that took a lot of courage for him) to ask if the Bishop could confirm him when he came home on furlough during the holidays. At Wellsburg I confirmed a young soldier whose case is especially interesting. He was a National Guardsman, on guard duty there before going into camp. One of our faithful laymen became interested in him, brought him to church, and afterward when Chaplain Jaynes arranged for his baptism at Spartanburg (he was an unbaptized Baptist) this layman traveled all the way South to stand as a witness at the service. This lad also was confirmed while on furlough and took half his holiday to travel to Wellsburg, where his friend lived, to be presented in the class there. Finally, here is a letter from a young Greek, which shows that the war is making a loyal and united nation out of peoples of many kindreds and tongues. The man had been enroled as a communicant in one of the smaller parishes of the diocese. He wrote:

"My dear Sir and Reverend Father in God:

"Your favor reached me in due time and I was pleased to hear from you. I do love to get letters, no matter what or where it comes from, and I like much getting a letter from my Bishop. I have no one in this country to care for me, and it makes me really homesick when I don't get any letters to read or write; but I have a large number of friends in B——— and they really think of me. I think, like my own father and mother, and Rector C——— called on me three times when I was home for Christmas.

"We have been having very cold weather here and I have been on guard duty. While on guard all night I pray for the Red Cross women, for God bless them. They give me sweater, helmet and heavy socks. We got good clothes, but some would not be warm but for Red Cross. Otherwise I would freeze to death.

"Well, my officer ask me New Year's morning if I want to go to France or stay here. Of course, I answer, I will go anywhere the country wants me. Now we receive many new modern guns and all new outfit clothing and expect in near future we will move from here to France. I pray to Almighty God to give us a great and brave spirit against our enemies and to come home victorious in the way our forefathers done for liberty and democracy before us.

"As for me, I am very proud that I am an American soldier. As a Greek, my forefathers fought for liberty and democracy for thousand years, but I am an American soldier and I love the country I am in and I want to develop to a good soldier.

"Believe me

"Your faithful friend and son, ever,

"_____"

Mission of the Church in the War

By THE RT. REV. JAMES DEWOLF PERRY, JR., D. D.

THE Church and the Nation have one purpose in common. It is to win the War. The victory for which we are praying and preparing will, however, be more than a military triumph. "Munitions will win the War." True; but force of arms will be the instrument of another Power that sometimes disregards "the strongest battalions".

"Food will win the War." True again, and important for every loyal citizen to heed. Yet conservation of food will serve best to measure a people's power of self-control. It is because the issues at stake are ultimately spiritual that the Church has the sacred responsibility of making clear to herself and to the world the cause for which the War is waged and the purpose short of which it shall not stop. For the realization of this object the religious forces of a whole people are to be enlisted. The sacred principles which we are defending at the cost of life and treasure have their sanction and support in the faith of the Church.

But the mission of the Church in the War cannot end there. It must find expression in the heart of the soldier and the sailor. For the task in which they are engaged these men need more than physical preparation. They must be rendered spiritually fit. This is the reason for the presence of the Church in camp and battleship and trench. Whatever other agencies may have been organized and equipped for the material, social and moral well-being of our fighting men, the Church will stand among them in personal ministrations and sacraments, by spoken word and silent sympathy, bearing witness to the Power which alone can keep them true to their cause and strong to maintain it. The final strength of a man is his will. *The will can be purified and fortified against the supreme test only by Jesus Christ and His Spirit.*

For Soldiers

O HOLY Spirit, who sufferest me to be tempted that I may be strong; Take from my heart all self-pity and excuses; enlighten my mind with thy vision of purity and honor and love; and give to my whole being the power so to fight my besetting sin that, though I be scarred, I may win the victory of my Master, Jesus Christ; to whom with thee and the Father be all the loyalty of my life for ever and ever. *Amen.*

War Work in the Church Schools

By THE REV. LESTER BRADNER, D.D.

ARE the Church schools, or, as we once called them, the Sunday Schools, helping to speed up the home support of our army and navy? They certainly are, all over the country. Figures are not yet at hand, but the schools are at work. Not all of them are working as schools. In many cases the members of the Sunday class perform their week-day patriotic service through the public school, or the scout patrol, or the parish guild or club. Others are using the system suggested by the new Junior Auxiliary plan, whereby the school meets in grade or department groups on weekdays. After all, it matters little *how* the work is done, so long as it gets done.

There is a zeal and willing self-sacrifice about the work which are notable. School after school has gone without candy or gifts at Christmas in order to apply the money to causes which the war has brought into the foreground. The neglected child-life in the devastated areas has had a tremendous appeal. Christmas Eve is a fairly busy day on which most regular engagements are avoided in favor of a freer time. But when the question arose in one Church school group whether the regular session for patriotic work, which happened to fall on Christmas Eve, should be put over there was instant objection. One child voiced the thoughts of many as she said: "The children in Belgium and France don't stop being cold because it's the day before Christmas, so why should we stop working?"

It would be very difficult to sum up what the schools have accomplished in food conservation. It is a field in which it is especially easy and at the same time valuable to secure the co-operation of children. Small self-denials, frequently repeated, are the best possible means of building up the exercise of self-restraint for the common good. It is fair to assume that much valuable education has been imparted to Church children along the lines of food conservation.

The movement for patriotic service in the Church schools began last summer, when the General Board of Religious Education sent out a call, asking, first of all, the observance of the Sunday nearest the Fourth of July as "Patriotic Sunday", and later furnishing a definite graded program of war-work activities, suitable for the different ages in the Church school. This program was widely distributed all over the Church and copies are still to be had from the Board.

What can a school do to make itself useful along these lines? It is not in the least difficult to find occupation. Boys may make trench candles, scrap books for hospitals, collect literature or games to be forwarded to chaplains through the Church Periodical Club. They may write letters to individual soldiers in the camps, or keep them supplied with parish or local papers. They may organize a messenger service for the parish, to be called on for all parish co-operation in war work, or in ministering to families of soldiers and sailors. Again, under careful leadership, they may take part in campaigns and drives of various sorts. The boys of one Church school succeeded in selling $46,000 worth of Liberty bonds. Other groups raised money to support the work of the Church at camps in their vicinity. Oftentimes the boys will lay out their own program, based on local circumstances, and make it an effective one, too.

With the girls, knitting is universal, as well as sewing of hospital supplies, and the older ones render effective service under direction of the Red Cross, making surgical dressings, bandages, etc. Some are taking courses in home nursing and in dietetics. Here and there troops of Girl Scouts are assisting in various community enterprises of a patriotic nature, ready to be called on at a moment's notice. In the neighborhood of camps they assist in serving Church suppers to the visiting "boys" from the camp. Yes, the girls are responding usefully and generously in hundreds of ways.

Something should be said, too, of the very widespread interest in the Relief Fund for the Armenian and Syrian sufferers. For this, in a way, is war work of a very practical sort. Through the General Board a call was sent out for a Christmas offering for this object from every school in the Church. Hundreds of schools responded to this appeal. The cheques are still flowing in, and the total amount given, now over $3,500, is steadily mounting. Many a small school found a new impetus for generosity in the thought of helping these homeless and starving children in Bible Lands. One rector, sending $5.00, writes: "My school is very small, but they have never before given so large an amount to any appeal."

What is it going to mean? Shall we count merely the money raised, or the sweaters and wristlets supplied, or the candles made, or any other total of objects furnished? No, the result is something far greater than any of these. Never before in the history of religious education has there been an opportunity like this for training a new generation in the true self-sacrifice of citizenship. Never before has there been a chance for doing such small things as boys and girls are able to do and *making them all count* in a great national movement which is as much for the Kingdom of God as it is for democracy. The *motive* which we are cultivating in the lives and emotions of these young people is by far the greatest factor in the case. Never in all their lives, if we who are in command do our work rightly, will they forget what it means, what it feels like, to give for their country, and for their community, and for the common good of all. We are imparting a definite "set" to their Christian characters, by an actual experience suitable to their ages, toward a social expression of Christian faith. The Church of tomorrow in which these

(*Continued on page* 109)

A Boy's Prayer

O GOD, give me clean hands, clean words, clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work as hard, and to play as fair, in Thy sight alone, as though all the world saw me. Keep me ready always to help others even at some cost to myself; and send me chances every day to do a little good, and so grow more like Christ. *Amen.*

Fortitude

By MALTBIE D. BABCOCK

Be strong!

WE are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold thy hands and acquiesce—Oh, shame!
Stand up, speak out, and bravely, in God's name!

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song.

The Church Mission of Help

By LAURETTE EUSTIS PEASE

OUT of the upheaval of social conditions born of the War has come to the Nation at large a quickening of the social conscience. In the face of thousands of our young men, uprooted from the protecting habits of home and settled traditions and flung into the melting pot of the Nation's need, people are being startled into an awareness of the problems of youth.

This new spirit abroad is a challenge to those of us who are already, by the nature of our work, alive to the problem of youth's exposure and, although the Church Mission of Help is handicapped by a limited force of workers and the obligations of a task already undertaken, yet we are convinced of the essential wisdom of not counting too closely the cost where the gain is service and the wider vision born of surrender for common ends.

Since October we have been represented on the Consultation Committee of the Red Cross Home Service and on the Mayor's Committee, to which we have also given two volunteers, and have turned over to the Girls' Friendly Society the notes of an investigation made in Westchester County during the late summer. Because of the limited force at our command and the necessity we were under of not neglecting our own work of protection and rescue, we contented ourselves with this small contribution. But with the wearing on of the months the feeling grew that however much our normal work was in its essence war work, yet the need to take a definite part in the new measures being planned was not to be denied. When in October the War Commission of the Church asked us for a statement on our possible contribution if called on for war service, we offered some trained visitors of our staff for work in the neighborhood of the camps.

This offer was accepted. At a meeting of our Board of Directors in November the Commission, through Bishop Perry, agreed to finance 50 per cent. of the salaries of three such workers in any field chosen by the society. New Jersey was selected as one objective and in January a meeting under Bishop Matthews was held in Princeton to discuss the placing of a Church Mission of Help worker in the towns near Camp Dix. A Woman's Committee on War Work was formed, composed of the heads of the various Church societies and other women prominent in the diocese. The committee agreed to employ the Church Mission for Help for its rescue work in the neighborhood of the camp.

The committee hopes to raise the remaining 50 per cent. of the worker's salary and her travelling expenses, so that we may put our visitor in the field before many weeks are passed. Should this first experiment prove successful we plan to place a second visitor at a camp, either in New Jersey or Long Island, to co-operate with all other agencies, Church or lay, that are working for the protection of girls.

But the workers are to go as workers from the Church Mission of Help. Great as is the need for co-operation the society feels that the work should be done in the name of the Church. Our appeal is to Church men and women to recognize the work as theirs. We cannot finance our worker alone, for her place at home must be filled in order that our work may not suffer, but assisted by those who believe with us that in this Nation-wide movement to safeguard the youth of the country is the Church's great opportunity, we purpose to go out in the name of the Master.

For Purity

O LORD JESUS CHRIST, Redeemer of our race; Grant unto us, men and women, so rightly to understand our relations to one another and to Thee that we may abide in perfect purity of heart and life; and may also instruct and strengthen Thy little ones to resist the corruption that is in the world, that they may attain at last to Thy glorious kingdom of light and love; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

War Problems and Social Service

By THE REV. FRANK MONROE CROUCH

WHEN America entered the war it was obvious that problems would arise which though outside the scope of its charter, yet were germane to the task of the Joint Commission. With these we have not hesitated to deal.

In May, 1917, was issued the first of a special series of *War Service Bulletins,* urging upon the Church the claims for assistance of the various "stricken fields". Some contributions were received directly by the Commission; others went straight to the agencies indicated. A "certified" list of one hundred "reputable" war relief agencies was sent out, together with information concerning such agencies as had "sermon material", lantern slides, etc. *A War Service Program for the Church,* also issued before the appointment of the Church War Commission, called attention to the Church's obligations to aid war sufferers at home and abroad; to safeguard the health and morality of the Nation's manhood in military training camps; to conserve the Nation's food; to maintain the present industrial and educational standards; to promote the equitable distribution of the costs of war by prevention of excessive profits; and to safeguard the ideals and institutions of democracy in our own land.

The third of the Commission's *War Service Bulletins* (July, 1917) urged the co-operation of provincial and diocesan commissions in attacking, in co-operation with governmental and voluntary agencies, local churches, and army chaplains, the three-fold problem of vice, intemperance, and gambling, and in enabling the soldiers-in-training to use their leisure time profitably and wholesomely. In this connection the secretary of the Commission visited several training camps in the East and South, and met representatives of organizations engaged in this work.

The Commission, in co-operation with the U. S. Food Administration and on the direct request of the Church War Commission, undertook the enlistment of the Church in the seven weeks' Conservation Campaign (November 11-December 30). Many responses were received to the circular letter sent in the Commission's name from the Washington office of the Food Administration, and the parishes throughout the country have apparently widely participated in the campaign—some having enlisted nearly 100 per cent. of their membership.

Even more pressing than the problem of our soldiers and sailors is that of our 30,000,000 industrial workers, on whose willing efforts our military success ultimately depends. We must not forget the men undergoing or about to undergo, hardship, suffering, and death on land and sea; nor may we ignore similar hardship, suffering, and death which are visited, under well-known working conditions, on our soldiers of industry. Especially must we be concerned with the (*Continued on page* 109)

The War Emergency Work of the G. F. S. A.

By EDITH M. HADLEY

FORTY years ago, in one of the southern counties of England, the Bishop of Winchester called a meeting for the purpose of organizing a society for rescue work. While listening to the discussions a young woman of keen intelligence and broad vision raised the question of the possibility of organizing a society for preventive and protective work among the girls of the land to conserve the purity of womanhood. The Archbishop of Canterbury endorsed and supported the movement, and the society was organized in Lambeth palace in May, 1874.

This was the inception of the Girls' Friendly Society, its first nucleus a handful of girls gathered together from the surrounding hillsides in a cottage on a lonely heath for work, while an older woman read aloud to them. But the society outgrew the little group on the heath, and when the girls were obliged to leave their homes, because of labor conditions, it followed them into towns where they had gone to work in factories, to cities where they were employed in shops and offices; when they traveled it followed them with station cards directing them where they should go, and gave them letters to friends; it built boarding houses for them, which it called by the old Brotherhood name of Lodges, and Holiday Houses where they could spend their vacations, and it followed them across the sea to America, where the methods, activities and atmosphere were changed to meet the requirements of a more democratic land, but where the principles and ideals remained the same. The basic principle is friendship—fellowship, the ideal, upbuilding of character by the practice of purity, duty, faithfulness and thrift. For forty years the society has been teaching the girls of our land these objects, and in the year 1917, 51,755 girls and women, the membership of this society in the United States, have been emphasizing these ideals. Now that the Government and the Church have asked the Girls' Friendly Society what it will do for our country at this time, we can only answer that we will do what we have always done, only more—we will do our utmost.

War work in several dioceses was started in the Spring of 1917, and the War Emergency Committee of the Girls' Friendly Society in America was organized in October, its program was submitted to and endorsed by its Central Council and by the War Commission of the Church, and work is actively under way in various parts of the United States. The plan of work falls naturally under three heads: (1) Organizing girls' work in cantonment cities and in communities in the vicinity of camps; opening headquarters. (2) Supervising the housing and recreation in connection with munition and other war provisioning factories. (3) Establishing new lodges, cafeterias and rest rooms.

Organizing girls' work has been started in the vicinities of the aero training station at Mt. Clemens, Michigan; Camp Devens, Massachusetts; Jefferson Barracks, Missouri; Camp Sherman, Chillicothe, Ohio, and Fort Slocum and Pelham Bay in Westchester county. Intensive surveys of work for girls have been made in the Middle West, in the diocese of Newark, in Westchester county, in New York, and in Burlington county in New Jersey, and field secretaries have been engaged to spend all their time in places where especial protection is needed, until work is established. Patriotic Leagues have been promoted, with "follow up" work, community centres have been opened in Washington and San Francisco, and war service headquarters in Chicago and New York.

In the Spring of 1917 it was learned that two aeroplane factories were to be established in Elizabeth, New Jersey, which would bring into the town throngs of girls to work. The Girls' Friendly Society started an investigation as to housing conditions for them, which were found to be totally inadequate. Through the arousing of community interest, and help from the War Emergency Committee, a lodge is to be opened which will house a few of this army of girls, who have invaded Elizabeth, and it is hoped and planned that the housing and recreation of the others may be supervised by this committee. Work has also been started in Dover, in the diocese of Newark, where girls are employed in the munitions factory.

For the last ten years one of the most important pieces of work undertaken by the Girls' Friendly Society in America has been the housing of girls. The G. F. S. lodge in New York City was the first of a chain of lodges which now extend from the Atlantic to the Pacific coast. The policy of these houses is to provide for the girls as comfortable a home as care and thought can give them, to give them the best that can be had for the money they have to spend, and to make the houses entirely self-supporting, i.e., to carry themselves, after the first initial expense of starting. The G. F. S. lodge in New York was thrown open on New Year's day for an old-fashioned New Year's party, and seventy-five young sailors came to the dance in the evening. Since the War, the girls in the San Francisco lodge have overflowed into apartments next door; the lodge is now a community centre and a "recruiting station" for the girls of the Patriotic League, who have formed themselves into trade units of the league.

In Washington a new lodge has been opened as a war measure, and a happy home created for some of the girls who have flocked to Washington for work. Sunday afternoons this lodge entertains soldiers and sailors, and tea is served to all who come. The society has a secretary in the Business Woman's Exchange, who keeps lists of good boarding houses for girls; but the congestion in Washington has outgrown all comfort, and is so great that we are hoping, as a national organization, through our War Emergency Committee, to go to the relief of some of the girls by starting cafeterias and rest rooms.

The work of the G. F. S. A. will in no way conflict with or duplicate the work of other organizations. We hope to co-operate with the Y. W. C. A., as we have already done and are doing, where we may be mutually helpful. We have worked with and under the direction of the Federal Commission, and, so far as we are able, we will co-operate with the Church Mission of Help. First and last our work must be for girls, for all girls, for their health and fitness, for their moral well-being and spiritual growth, and this directly touches the boys and men of our country, the winning of the War and the future of our beloved land.

To Our Girls

By AMELIA JOSEPHINE BURR

OUR country gives the young men she has treasured
To suffer—and to die, perhaps—for you.
By God's own standard let your gifts be measured
And to their highest hold your champions true.
To keep our country free, our children fearless,
Our women clean, they face the hell of war.
Arm them with memories pure to courage peerless—
Give them a womanhood worth dying for!

The Sky Pilot Afloat

By THE REV. ALBERT C. LARNED

A GREAT deal is written in these days about the Army and Navy; and articles on these subjects are read with keen interest by thousands who have husbands, brothers, sons in the service. In the interest that is felt for our soldiers and sailors, and for the new life which so many are called upon to live in order that the world may be made safe for democracy, and that Christian civilization may be preserved for all times, it is often asked what provision does the Government make for the spiritual welfare of her sons. As far as the Navy is concerned I am glad to have an opportunity to set before the public the important work of a United States Naval Chaplain in war time. I must, however, ask my colleagues in the service who have held commissions in the Navy much longer than I to pardon a National Naval Volunteer for taking upon himself the task of setting forth a description of that magnificent work, all too little known by the public, which constitutes the life of a "Sky Pilot" afloat under the Stars and Stripes. For whatever your son may be the Church follows after him in the person of the chaplain afloat or ashore, at home or abroad; "somewhere" at sea, or "somewhere" in France.

There is a department of the naval service that receives too little attention from the public because it is too little known. It consists of clergymen of various denominations, some of whom are permanently attached to the Service, others of whom have come in for the duration of the war, giving up in many cases good positions ashore in order to "do their bit."

When war was declared in April the Naval Militia was called into the service of the United States and became part of the regular Navy. The chaplains of the various State naval militia organizations were taken into the service as National Naval Volunteers and assigned to various stations as the Navy Department saw fit. The militia units were broken up, and a chaplain of the Maine Naval Militia would be put on a ship consisting mostly of regular enlisted men, with several militia officers of another State. Although several new chaplains were thus added to the service the sad fact still remained that there were not enough to man every ship in the Navy, and many ships, even large battleships, were without an officer of religion—a condition now happily improved. The position of a chaplain on a ship in the Navy is the position of a staff officer with the rank assigned him according to his length of service in the regular Navy, or the rank given him by his State naval militia. Thus a chaplain's rank can vary from that of lieutenant of the junior grade to that of captain. He has a stateroom given to him, and he has his meals with the ward-room mess. He wears an officer's uniform, with black braid instead of gold to show his rank, and a cross on the collar in place of an anchor. He carries no sword.

While the chaplain is a commissioned officer and receives the customary courtesies due his rank he is in the position of close contact and friendship with the crew. No other officer is so closely associated with the men, and the chaplain is regarded as a real friend and adviser by the men. Aside from his religious duties he has a very important place to fill in the welfare of the ship's company, and much depends on his tact and interest. As a social welfare officer he must be regardless of denominational differences and treat all men alike. His office is open to all, and there he receives all kinds of visitors wanting help, advice or reading matter.

As far as the chaplain's religious duties are concerned he has a free hand. The Navy does not compel attendance at church but encourages it, and the chaplain can hold any kind of a service he wants. If he is a Roman Catholic he will have a mass for his co-religionists, and a general service for the ship's company. I myself have the Holy Communion every Sunday at 5:30 a. m. in the Admiral's cabin, and the "General Service" on the gun deck at ten for "all hands," being a shortened form of the Episcopal service for Morning Prayer. The singing is very hearty at this service, and the band furnishes an excellent orchestra. Bible classes, private interviews, and confessions can be arranged at different times during the week.

The Navy regulations require the chaplain to visit frequently the sick bay. This is a wise provision, for it is there in the ship's hospital that often the chaplain can get to know a man that he could know in no other way. Bibles and Testaments are much appreciated by the sick, and the men are glad to receive them. So too the "brig" or ship's prison furnishes the chaplain with a special opportunity to help men in trouble and to make them realize that wherever they are the Church is on hand to administer to them in the name of the Master.

At battle stations the chaplain's post is with the wounded, where he keeps a list of names and particulars and gives the last rites of the Church to those in need. While the chaplain must be a cheerful friend and social welfare officer to the whole ship's company he must ever have in his mind a consciousness of the seriousness of his calling, and be ready to do the special work of a Christian minister whenever the opportunity calls for it. He cannot be willing to see a soul pass from this world without the knowledge of the Son of God; he must be ready to prepare the dying at any time.

Besides his religious duties the chaplain has assigned to him two or more special duties which he is required to perform. He is generally a censor of the mail, a work which takes up many hours of precious time; and assistant librarian, giving to the men the books of the crew's library, and recording them. He may also be a code officer, decoding the messages that come by wireless to the ship, and entertainment officer in charge of the moving pictures and boxing contests frequently held aboard.

Perhaps there is no way outside his distinctive religious work in which a chaplain can be of greater use to the men than in the distribution of magazines. Before we left our home port many kind friends and various church societies sent me hundreds of magazines which were stowed away for safe keeping in the Admiral's pantry. These papers have been a blessing to the boys and have helped them to pass many a lonely hour at sea. Magazines are literally devoured by the men, and all kinds of publications meet with a warm reception. Although back numbers are carefully read and enjoyed, it would be much appreciated by our sailors if kind friends ashore would supply them with up-to-date papers, as the man afloat is as appreciative as his brother ashore of the latest news. This matter is being undertaken for the Army by the Government and the same should be done for the Navy.

There are two elements in the life of a sailor that make his calling a hard one, viz.: monotony and homesickness. Like his brother in the Army he wants to be at the enemy, but a long training is necessary before this is possible, and even when it is he may silently patrol the seas for many months without a sight of hostile craft. Consequently there is bound to be much dull routine without a break in the monotony; and few liberty parties even when in port. In regard to homesickness it must be borne in mind that over 50 per cent. of the naval service is composed of newly enlisted men, mere boys in many cases only seventeen or eighteen years old; with a large sprinkling of naval militiamen thrown in. Most of these lads have never been away from home before, and it is only natural that in the lonely watches of the night they think with longing of their homes and friends far away.

There is no officer on the ship who can regulate his time as the chaplain. Whether he wants to have a life of ease and do nothing but conduct a public service once a week, or whether he wishes to be an active friend to

the men and a missionary ever ready to seize the opportunity to speak a word for Christ, depends entirely on the man himself. The Government will give him his pay according to his rank, and will ask no questions provided the naval regulations regarding chaplains are carried out.

Where on shore would it be possible to find a parish of 1,200 men, with whom one is brought in almost daily contact? The opportunities of the field are enormous, and so too are the difficulties. It is often taken for granted by ignorant but well-meaning people that the sailor is an irreligious man of bad habits. This is absolutely false. The sailor is just an average man with many good qualities and many bad. He responds to the chaplain if handled in the right way, but he will not be continually preached to and lectured as if he were a moral pervert. He is not very strong on church attendance but he respects religion, and has in his heart a very simple but real faith in God. He is more won by kindness and tact, and a genuine interest, than by sermons or Bible classes. While his moral standard may be a little primitive, he feels and shows a great respect for purity in women. For the prostitute he is an easy victim, but for the "good woman" he has an unbounded admiration, glad of her favor, and willing to protect her at any cost.

The excellent regulations of the Government in regard to the liquor traffic in the Navy have made drunkenness a thing of the past. Of course here and there one finds delinquents, but drinking is looked down upon by the men themselves, who are quick to see the demoralizing effect it has on their own efficiency and success. That after the war, when normal conditions are resumed in our country, the United States Navy will be a strong force for the abolition of alcoholism seems certain. Thousands of young men today who are forming habits for life are brought under a temperance influence, which will influence them for good after they have left the Navy. Having seen the good effects of prohibition, they are likely to remain under its influence, and to teach their children the same lesson. Experience is indeed the greatest teacher in life.

Backing out from her dock where she had lain for many months the U. S. S. ——— last July put to sea. Her crew was drawn up on the main deck at "quarters", while the band struck up "Where Are We Going?" which was immediately answered by another ship's band with "Auld Lang Syne." Of the crew the great majority were boys leaving their homes for the first time, and it was with feelings of sadness that they saw the old familiar places gradually fade out of sight. Two destroyers were ready to escort us on our journey, and soon we were at sea and the coast had vanished. On shore many mothers, wives and sweethearts knew that the ship had sailed, but whither bound or for what duty they knew not. It was war and the mail would give no inkling of where the ship was, only the general address "Postmaster, New York City." What a comfort it must have been to those who knew that the Church was represented on board the ship and that the consolations of religion and the grace of the Sacraments would be given to all who desired them!

While the field of Christian endeavor is wide of scope for a naval chaplain, and while there is always a response to his activities, there are certain difficulties that are not met with in civilian life. The chaplain must remember that a great many men with whom he is brought in contact belong to other religious bodies than his own, and will not be taught along any other lines than what their Church teaches. Again, too, while some of the men profess no religion, the vast majority do, and resent being treated as heathen or subjects for missionary enterprise. He is neither a parish priest nor a missionary, but a naval chaplain, something quite apart from anything else in the ecclesiastical world.

However difficult the work is and however discouraging at times when all the chaplain's efforts seem to count for nothing in the minds of the men, the fact remains that it is a man's work, and requires a man of virile character to accomplish it. Thousands of brave young lives are today on the seas to defend their country's honor and the rights of mankind. Besides them with no weapon in his hands stands the "sky pilot" and bids them be strong and of a good courage, for the Lord is with them even in the depths of the sea.

The Call of the Hour is to Prayer

By JOHN R. MOTT

THE situation now occasioned by the great War presents the largest and most insistent call to intercession which has ever come to the Christian people of the world. The highest office of friendship is to help our friends in the deepest things of life, and the deepest things of life are those which have to do with preserving a right relation between man and God and between man and man. Among the different ways of helping in the present world crisis, there is none which will compare in vital importance with that of wielding the force of prayer.

Real prayer is the most intense act a man performs. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience—far more important than these and all other forms of activity is the act of coming into vital communion with God. Those who spend enough time in actual communion with God to become really conscious of their absolute dependence on Him, shall change the mere energy of the flesh for the power of God.

A Prayer for Russia

O GOD, Who didst send Thy Son to make us free; Guard, we pray Thee, the freedom of Thy Russian children; deliver them from false counsel; stablish them in righteous order; and raise up leaders, brave and strong, who shall fashion them into a mighty nation; through Jesus Christ our Lord. *Amen.*

There is need of solitude in this age of so many organizations. There is no danger that men will spend too much time alone with God. When a man says that he obtains more help from social than from secret prayer he is in spiritual peril.

Each person should have regular, stated seasons for private prayer. Each one must decide for himself the number and the distribution of the times he will give to these spiritual exercises. It would seem, however, that all might agree upon the importance of having a regular prayer season three times a day. It is indeed true that "He that saveth his time from prayer shall lose it. And he that loseth his time for communion with God shall find it again in added blessing, and power, and fruitfulness".

Dr. Mott says of the Y. M. C. A. and chaplains: "They should seek in every way in their power to support each other. The Association cannot perform the functions of the clergy. Its desire and purpose is to strengthen the hands of the clergy in every way in its power."

NEWS OF THE CHURCH

SYNOD FEELS GREAT NEED OF LEGISLATIVE POWER

Cold Weather and Inability to Initiate Action Discourage Delegates

By a Staff Representative

NEW YORK CITY.—In spite of the traffic tie-up and the zero weather, delegates to the Synod of the Province of New York and New Jersey arrived in goodly numbers at Synod House, Cathedral Close, on the evening of Tuesday, January 8, in time for the opening dinner. To this delegates from the parishes of the diocese and from various diocesan and provincial organizations were also invited. There were a number of women, representing the Auxiliary, the G. F. S., the Church Mission of Help, etc. Bishop Burch, who was really "master of ceremonies", was taken ill a day or two before the Synod with a severe cold due to the entire absence of coal in the Cathedral Close; and Bishop Fiske was also ill and unable to come to New York; Bishop Brent of course is still in France, and Bishop Nelson was detained in Albany, so that only six of the eleven bishops of the province were present.

Bishop Greer's address of welcome struck the note of opportunity which rang throughout the deliberations of the synod. "The naked soul is coming to life", said Bishop Greer; "the Christian Church must make a Christian missionary drive throughout the world. When the whole world is coming to have a sense of its soul and, through a sense of its soul, a sense of God, there is no excuse for a slacker in the work of the Church". The president of the Synod, Bishop Lines, made a masterly address which will appear in full very soon in THE CHURCHMAN. Suffice it therefore to say here that he outlined the duty and possibilities of the three-fold activity of the Church, education, missions and social service, in their relation to the War, thereby directing the trend of thought for the coming sessions of the synod. Dr. Patton made the concluding address of the evening on the subject of the missionary campaign, the "Patton campaign", as it is familiarly called, which has just been used with such success in the Diocese of Central New York, and which is to be launched in New York City in the near future. Dr. Patton brought out with telling force the value in dollars and cents we Americans put on democracy when he said that from 1788 to 1917 the United States had spent twenty-seven billion and since April, 1917, had spent four-fifths as much, *i. e.*, twenty-one billions. The obvious conclusion was, should the Church not be willing to spend freely to establish the foundations of democracy? The value of the missionary campaign, Dr. Patton asserted, was that it focussed the attention of the congregation on missions for a whole week, instead of attempting results from a short half hour on Sunday morning.

The opening service of the synod was held in the Cathedral on Wednesday morning, a corporate Communion. The social service session followed immediately. The Rev. Augustine Elmendorf made an encouraging report for the provincial commission, which centred mainly on efforts to uphold and improve industrial and social conditions in the face of war emergencies. The synod then listened to stirring calls to put the Church behind the Army and Navy. The address made by the Rev. C. J. Davis of Buffalo appears at length in this issue of THE CHURCHMAN. The Rev. Karl Block, voluntary chaplain at Camp Dix, Wrightstown, New Jersey, contrasted the loneliness, monotony and rudeness of camp life with what most of the men were used to and depicted the value of the camp rectory with its atmosphere of home. He told of the man who said he couldn't trust himself in the jovial noisiness of the "Y", but just wanted to sit alone by the fire at St. George's rectory; and of the other man who asked if he might come at any time to play with the little girl who is the "youngest member of the staff"; and of the reverent appreciation of the men for the church building. Bishop Lawrence followed with a strong plea backing up the War Commission.

The afternoon was devoted to the missionary session, with a report from the provincial secretary, Dr. Harding, and addresses by Bishop Thomas and Dr. Teusler.

The evening session was decidedly amusing. The program was planned for the report of the committee on "The Future of the Synod", but Dr. E. A. White, who was scheduled for the chief address, was detained by a funeral. So the reports of the women's organizations were substituted. With that announcement the delegates hastened to the Broadway box offices and arranged various impromptu programs of their own. The evening session consisted of a few of the women who had been hastily corraled to report, the presiding officer, and an audience of some twenty-odd who didn't belong to the synod anyway.

(*Continued on page* 102)

A Prayer for the Women of Europe

O FATHER of our souls, we pray Thee that the Spirit of Comfort and Ghostly Strength may sustain the hearts of women in those countries which are now at war. May the Look of Pity that shines in Thine Eternal Face dispel their griefs; and do Thou grant them such power to unite their sacrifice with the endless sacrifice of love, and such forward-looking hope, that out of the anguish of the times may be born a new world of brotherhood and peace. These things we ask in the Name of Him who cared for His mother as He hung upon the Cross, Thy Son Jesus Christ our Lord. *Amen.*

BOARD OF MISSIONS ASKED TO CHANGE ITS SYSTEM

New England Wanted Apportionments Based on Current Expenses

NEW YORK CITY.—At the January meeting of the Executive Committee of the Board of Missions a resolution from the Synod of the Province of New England, asking the board to consider basing its apportionment for the dioceses on their current expenses rather than on gross receipts, was discussed. The board has always agreed that the apportionment for general missions should bear a direct relation and proportion to the gross receipts for all purposes in each diocese. Even should the board consider it desirable to base the apportionment on current expenses, a serious difficulty would be found in the fact that the parishes and missions, and therefore the dioceses and districts, make such varying annual reports to their Conventions and include under "current expenses" such different classes of items that it would be unjust and impracticable to attempt at the present time at least to base the apportionment to the dioceses and districts for general missions upon "current expenses". After any standard form of reporting has been recommended by the Commission on Business Methods, and adopted and acted upon by all the dioceses, it might be possible to make such a change, if then thought best.

The treasurer's report for November and December showed a net decrease over the same month last year of $24,155. This may be accounted for by the fact that these were the first two months of the year, whereas in 1916 the year closed October 1.

From the domestic field we received and acted upon the resignations of Mrs. S. W. Small of North Dakota, Miss Elizabeth Roscoe of Oklahoma, Miss E. D. Whitmore of Tennessee, and Deaconess F. B. Affleck of Utah. Miss Nellie Freeman was appointed in place of Mrs. Small and Miss Katrina E. Patterson in place of Miss Roscoe. Deaconess Emma J. Smith was appointed, at the request of the Bishop-elect of Salina, for work in that district. From the foreign field the resignations of Miss Margaret C. Graves from the Philippines, and the Rev. Edward K. Thurlow from Anking were received and accepted. A new pay table and pension scheme for native Bible women in the district of Shanghai was adopted.

Under the authority given it by the board, the Executive Committee granted an appropriation of $5,000 from the undesignated legacies for St. Mark's colored school, Birmingham, Alabama; $1,000 for a new mission building at Fresno, Cal., in the district of San Joaquin, and $3,000 for a church at Lake Andes, district of South Dakota.

NOTICE

Owing to the pressure upon the columns of THE CHURCHMAN for this War Number, much of the News of the Church goes over to the following week.—*News Editor.*

CANVASS PRODUCES 300% GAIN IN OHIO PARISH

Attendance of Men at Service Increased 700%

An unusually successful every-member-canvass has just been completed in St. Paul's parish, Maumee, diocese of Ohio, the Rev. Wm. S. Banks, rector. It was inaugurated by a splendidly attended men's dinner, at which the Rev. George Gunnell of Trinity church, Toledo, Ohio, made the address of the evening. The financial results show an increase for parish support of 294 per cent., and for benevolences 237 per cent. This, however, is the least of the gain. The attendance of men at the services has grown over 700 per cent., a large class of men are receiving instruction for Confirmation, a fine men's Bible Class has been formed, a fellowship club with fifty charter members has been organized, a parish house is about to be erected. St. Paul's with its 131 communicants, in a town of 3,000 inhabitants, is a type of the average small parish.

SYNOD FEELS GREAT NEED OF LEGISLATIVE POWER

(*Continued from page* 101)

Bishop Lines courteously gave way to the very just claim for women's rights, and went the synod "one better" by calling for the reports both Wednesday evening and Thursday afternoon. These reports were not only valuable in themselves, but important to the synod in co-relating the activities of the province, and providing that the work already covered by these various organizations should not be duplicated or forgotten through the ignorance of the synod of just what was going on. On Thursday afternoon, by motion of Bishop Greer a regular place on the program of the synod was assigned to the reports of these organizations. Provision was also made to place women on those provincial commissions in which women were not already included.

Thursday morning was devoted to religious education. Dr. Boynton reported for the commission; Dr. Nichols spoke on "Preparation for the Ministry", and Mr. A. B. Houghton made an address on "St. Stephen's College and the Province", which will later be published in full in The Churchman. Following this address the synod passed the following resolutions:

Resolved: That the Synod commend to the dioceses of the province and also to the Church at large, St. Stephen's College at Annandale-on-Hudson, as an institution of learning that stands for classical education of the highest order, and as a college of that character which can give to young men, sons of clergymen, and others, a classical training not surpassed by any other college in the country.

Resolved: That the Provincial Commission of Religious Education be directed to organize a committee consisting of representatives of each diocese in the province to take such action as will make possible the presentation of the resolution of Mr. Houghton regarding St. Stephen's College to each Diocesan Convention in the province to the end that St. Stephen's College may receive the scholarships according to the resolution.

Resolved: That such committee is hereby instructed to suggest some plan to the next meeting of the Synod by which St. Stephen's College may become an authorized Church institution, and that the committee be instructed to consider among other things some plan by which the Synod may be represented on the board of trustees of St. Stephen's College.

Thursday afternoon saw the close of the Synod, I might almost say the petering out of the Synod, for when the time came for a motion of adjournment, it was a grave question whether there was a quorum left to pass the resolution. Considerable routine business was accomplished such as the election of the secretary and treasurer of the Synod, the Rev. Roy Farrell Duffield and Mr. A. B. Houghton; the election of the board of governors of the provincial Summer Conference at Geneva, etc. A telegram of greeting was sent to Bishop Brent in France. Of course, besides the repeated reports from the ladies, and the motions passed apropos of them, the chief business was the report of the committee to memorialize the General Convention on enlarging the legislative powers of the province. So important was Dr. White's paper that The Churchman expects to print it in full as soon as space will allow. His suggestions may be summarized as follows: (1) That suggestions now submitted to joint commissions by General Convention be submitted instead to provincial synods; (2) That power of legislation for matters of local or sectional character be given the synods; (3) That the nomination and election of racial suffragan and missionary bishops be transferred from General Convention to the synods, and that the confirmation of diocesan bishops be made by synods instead of standing committees; (4) That the provincial commissions be made active rather than advisory; (5) That a provincial judiciary system and provincial boards of examining chaplains be worked out to replace diocesan courts and boards; (6) That delegates to General Convention be chosen by provinces instead of dioceses. The committee was continued with Bishop Burgess as chairman, and the consideration of the report was made the first order of business at the next meeting of the synod.

Whether the cold weather made January seem an undesirable month to hold synods, or whether November seemed in other respects more desirable, was not entirely clear. At any rate hereafter this synod will meet in November, and next Autumn the meeting will be in Central New York.

During the sessions of the synod, the delegates of the Woman's Auxiliary, called together by Miss Delafield of New York, held an important meeting at the deanery. A provincial organization was decided upon, and by-laws were drawn up. Miss Switz of Albany was chosen secretary. The other officers will not be appointed until the organization has been approved by the various diocesan branches. There was a detailed discussion of the recommendations for the national organization of the W. A., and an overwhelming majority in approval of the recommendations was shown when a vote was taken.

The G. F. S. officers of the province were also called together by their provincial vice-president, Miss Cornelia Marshall. They had luncheon together at the Women's City Club and visited the New York war service headquarters.

For Country

"You have done your bit; you must now do your utmost!"

The Rev. R. L. Merriman of Marion, South Carolina, and the Rev. Oliver Hart of Charleston have made applications to the War Department to become official chaplains in the Army.

The G. F. S. of Christ Church, Troy, New York, has just formed a Red Cross chapter which meets Wednesday afternoons at the Court House. Six hundred and twenty compresses was the record for the first afternoon.

The Rev. T. W. Attridge has resigned as assistant at Christ church, Cincinnati, to become voluntary chaplain at Camp Sherman. An $18,000 church parish house and apartment have been built on the land adjoining the camp. The first service was held on January 13.

The Rev. Herbert A. Grantham, pastor of Trinity Episcopal church, has been appointed and sworn in as associate member of the Legal Advisory Board of Robeson county district.

The Rev. Dr. Thomas E. Green has, since October 1, been giving his time and work to lecturing in the Red Triangle auditoriums at the camps and cantonments of the National Guard and the National Army. These began at Camp Upton at Yaphank, Long Island, and extended to Camp Travis at San Antonio, Texas. When the camps were closed by the various epidemics and quarantine Dr. Green went to the American Red Cross and led the Christmas drive for ten million new members, covering the State of Florida from Pensacola, to Tampa closing on Christmas Eve.

A handsome silk flag, also a service flag with twenty-one stars, and an Honor Roll have recently been presented to St. George's church, Brooklyn, New York, Rev. Charles G. Clark, rector. These were all blessed at a special service on Advent Sunday.

The Rev. Byrle J. Brown of the district of South Dakota, now working at Calvary church, New York City, has enlisted in the aviation service, flying duty, and is awaiting orders. He is to be ordained to the priesthood on January 20.

Dr. William H. Jefferys, superintendent of the Philadelphia City Mission and previously for many years surgeon-in-chief at St. Luke's Hospital, Shanghai, China, has entered the Army medical service, and is awaiting orders.

On the Epiphany at St. Stephen's church, McKeesport, Pennsylvania, at the morning service, the rector, the Rev. L. Norman Tucker, B.D., blessed and placed in the church a service flag on which are twenty-five blue stars and two red stars. The flag was presented to the parish by the wife of the senior warden, Mrs. William A. Cornelius. The Church was filled to capaci

The rector preached a patriotic sermon. The Woman's Guild, Mrs. Theodore M. Hopke, president, has taken up the work of knitting articles for the boys in camp.

President Powell of Hobart College has been requested to speak daily for the next two months in the Middle West in the interest of Public Defense. All mail for him should be sent for forwarding to 226 East Fifteenth street, New York City.

The last name added to the Honor Roll of Trinity church, New York, is that of Benjamin F. Berrian, U. S. S. "Utah". He is the great-grandson of the Rev. Dr. Berrian, rector of Trinity parish (1830-1862). One of the first names upon the roll was that of a vestryman, John Adams Dix, (lieutenant, U. S. army), son of the late Dr. Dix, rector, 1862-1908. Another name must be noticed, Horatio Potter 3d, grandson of the "Old Bishop Potter" (Horatio Potter), for many years intimately associated with the life and deeply sympathetic with the ideals of Trinity parish.

Calvary church, Memphis, is the first in the city to display a regular service flag for the members of its congregation now in the service of the great war. This flag, which contains thirty-seven stars, hangs below the Stars and Stripes. Thirty-four of the thirty-seven men from this parish are commissioned officers, and all branches of the service are represented. In the entrance of the church, which is opened daily, is placed the Honor Roll, containing the names of the men represented by the stars in the service flag. This roll of honor has been established for three months.

Christmas Day, at the 11 o'clock service, 300 men from Park Field Aviation attended in a body and were the guests of members of the parish for Christmas dinner. The rector, Dr. Buckner, is trying to arrange to have the men attend the Sunday services at the different parish churches, and to be guests for the day of the parishes.

The Y. W. C. A. has already built and contracted for fifty-two hostess houses in cantonments, and has fifty-six trained workers in Europe. The demand for increased war activities is urgent.

Chaplain R. C. Knox of Columbia University is giving part of his time to the War Commission of the Episcopal Church.

Rev Cyril Harris, who has been assistant at St. Andrew's church, Ann Arbor, working among the students of the University of Michigan, has sailed for France as an army Y. M C. A. worker.

St. James' church, Upper Montclair, New Jersey, the Rev. R. W. Trenbath, rector, has a splendid record for war work. The following is clipped from the *Record:*

The demands of the great conflict have made themselves felt in our community, and three days in every week our parish buildings are given over to many faithful women who work all day long for the Red Cross and war relief. In addition, most of our guilds are doing something definite for the needs of the times. A committee of six from the Woman's Guild and from the Men's Guild is keeping in touch with our many representatives in the country's service. St. James holds a high place in the diocese for the number of its men in service.

Our Weekly News Letters

PHILADELPHIA

Bishop on Coal and Church—Bishop Rhinelander, at a recent gathering of the clergy, urged against parishes trying to order new supplies of coal at this time. In case of a scant supply, he suggested that parishes combine their services in neighboring groups. Some such method will be adopted, if one may judge from the reports of frozen churches and parish houses. Surely the Church must help in conserving the scant coal at a time when the poor seem compelled to raid the cars by thousands.

Interest in War Commission Fund—A luncheon for the clergy of the diocese last week was well attended and enthusiastic. Speeches dealing with the needs to be met were made by Dr. Louis Washburn of Old Christ church, who has been most active in war work in the diocese. He, and the Rev. H. B. Wright of St. Asaph's, Bala, had just returned from religious work in Camp Meade, Maryland. Both of these speakers enforced the need of definitely Episcopal forms of service in the camps. They also plead for the need to minister to the troops in camp hospitals; each camp having made preparation for 1,000 sick, who seem to be outside the Y. M. C. A. ministrations. It was rather amusing to have Dr. Washburn tell us that the Jews in camp had asked him to speak for them in the Y. M. C. A., where they had no representation, though they had given more than a million dollars to the work. Mr. J. H. Fahnstock of St. James' church spoke for the lay members of the commission. He advised the clergy, who were not enthusiastic in presenting the work, to get a layman with a son in the service to speak in their place. There was the sure sound of a responsive note when he expressed the hope that there might be a service flag displayed in every parish.

Mr. Chitsworth told of the work that Brotherhood of St. Andrew men were doing in all the camps, in backing up the efforts of the clergy, mobilizing laymen in the companies, making religious and moral surveys in the camps. Mr. E. J. Walenta of Schuylerville, New York, a brother of the rector of St. Simeon's, Philadelphia, gave a vivid picture of the work of laymen at Camp Custer at Battle Creek.

Irving A. McGrew.

LOS ANGELES

Remarkable Growth of a Diocese—*The Churchman and Church Messenger* of Southern California, of which the Rev. J. D. H. Browne—a Church journalist of acknowledged ability—is the editor, presented its readers with a unique and beautifully illustrated souvenir number at Christmastide. This issue marked the twentieth annual milestone of its life and ever-increasing usefulness as a diocesan paper.

The following information, gathered in part from its columns, may prove of general interest; indicating, as it does, the remarkable growth of the Church's most southwesterly diocese on the Pacific Coast during its short life of twenty-one years as a diocese.

The Primary Convention was held in Los Angeles on December 3, 1895; the General Convention at its meeting in Minneapolis having acted favorably on the memorial presented by the diocese of California, asking consent for the formation of the new diocese.

At that convention the Rev. Dr. J. H. Johnson, rector of Christ Church, Detroit, was elected Bishop. The comparative results, between conditions as they were then and as they now are, denote not only the extraordinary changes which time brings about, but the highly successful administration of Bishop Johnson, and the unusual development of a young diocese, which seems noteworthy in the history of the Church.

"Of the thirty-two clergymen present at the Primary Convention seventeen have since died, seven have removed, and eight are still on the clergy list of the diocese. Of the 122 laymen present fifty-three are dead, twelve have removed, leaving fifty-seven still in the diocese. As we think of our deceased brethren by name, our loss seems irreparable; names to be cherished for their loyal churchmanship, noble-hearted liberality and faithful labors.

At the organization of the diocese there were thirty-six parishes and missions, with a communicant roll of 3,462. There are now ninety parishes and missions, with 12,434 communicants; forty-eight missions receiving missionary grants from the diocesan board as against twenty in 1895.

During the same period Bishop Johnson has laid the cornerstones of forty-seven churches, while thirty-six parish halls have been built and twenty-two rectories.

The disbursements have grown from $74,667.53 in 1896 to $282,232.82 in 1917, and the value of all Church property has risen from $261,760 to $1,746,794.85.

Of the diocesan institutions established during this period the most notable are:

1. The Hospital of the Good Samaritan, involving an investment of $250.000, an annual expenditure of about $168,000, and with an equipment unsurpassed—ministering to more than 3,000 patients annually.

Incidentally, it might be mentioned that the hospital is patriotic, inasmuch as it ushers into the world by the most approved method of naturalization about 375 brand new citizens each year.

2. The Harvard School, the bishop's school for boys (upon Emery foundation); an institution covering ten acres in one of the best residential portions of Los Angeles. The Government has made this military school a unit of the Officers' Reserve Corps, Junior Division. It has an attendance of 200 boys, maintains a recognizedly high standard of scholarship, under the direction of the Rev. R. B. Gooden, headmaster, and has a complete plant for educational facilities representing a value of $300,000.

3. The Bishop's School for Girls (upon Scripps foundation); situated at a beautiful seaside resort, La Jolla (pronounced La Ho-yah), near San Diego in the southern part of the State. This most attractive educational centre, with its fine buildings of

mission architecture and its imposing chapel, is under the direction of Miss Margaret Gilman, principal.

It has an attendance of about 100 girls and represents an outlay of $150,000.

Other institutions are: The Church Home for Children, the Neighborhood Settlement, the Japanese Mission and the Seaman's Institute, all in Los Angeles.

As the genial climate of Southern California, especially at this season of the year, not infrequently attracts visitors from (shall I say?) the somewhat chilled and ice-bound East, and is always glad to welcome them with its salutary breezes, it may be well for them to know that we have ample provision here for their welfare "in sickness and in health"; for the education of their children, of either sex; and for their own participation in such ministries to the poor, the wanderer and the foreigner as they in the goodness of their heart may desire to engage in.

ALFRED FLETCHER.

GEORGIA

New Year's Dinner, Camp Hancock—On New Year's night 275 men from Camp Hancock, both officers and privates and all communicants of the Church, sat down to dinner as the guests of the War Commission of the diocese of Pennsylvania. So far as we know this is the first entertainment of just this character, provided for so large a number of men, at any of the camps. It was the idea of the Rev. N. B. Groton, our volunteer civilian for Camp Hancock, who felt that much good might be accomplished by a social gathering of this sort. The dinner was served in a large and beautifully decorated hall by the ladies of St. Paul's church, Rev. G. Sherwood Whitney, rector, and the younger women of the parish acted as waitresses. A substantial dinner of soup, roast turkey and vegetables and plum pudding was greatly enjoyed by the men. A full band of twenty-eight pieces from the 112th Regiment of Infantry, and a trio of stringed instruments furnished inspiring music, sometimes leading in a popular song, which was heartily sung by the whole crowd. When the cigars had been passed, Mr. Groton, acting as toastmaster, first explained to the men the scope and purpose of the War Commission and the great interest the whole Church had in her sons who were giving themselves in their country's service. He then introduced Bishop Reese of Georgia, who held their close attention in a thoughtful address on "The principles for which we are fighting, righteousness and democracy". A number of distinguished officers were present, and three of them made addresses, Brig. General Logan, Brig. General Price and Lieut. Col. King, chief of division staff. The Rev. G. Sherwood Whitney in a brief talk expressed the sense of pleasure and privilege which the Church in Augusta felt in being able to minister to so many of the soldiers and in placing their churches and parish houses at their disposal. Mr. Marion Ridgely of Augusta entertained the company in a delightfully humorous speech. As one of the men expressed it, "It was a magnificent evening".

As far as our own men are concerned, the Church is doing about all that is possible. Three regiments have priests of the Church as chaplains and all are doing splendid work and exerting a wide influence. Mr. Groton as volunteer civilian chaplain is assisted by Mr. Meehan as the Brotherhood of St. Andrew representative, and together they have listed the names of about 800 communicants. Mr. Groton celebrates the Holy Communion each Sunday morning at one of the Y. M. C. A. huts and visits daily in the camp and among the hospitals. All of our churches are doing their utmost to keep in touch with the men and make them feel at home. At St. Paul's the ladies keep "open house" in the parish house every Sunday evening from 6.30 to 8 o'clock, serving refreshments, and on several occasions have given large receptions for the enlisted men. A number of the soldiers are singing in the choir and otherwise helping in the work of the Church just as they would do at home. At the Church of the Good Shepherd, the Rev. Wm. Johnson, rector, and at the Church of the Atonement, the Rev. F. W. B. Dorset, rector, weekly entertainments are given, which seem to be much appreciated.

All of Augusta has given itself wonderfully to the meeting of the responsibility of doing everything possible for the soldiers. Every home has been open to them and many are straining their resources in having them in their homes for dinner or supper, especially on Sundays. Nearly every church or club in town has opened a reading and rest room and there are well conducted dances going on nearly every evening. The citizens have only words of praise for the Pennsylvania boys, who have conducted themselves, with only the rarest exceptions, as soldiers and gentlemen.

G. SHERWOOD WHITNEY.

RHODE ISLAND

In Touch With Men—The Church of the Ascension, Auburn, the Rev. Charles A. Meader, rector, is carrying on a unique method of keeping in touch with its twenty-three enlisted men. A typewritten circular letter narrating matters of local interest is sent weekly to each man. Also a committee of twenty-three write personal letters weekly to each. The replies are read to the congregation every Sunday at the close of Evening Prayer.

Rural Baptisms—There have been seventeen baptisms in the sparsely settled sections of the western part of Rhode Island as the result of the work the past Fall of Deaconess Dahlgren and Deaconess Gillespy. On a recent Sunday a family of eight colored children were baptized, all dressed in contrasting white.

J. M. HOBBS.

NEVADA

Clergy Shortage—The Rev. Harlan Bailey has resigned as vicar of St. Mark's church, Tonopah, and priest-in-charge of adjacent missions. Our clergy list has been depleted 20 per cent. in the last two months, for such is the percentage when two leave from among ten. This means a very serious crippling of our work.

Death of Mrs. Turman—A very great sorrow has come to the Church in Nevada in the sudden death of Amy S. Mott Turman, wife of the Rev. Ross Turman, vicar of St. Mary's church, Winnemucca. Children and parents were in the parish hall for the Sunday school Christmas tree. Presents were distributed and a good time had begun when Mrs. Turman was suddenly stricken and died in a few moments. She was entering into the joyous occasion heartily. The whole community grieves, for she had endeared herself to all. Her splendid life and faith were an inspiration. She willingly made her sacrifices and gave herself fully in leaving California and coming to Nevada to take up missionary work with her husband. But few realized the cost and how faithfully she served. At Christmas was the whispered message, as once before, "The Master is come, and calleth for thee".

St. Bartholomew's, Ely—Our Christmas festival seemed a little better kept this year than in any previous season. There was the usual Christmas tree on Christmas eve, beautifully decorated and brightly illuminated with electric bulbs. and a church full of little folks and their parents. This is one feature of the Christmas-tide which is always popular. On Christmas Day there was an early celebration of the Holy Communion at 7:30, and a later celebration at 10:45. Of our Christmas offering about $50 is being sent for war relief in Bible lands.

The Indians—Long before Nixon is reached the visitor has seen the red roof and gray walls of the Indian school standing out distinctly against the mountains in the background. Between the distant view and the school the road winds through the small Indian farms lying on either side. One sees houses and adults, but no children. By the time one has reached Nixon, however, one finds all the children and no parents. There are seventy of them there. They are to be found everywhere in gingham dresses and corduroys. Should it be Sunday the blue gingham gives place to the middy suits of blue serge for the girls, and the blue dress uniform of the boys displaces the humble corduroys.

For forty weeks of each year the children are kept in Nixon and go to school. Each Fall word is sent out, and the children are brought into school. They stay here for many years. The little boy becomes a man, and the little girl a woman ere the schooling is done. The Government during these years clothes, feeds and educates them.

The general assembly hall was packed Christmas eve for the Christmas exercises. The galleries were filled to the limit of their capacity. But there was a great deal of difference between this Christmas and that of last year. All the older children were away at the Stewart school, hence the little children did all the reciting and singing of carols. Owing to the war, it was deemed inexpedient to have two trees, so the Government had the right of way. Economy dictated that only the children should receive presents. They were informed of the dearth of the usual things given at Christmas, but they all accepted the situation with good grace.

On Christmas morning one hundred and fifteen Indians gathered at the Church many of them participating in the Holy Communion.

Work is now being undertaken at Stewart, the non-reservation school for the more advanced boys and girls, at Carson. Two services are held each month. Services are also being held regularly for the Wadsworth Indians.

GEORGE C. HUNTING.

CHICAGO

Food Conservation—The Illinois State Council of Defense held a National Patriotic Food Show at the Coliseum in Chicago the week of January 5-13. The clergy of Chicago were asked to co-operate with the State Council in securing a large attendance at the show. The slogan adopted by the committee in charge was "What to Eat and How to Cook It". The exhibit was unlike any other show ever held in Chicago, in that it was consistently practical. No fancy or imported foods were on exhibition. Corn, flour, soy beans, the cheaper cuts of meat, and similar foods were prepared, cooked, and demonstrated. The program of tests, demonstrations, and lectures was conducted by special representatives of the domestic science and chemistry departments of the University of Illinois, the University of Chicago, Lewis Institute, the Illinois State Normal School, Milliken University, and the School of Domestic Arts and Science of Chicago.

Christian Endeavorers Endorse Food Administration—The officers of the Illinois Christian Endeavor Union, at a meeting held in Chicago during the week past adopted resolutions endorsing the National Food Administration and condemning criticism of the Food Administrator. Copies of the resolution were sent to the 1,600 societies of the organization throughout the State, with the suggestion that the Sunday evening meetings on January 27 be devoted to a discussion of ways and means for more fully supporting the Food Administrator in his food conservation program.

"Silent People" Do Their Bit—The Rev. F. G. Flick, priest-in-charge of All Saints' Mission for the Deaf, reports that the Silent Athletic Club and the Chicago Division of the National Fraternal Society for the Deaf each purchased a five hundred dollar Liberty bond. The Red Cross Society of Waterman Hall, the Diocesan School for girls, has also invested in a Liberty bond.

"War Workers" at the Chicago Homes for Boys—The Rev. Kenneth O. Crosby, the director of the Chicago Homes for Boys, speaking of the effect of the war on the institution, says: "So many people who used to give liberally to us are now giving all they have to the Red Cross, Y. M. C. A., the Liberty Loan, and other war relief agencies, and our contributions have fallen off greatly. The boys themselves have $150.00 in Liberty bonds, and have raised and given $50.00 to the Red Cross and $25.00 to the Army Y. M. C. A. Most of the boys are knitting and constantly sending things (clothes, candy, tobacco, books, etc.) to our twenty-one boys who are in France or in the various camps here. We have always had meatless days, one each week. We now have three meatless and two wheatless days each week. Our food is all sweetened before it is put on the table, so there is no chance to waste even a grain of sugar.

"Week of Prayer" in Pontiac—In years past it has been found exceedingly difficult to awaken any enthusiasm for the proper observance of the "Week of Prayer" in Pontiac. Following a meeting of the clergymen representing the various Communions separated from the Roman church, it was decided to combine forces, with the result that the "Prayer Meetings" held at the various churches during the week were well attended and productive of much spiritual uplift. The Tuesday evening meeting was held in Grace Episcopal church, with the pastor of the Christian church as leader, while the rector of Grace church was the preacher at the Methodist Episcopal church on Sunday evening, when the cause of "Missions" was presented. The net result of the week of prayer in Pontiac is that Christian people through common prayer have learned to understand each other better and have discovered that their "differences" are negative rather than positive.

ALBERT EDWARD SELCER.

NEW YORK

Monday Morning Bible Class—At 10:30 on Monday mornings a group of women meet each week to study the missionary aspects of the Bible. Like so many other groups of women in New York, they are indebted to the Church Club for the use of their rooms. Miss Emily Warren is the leader. During Advent the textbook was *Missionary Aspects of the Bible,* an outline of Bible study which was widely used at the conferences last Summer. With the Epiphany season a new course is under way, using *Simon Peter, Rock,* an admirable little book written by Miss Lucy Sturgis, educational secretary of the diocese of Massachusetts. In Lent Bishop Rhinelander's new book will be used. On Wednesdays in Epiphany there is a normal class on Africa led by Miss Flanders, and on Fridays another normal class on *Missionary Aspects of the Bible* led by Miss Edith Walker, the educational secretary.

Shelter for Respectable Girls—The Shelter for Respectable Girls has issued its annual report. Forty-six years ago Sister Catherine, now nearly ninety years of age, founded this home. It is provided: "First—For respectable young women who are in search of work when they arrive as strangers in this city, either from foreign lands or from the country districts. Second—For those temporarily out of employment in changing from one position to another. Third—For young women when pursued by the unscrupulous. Fourth—For foolish young girls, who in a spirit of independence and self-confidence have broken temporarily loose from proper home restraint, only to discover the danger of their position.

"To all of these classes the Shelter forms, indeed, a refuge in the time of deepest need, as it provides a safe Christian home, and a judicious counselor and friend in the resident deaconess and house mother, who gives direction and help to the girls in finding suitable employment, and in securing a safe and permanent home."

Deaconess Gilmore is in charge of the Shelter. The Rev. George S. Baker is president, and Dr. Benjamin W. Wells is the secretary. During the past year 381 girls have been enrolled. Only five of these have proved disappointing. Several were sent to the country. Others were visited in the hospitals. Still others were helped to secure positions.

Anglican and Eastern Association—There will be a meeting of the Anglican and Eastern Association in New York and Brooklyn, Sunday, January 20, and Monday, January 21. A service will be held in Trinity church, New York, on the Sunday at 3:30, at which Bishop Parker will be the preacher. An evening service will also be held in the Church of the Redeemer, Fourth avenue and Pacific street, Brooklyn. The following day will be filled with discussions and addresses by representative members of the several Orthodox Churches and by specialist in work among Orthodox Christians. These meetings will be held in the Church of the Redeemer, Brooklyn. In the evening a service will be held in one of the Orthodox Churches in either Brooklyn or New York. Full announcements of all these services will be sent to the members of the Association. Others may obtain full information by addressing the secretary, the Rev. W. C. Emhardt, Newtown, Bucks county, Pennsylvania. All who recall the helpful and inspiring meetings held in Philadelphia last spring will be glad to proclaim the importance of these meetings.

The San Antonio Chapel—Something like $1,200 is still needed to complete the New York women's chapel at San Antonio, and under the leadership of Miss Emily Warren it is hoped that the sum may soon be raised. But it is difficult with the many appeals for many needed things that are issued every day to secure this amount as promptly as could be wished. The building of this chapel right in the centre of the camps where something like 10 per cent. of the entire military of the country is concentrated is such a vital thing that it seems a great pity to have to wait for the money to dribble in in small amounts.

Alumni Meeting at the G. T. S.—The midwinter reunion of the Alumni of the General Theological Seminary was held on the evening of Tuesday, January 15. Dinner was served in the refectory. Dean Fosbroke, Dean Robbins and Dr. Tomkins were the speakers. The Rev. St. Clair Hester presided.

MARGARETTA MILLER.

COLORADO

Churches Combined—There was long ago a plan to confine the city of Denver to fewer churches, leaving the local fields to be held by guild rooms and Sunday schools. In course of time it has been proved that the multiplication of churches starved work and workers and since the fire at Ascension church and the question of rebuilding the whole plan has revived and is likely to be carried out. Therefore the Rev. H. S. Foster's congregation will unite with Dean Hart's and each pastor will preach on alternate Sundays, Mr. Foster being subdean, and other city churches will be centralized or possibly worked largely from the Cathedral by the Cathedral staff.

Clericus Postponed—The Clericus of January was postponed to give right of way to Miss Matthews and Miss Withers, who are here on the 8 to 11 to address the Woman's and Sunday School Institute on auditing the diocese on Bible and Mission study subjects. The Bishop made an address of welcome on Tuesday morning at 9:30, and meetings are held from 10 to 12 and 2 to 4 each day, all meetings being at St. John's Cathedral.

Council Date Changed—It is proposed to change the date of the Diocesan Council of Colorado from the first week in June till January 25, the conversion of St. Paul, which will make the council fall nearer into harmony with the revision of the fiscal year, as suggested by the Board of Missions. The place of the annual council will be changed from time to time, and a further move in waking interest outside of the See City of Denver will be set on foot when the diocese is divided into practically North and South instead of East and West. Bishop Johnson will take the North, including Meeker and stations on the "Moffat road," or Denver & Salt Lake Railway, reached from Denver, and Bishop Touret will take parishes and missions south of El Paso county. Incorporated as St. John's College were three educational trusts of the diocese, one for boys, one for girls and one for ordination candidates. The first two are dormant, one of their places being practically supplied by the Collegiate School for Boys, but Mr. Bonell of Greeley has raised money for the maintenance of a number of ordination candidates who will receive credits at the State Normal school at Greeley and will study theology and pastoral work under his supervision.

GEORGE H. HOLORAN.

WASHINGTON

Bishop's Luncheon—By invitation sixty of the clergy of Washington and vicinity met Bishop Harding at luncheon at Epiphany parish hall on Monday, January 7, and the Bishop took up several matters of vital importance. He outlined the origin and work of the Church's War Commission for our soldiers and sailors, and said this diocese should raise $25,000 to cover its quota for the commission, to take care of the spiritual welfare of its men in the cantonments, and to help the weaker churches of the city in their active work for the thousands of soldiers encamped in and near the District of Columbia. Later he appointed a diocesan war commission to cooperate with the general one, and conduct the campaign for funds. This commission consists of the Reverend Doctors R. H. McKim, chairman; G. C. F. Bratenahl, C. Ernest Smith, Roland Cotton Smith, Herbert Scott Smith and Messrs. J. Holdsworth Gordon, Melville Church, Byron S. Adams, Richard B. Watrous, Ralph Jenkins.

The meeting unanimously endorsed the dean and the appointments. The Bishop also spoke of the new fiscal year, coincident with the civil year, and the statistical and financial problems involved, and of his letter on behalf of the diocesan board of religious education, asking social and pastoral endeavor on behalf of the hordes of new clerks, strangers in Washington. At length he discussed the financial needs and one task of the General Board of Missions, and bespoke the earnest co-operation of all in meeting the increased apportionment. In this connection we noted the greatly improved status of the rural churches of the diocese as to support and missions, due to the wise and energetic campaigns of the Rev. D. W. Curran in behalf of the duplex envelope system.

The Bishop spoke feelingly of a drive for $250,000 to cover not only the call for funds for the War Commissions and the diocesan quotas for missions, but also to pay off all debts of all churches and missions in the diocese, and meet every obligation, and begin anew with a clean slate. The money is possessed by our people, in spite of the War, and they are able to give it if they will; faith, effort and perseverance are alone needed to secure it and place the diocese on a basis of security and progress. This met with very favorable response, and Doctor McKim, Doctor Nelms, Doctor Talbot, Doctor Bratenahl and others spoke briefly but warmly of the prospect, whose consideration and also its prosecution, if found practicable at this time, were left to the diocesan War Commission.

W. L. DE VRIES.

ST. LOUIS

Christmas—Christmas Day was crisp and snappy. And beautiful, bracing Winter weather followed for ten days. In St. Louis and the suburbs the reports are of large congregations on Christmas Day and happy festivities and Christmas tree services everywhere during Christmas week in connection with the Sunday schools.

On New Year's Day, in Christ Church cathedral, the Holy Communion was celebrated at 10 o'clock and an inspiriting sermon was preached by Dean Davis. Nearly all of the congregations joined in the service at the cathedral and the church was well filled. A great number of persons received the Holy Communion. Assisting Bishop Tuttle in the Communion office were the bishop coadjutor of the diocese and the Bishop of Kansas, who was visiting friends in the city. Many of the city rectors were vested and in procession. The full choir of men and boys sang hymns appropriate to the New Year, including "America". There were many who felt that this gathering of all the congregations at the cathedral ought to be made a feature of every New Year's Day in the future.

In the afternoon and evening of New Year's, Bishop Tuttle and Mrs. White and Bishop and Mrs. Johnson were at home to friends who called at the Bishop's house in Vandeventer place.

HARRINGTON ROGERS.

BOSTON

Phillips Brooks Anniversary—The twenty-fifth anniversary of the death of Bishop Brooks will be observed on Monday afternoon, January 21, at 4:30 in Trinity church, Boston. The Rev. Leighton Parks, D.D., rector of St. Bartholomew's church, New York City, will make the address on this occasion. Dr. Parks, as rector of Emmanuel church, Boston, was long the friend and neighbor of Phillips Brooks when he was rector of Trinity church.

Boys' Clubs Rally—The various Boys' Clubs of the parishes and missions of the Archdeaconry of Boston gathered in goodly numbers at Trinity Parish House last week Wednesday, where the Trinity Boys' Club acted as hosts. Bishop Lawrence was present and talked to the boys.

The Archdeaconry of Boston is hoping and working to co-ordinate the work and other activities of the numerous Boys' Clubs in the missions and parishes and this getting together at Trinity Parish House was one of the early steps in the campaign under the leadership of Mr. Joseph F. Wilson, the "Boys' Work Counsellor" of the Archdeaconry. Numerous competitive athletic events, in and out doors, have already been held between Boy Scout troops, Knights of King Arthur Castles and other parish organizations from missions and parishes in different quarters of the city.

The inherent difficulties of continuous, constructive activities of this sort is repeatedly made evident by just such vigorous and promising attempts as this. The Church has no sort of national organization for men and boys such as the women and girls possess in the Girls' Friendly Society. The necessary consequence is that local aggregations of parish boys' clubs are about all that can be attempted until some really national pooling of the splendid energy and enthusiasm of our boys is initiated and put into effect. This is a crying need that perhaps every parish priest recognizes and longs to see filled. Possibly the nucleus of such national organization of Church boys may be present in the Knights of St. Paul, the Knights of St. John or the Knights of Washington, founded in the dioceses of Chicago, Pennsylvania and Connecticut respectively, and all of them having chapters in other dioceses, but the signs that this is the case are not very numerous.

War Service—The campaign for $90,000 for the War Commission half-million fund and for additional diocesan war work is in full swing under the direction of a special committee of the Episcopalian Club. Each parish and mission has been asked to raise as its quota a sum at least equal to the amount of its missionary apportionment. It is hoped that the full $90,000 will be in hand by Monday, January 28—the day after the nation-wide offering for the War Commission. Mr. Joseph G. Minot of the Church of the Advent, Boston, is chairman of the special committee of the Episcopalian Club, which has in hand the raising of this fund. It will be recalled that Mr. Minot was also chairman of the diocesan Pension Fund Committee, and the fact will constitute a good omen for the oversubscription of the diocese's $90,000.

Grace church, New Bedford, has unfurled a service flag of seventy-two stars, one of which is gold in color to commemorate Wilfred C. Alcock, airman, who has already given his life for his country. The Advent, Boston, report seventy-nine in service; Trinity, 125; St. James', Roxbury, forty-seven.

Archdeaconry of Lowell—The annual meeting of the Archdeaconry of Lowell was held at Grace church, Newton, on January 17. There were reports from all the missionaries of the Archdeaconry and special addresses were made by the Rev. Allen Greene of Peabody on "How a Church Debt Was Paid In War Time," and by the Rev. William H. Osmond of Marlborough and Hudson on "How a New Church Was Built in War Time". Officers and delegates to the Diocesan Board of Missions were elected.

Red Cross Men—The men of the Cathedral congregation have been summoned to become makers of surgical dressings for the Red Cross. The Cathedral Service Unit committee having this work in charge has found the demands for dressings so immense that they have now asked the men to turn to and show what facility they may have for such work with their hands. They are to meet each Monday evening in the Cathedral rooms under the direction of the

Rev. John S. Moses of the Cathedral staff. The veteran women makers of surgical dressings would give much, it is safe to say, to observe the first attempts of mere men in the delicate art of bandage making, but it is equally safe to predict that no women spectators will be allowed on the premises!

Coal Conservation—Some of the parishes and missions of the diocese have been threatened with coal shortage during these difficult and frigid weeks. The Church of the Ascension, Fall River, announces that all services for the present will be held in the parish house—which is heated by about one-fifth the amount of coal that must be used for the church. Grace church, New Bedford, has invited all the other parishes of the city to unite with them in the Sunday services. It is doubtful if this plan will prove feasible, however, owing to the long distances which the majority would have to travel to reach the hospitable shelter of Grace church. In Grace Parish House—as in many another throughout the diocese at this time—there are observed three "heatless days", when only sufficient heat is kept to insure against freezing pipes. All parish organizations concentrate on the other three week-days for their sessions.

Boston's Italian Chapel—The Chapel of St. Francis of Assisi, whose cornerstone was laid the last of November, is to be most complete and beautiful in every detail of its building and furnishing. It will be a memorial church in the fullest sense. A very beautiful altar and reredos has been given in memory of Phillips Brooks, and the priest in charge of the Italian work in the region—the Rev. Henry C. Sartorio—has asked for the completion of the chancel by a rood-beam. The rector of Trinity Church asks his congregation if there is some member who will give the rood-beam in memory of Phillips Brooks.

Christmas and New Year's—Trinity Church, Boston, reports 600 communicants on Christmas day as having made their communions.

Watch-night services on New Year's Eve seem to have been more generally held in Boston than ever before, the solemnity of these war times doubtless stimulating the practice. Several parishes had social gatherings before the service, and a Midnight Communion followed the watch service at the cathedral and a few other churches.

A very welcome and beautiful bit of Christmas cheer was furnished by various of our parish choirs in singing on Christmas Eve or Christmas Day in the wards of hospitals in Boston and other cities and towns of the diocese.

Personals—The Rev. James A. Thompson, rector of the Church of the Epiphany, Walpole, has accepted a call to the rectorship of Trinity church, Bridgewater.

The Rev. Charles L. Mallory has taken charge temporarily of the Church of the Ascension, Waltham.

The Rev. Glenn Tilley Morse, rector of All Saints' church, West Newbury, has gone to the Bahamas for a month on his annual vacation. The Rev. Richmond H. Gesner, D.D., of Oswego, New York, is in charge during his absence.

KENNETH RIPLEY FORBES.

English Church News

The Representative Council—At present a huge debating society, whose members are drawn from the six houses of Convocation (the Upper and Lower Houses, and the Houses of Laymen, of the two provinces of Canterbury and York), the Representative Council aims at becoming eventually the Church's own legislative assembly. All schemes of reform presuppose that there will be such a Council, elected on a much more democratic franchise. It was, therefore, necessary to take the opinion of the existing Council on the report of the Archbishops' Committee on Church and State. The Archbishops originally thought that this matter might very well be postponed till after the war, but they were overborne by the demand of the Laymen's House that the matter should not be delayed. So, in spite of the energetic protests of Dr. Hensley Henson, Dean of Durham, the Council met in London.

The Archbishops were quite alive to the fruitlessness of a discussion on the report itself, seeing that such distinct lines of cleavage have revealed themselves, especially on the franchise question. So they wisely determined to ask the Council to refer the whole question to what they described as a Grand Committee, consisting of more than sixty members, on which all sections of opinion should be represented. Lord Parmoor was entrusted with the moving of the resolution. An attempt was made to shelve the matter, but the amendment found no support. Even the Dean of Durham voted for the Grand Committee, and was only anxious that there should be no haste. He accepted a suggestion of Lord Hugh Cecil that the report of the Grand Committee should not be presented till after the war. This amendment was also lost. The Council being so much agreed on the main point, the resolution might have been voted in a few minutes.

Some Points in the Debate—As a matter of fact, the debate lasted for a day and a half. One might suppose that the members thought that they had not gathered from all parts of England simply to vote that a committee should be appointed. The Archbishop of Canterbury, as chairman, allowed a wise latitude to the members to express their views, and, on the first day especially, four or five of the speakers gave their views at some length. The Bishop of Oxford (Dr. Gore) repeated his well-known contention that Confirmation is the only basis of membership. Baptism had been so indiscriminately administered that it would "degrade the sacrament into a charm, unless it had been accepted and appropriated by the baptized person in Confirmation." The Bishop of Manchester (Dr. Knox) replied, contending that Baptism had already admitted to membership. Then came the turn of the Dean of Durham. The report was not really being discussed by the nation—but by little coteries. It represented the opinion of a little body of experts, not a national demand. The hustling of Mr. Temple and his friends was intolerable. He described the dream of an autonomous Church of England as a vain one. Their endeavor ought rather to be to make good some of the defects of the Establishment.

Death of Archdeacon Sinclair—Since his retirement from London to the country six years ago, we have heard little about Archdeacon Sinclair, who was a prominent figure in Church life in the nineties. He made his name as a scholarly parish priest while vicar of St. Stephen's, Westminster, and became examining chaplain to Bishop Jackson. At the early age of thirty-nine, he was chosen by Bishop Temple to be archdeacon of London. He had the appearance of a young athlete: scarcely a typical dignitary. Mr. Labouchere's paper *Truth* scoffed at him as the "Venerable Youth". His record as to influence and results was a little disappointing: but as a hard worker he was supreme. His breakdown was probably due to his having traded too much on his extraordinary physical strength.

Trouble in the C. M. S.—The very last place where one would expect to find any kind of disagreement is in the councils of the Church Missionary Society. It has been for the last hundred years a society whose type of thought was well understood to be Evangelical in the narrow sense of the word. It is a most remarkably efficient society: nobody who has had any dealings with it can fail to recognize how admirably it is organized. Its present secretary has shown a spirit which is appreciated by all parties in the Church. And now into the midst of this well-governed organization certain persons have fired a bombshell. It is a demand which is very gently worded, but which suggests that the tests which the society imposes on its agents are too strict. In particular, those agents seem to be tied to the most conservative view of Biblical criticism. Now the signatories demand that nothing narrower than the formulas of the Church of England should be imposed on the agents of a Missionary Society. And as a good many men of liberal views are strong supporters of the C. M. S., they have a right to be heard. No report has been published as to the discussion of their demand by the committee of the society. But it could not be ignored or refused, and the society was compelled to adopt the same course as the Representative Council: they have appointed a large and representative committee to inquire into the memorial. It will require a good deal of Christian acumen to avoid a split, which would for many reasons be deplorable. It is to be hoped that some formula may be found which will satisfy both sides.

JAMES CAIRNS.

Newfoundland Bishop Dies

ST. JOHN'S.—Lewellyn Jones, who retired last September as Lord Bishop of Newfoundland and Bermuda, died here last week. He was said to have been the oldest bishop of the Episcopal Communion in the British Empire. Bishop Jones, who was seventy-seven years old, was forty years at the head of the Diocese of Newfoundland. He was born in Liverpool, where he received his early education at the Collegiate institute, later attending Cheltenham College, Harrow, and Trinity College, Cambridge. He was ordained in 1864.

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OUR CONTRIBUTORS

The Rev. Cameron Josiah Davis is the rector of Trinity Church, Buffalo, New York, a member of the Standing Committee of Western New York and of the Provincial Commission on Missions. His admirable paper read before the Synod of the Second Province at its meeting last week in New York we are glad to publish in our pages.

The Rt. Rev. Arthur Cleveland Coxe, D.D., the beloved bishop of Western New York from 1865 to 1896, was one of the poets of the American Church. Hymn 257, for example, is his. The "Hymn for the Times" which his daughter, Mrs. Nash, has kindly enabled us to reprint, was first published in a little volume called "Hallow E'en" about 1847.

Mary Wilcox Glenn (Mrs. John M. Glenn) is at present in charge of the Home Service department of the American Red Cross in New York. She is one of the best known social workers in New York; she has been general secretary of the Charity Organization Society in Baltimore, and is now a member of the board of directors of the C. O. S. In 1915 she was president of the National Conference of Charities and Corrections. She is one of the most active members of the Board of Trustees of the Church Mission of Help. Mrs. William Draper, whose picture appears on the same page as Mrs. Glenn's article, is also a Churchwoman.

Nancy Gary Blackwell is the head of the French Department of Washington Irving High School, New York City. She has been instrumental in molding the school's policy of patriotism and at her suggestion the French Department presented the Tricolor to the school. Miss Blackwell is a parishioner of Grace church. It is interesting to note that the picture of the school girls saluting the flag was drawn by a Washington Irving art pupil for the school magazine.

The Rev. Roy Irving Murray went abroad with Bishop Israel as his chaplain, and is now serving as acting rector of St. Paul's church, Rome. Mr. Murray was for a number of years in Trinity parish, New York, and succeeded the Rev. Joseph Peck Robinson who died in 1914 as headmaster of Trinity Chapel School. Mr. Murray has published several short stories, and in collaboration with Mary Raymond Shipman Andrewes "August 1st," a novel.

The Rt. Rev. Frederick Foote Johnson, D.D., bishop-coadjutor of Missouri, is perhaps known best in many parts of the Church as Bishop Hare's assistant in South Dakota. In 1910 he became bishop of South Dakota, and in 1911 was transferred to Missouri as coadjutor to Bishop Tuttle.

The Rev. William E. Gardner, D.D., the general secretary of the Board of Religious Education, needs no introduction to Churchman readers.

Elizabeth J. Woods is a Churchwoman now living in Summit, N. J.

F. C. Titsworth, at the first call of the Brotherhood of St. Andrew for additional secretaries for war service, gave up his large practise as a lawyer in Denver and brought his family East. He has been made executive secretary of the Brotherhood and is working in the office at the Church House, Philadelphia.

Mary E. Thomas, as was said at the recent meeting of the Synod in New York, knows more about the Church Periodical Club than anybody else living or dead. She is, as everyone knows, the executive secretary.

The Rev. Charles Fiske, D.D., bishop coadjutor of Central New York, sends us one of the most interesting and pertinent contributions to our War and the Church number.

The Rev. Lester Bradner, Ph.D., is director of the department of parochial education for the General Board of Religious Education, and the leading authority on Sunday schools in the country. At present he is giving half of his time to the War Commission, and spends his morning in their office and his afternoons at the office of the G. B. R. E. It is only too easy to guess that with such a program he spends his evenings filling in what cannot be crowded into the day.

Laurette Eustis Pease (Mrs. L. Frederic Pease) is the secretary of the Church Mission of Help, New York City. Since Mrs. Pease assumed this office two years ago the society has steadily advanced until now it holds an important place among the agencies for social betterment as well as among diocesan organizations in New York. Mrs. Pease is a graduate of Bryn Mawr College.

The Rev. Frank Monroe Crouch is the secretary of the Joint Commission on Social Service.

Edith M. Hadley is the president of the Girls' Friendly Society in the diocese of New York and a member of the special War Council of the national organization. Miss Hadley is giving all her time at present to directing the war service work of the New York branch.

Amelia Josephine Burr is a New York contributor whose verse is always welcome in our columns.

The Rev. Albert C. Larned gives the readers of The Churchman a glimpse into the responsibilities and opportunities of a "Sky Pilot Afloat Under the Stars and Stripes". Mr. Larned came to New England from old England in 1909, and has served parishes in Rhode Island, Vermont and Maine. Last July, when the National Naval Volunteers were called into service, he left his parish of St. Saviour's, Bar Harbor, to accept his appointment as a U. S. Naval chaplain.

ACKNOWLEDGMENTS

Armenian and Syrian Relief Fund

Previously acknowledged	$80,401.48
Miss Mary A. White, New Lisbon, New Jersey	10.00
Epiphany Mission, Sherwood, Tennessee	16.72
Mrs. J. C. Brewer, Great Barrington, Massachusetts	3.00
All Saints' Chapel Sunday school, New Haven, Connecticut	2.00
The Rev. W. H. Mitchell, St. John's Mission, Townsend, Montana	14.35
St. Thomas' Sunday School, Mamaroneck, New York	38.60
Total	$80,486.15

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Handbooks at the office of the Order, Room 84, Bible House, New York.

Calendar for January

1. Circumcision.
6. The Epiphany.
13. The first Sunday after the Epiphany.
20. The second Sunday after the Epiphany.
25. The Conversion of St. Paul.
27. Septuagesima.

Preachers for Next Sunday

THE SECOND SUNDAY AFTER THE EPIPHANY

CATHEDRAL OF ST. JOHN THE DIVINE—Morn (11), the Dean; afternoon (4), the Rev. Chas. L. Slattery.

GRACE CHURCH—Morning (11), the Rector; ning (8), the Rev. Hugh Birckhead, D.D.

ST. STEPHEN'S CHURCH—Morning (11) the I tor; afternoon (4), the Rector.

CHURCH NOTICES

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Week Day Service: 7.30 A.M. Daily.

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Week-day Services: 9 A.M. and 12.30 NOON d

St. Stephen's Church

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THE REV. NATHAN A. SEAGLE, D.D., Rect
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Recto
8 A.M., Holy Communion; 11 A.M., Mor
Prayers and Sermon; 4 P.M., Evensong and
dress.

NOTICES

Marriage notices, $1.00. *Death notices, not ceeding 30 words,* $1.00. *Each additional w 4 cents. Obituary notices, complimentary res tions, appeals, acknowledgments and similar ter, 4 cents a word prepaid. No advertisem inserted for less than* $1.00.

Died

EGBERT—Entered into rest, on December 1917, in San Fernando, Los Angeles County, fornia, Ellen Watkinson Adams Egbert, of Spr field, Massachusetts, wife of the late Rev. Joh Egbert. "Blessed are the pure in heart: they shall see God."

Obituary

DR. JOSEPH PRICE REMINGTON

The rector, wardens and vestrymen of Church of the Holy Trinity, Philadelphia, d to place on record their sense of loss in death of their associate, Dr. Joseph Price Rem ton.

Dr. Remington was associated with the life work of the parish for many years. He se as a vestryman eighteen years. He was for s years a Sunday school teacher, and for twenty years he was a member and a leade the Chapter of the Brotherhood of St. And He was always deeply and actively interest the life of the parish, and his scholarly at ments and his genial personality added to usefulness.

We thank God for his life and service.

FLOYD W. TOMKINS, Rector.
SAMUEL HINDS THOMAS, Secreta

An Interview With Bishop Lawrence

(*Continued from page* 84)

thered in the parlor or in the shop, and ere will be one there with one eye or no es, one there with one arm or no arm, e there with one leg or no legs, and they ll be talking about one or two who are t there. Now I ask you what part in at conversation is the man or woman go- g to take who has not done everything his or her power all the time for those ys while they were in hell for you and r me. I will tell you what part they e going to take. They are going to ke no part. They are going to be rangers in their own land. The time has me when the man or woman is going to measured not by money, not by name, t by family, but by service.

"You don't have to be a general; you n't have to wear a uniform, nor go to a reign land. You may not have to get t of your chair, but what you have to is to play this game all the time, and do whatever is put up to you to do. ou have to stand by the Administration. hat does not mean that you can not criti- e the Administration if you do it in a lpful way. You have to stand by the M. C. A., the Y. W. C. A., the Knights Columbus, the Red Cross, the Thrift mpaign, the Liberty Bond campaign"—ND THE WAR COMMISSION!

War Problems and Social Service

(*Continued from page* 97)

otection of women and children. If we uld avoid the experience of our Allies, tably England, we must make labor un- rstand that its rights are to be conserved d its honest toil rewarded. Industrial rest can be cured only by getting at its uses. To shed light on this vexed ques- n the Commission is just issuing *War rvice Bulletin No.* 5.

Public health during wartime, whether of r fighters or workers, or our general vilian population, is another important atter which the Commission has under visement, as is also the problem of the untry church and the rural community, pecially at a time when increased pro- ction of life's necessities must supplement nservation..

Making Americans in a Public School

(*Continued from page* 87)

y bits from all garments have been used make 118 pillows. We are learning to e everything; pieces of old linen are made o handkerchiefs; tin-foil and old rubber ve their uses and many a soldier is rmer for the vest made of old kid- ves. Six hundred pounds of yard are our needles and 2,021 knitted articles ve been finished. Two rooms are turned er to surgical dressing, and 1,000 dress- gs are now turned out each month; 4,100 ve been done to date.

Despite the scarcity of sugar, or rather because of it—sick soldiers need it most—Washington Irving was happy in sending in time for Christmas packages of candy for 200 soldiers, and to Dr. Lloyd at his base hospital, which our ambulance serves, 195 jars of jam and jelly, besides a Red Cross packing case of the largest size filled with all that Santa Claus could think of.

After all, the material accomplishment is small in proportion to the need, but the loyal spirit of thousands of young Americans in a school that will hand it on, as twice each year 1,300 girls enter, is a goodly gift to the country, a priceless gift, when each girl feels as one of them says:

Every fibre in your body
Seems to throb and fill with love
For the Flag that waves so proudly
In the pulsing air above.

War Work in the Church Schools

(*Continued from page* 96)

boys and girls will be the leaders and sustainers will be a different Church, because of this experience from that which their elders have known, and we trust a more Christlike Church.

And lest these same elders say to themselves, here and there, that they are too occupied with grown-up interests in war work to stop for the organization and training of youngsters, let us say this word in closing: Do we not owe it to the child of today to construct for him a way of expressing his feelings in *real work* during this greatest of world-crises? Shall we set all his deepest sympathies a-tingle with what he sees and hears about him of patriotic endeavor, so as to leave him burning with a desire to help—but without any practical or effective means of being really useful? This neglect of an unrivalled educational opportunity would be little short of criminal.

The Rev. Mr. Fortin Dead

WATERLOO, NEW YORK.—The Rev. Alfred L. Fortin died January 1 at Waterloo, at the age of seventy-seven years. He was a retired priest of the diocese of Albany. Prior to his retirement he was a missionary at Brushton, with adjacent mission stations. He had ministered in former years in the dioceses of Montreal and Rupertsland. He leaves a widow and two brothers in the ministry, Archdeacon Fortin of Rupertsland and the Rev. Ivan Fortin of New Bedford, Massachusetts.

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With Bishop Israel in France

(*Continued from page* 88)

and other eatables. The place is a fog of khaki, spread over with blue smoke; these soldiers, or less frequently marines, sometimes with much more than a sprinkling of French troopers. Not a cathedral surely, but what a congregation! And, before the bishop has finished, indications of something more than merely human presence. News of what is happening along the line, incidents of interest taken from experiences at other camps, examples of that devotion to the cause which are to be found among our men everywhere, the call to put on that invisible, impregnable armor of the spirit without which no man—soldier or other—can fight his battle to its glorious conclusion. Those of you who know him at home begin to recognize in the uniformed, belted figure standing there on an empty soapbox, your bishop and your friend.

"That's all, boys—and thank you." Then, across the instant's silence, a crash of applause. These men have listened, have understood, have appreciated. Afterwards, they gather about the bishop in groups; the time has come for the personal word. Gradually the hut empties; soldiers go early to bed.

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It is the star to every wandering bark,
Whose worth's unknown, although his heig be taken.
Love's not Time's fool, though rosy li and cheeks
Within his bending sickle's compass com
Love alters not with his brief hours and week
But bears it out even to the edge of doon
If this be error and upon me proved,
I never writ, nor no man ever loved.
William Shakespear

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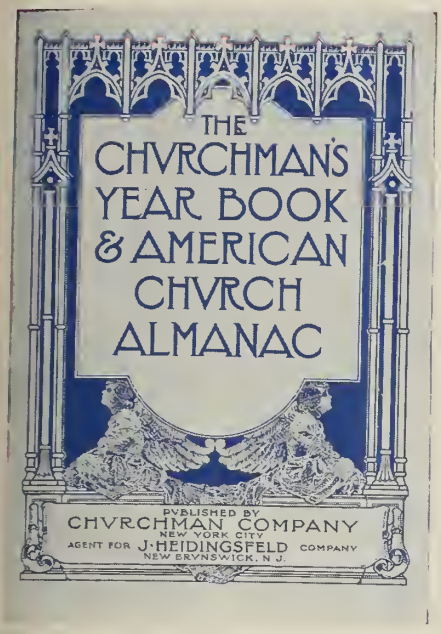

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New York - Saturday - January 26 - 1918

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Sketches From Life, III.—Bishop Whipple
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NEWS OF THE CHURCH

Ordination at Cathedral

NEW YORK CITY.—At the Cathedral of St. John the Divine, on the first Sunday after Epiphany, January 13, 1918, Bishop Greer ordained to the Diaconate Messrs. Acton Griscom, Leonard Twinem, B.A., Leighton Williams, M.A., D.D., and Gustave Jenaro D'Anchise, D.D.; and to the Priesthood: the Rev. Messrs. Harold Allan Ernest McClean, Albert James Montgomery Wilson, Lindley Hoffman Miller, B.A., Kenneth Romaine Buchanan, Harold Owen Boon and Kenneth Ives Rice (for the Missionary District of Oklahoma).

Dean Fosbroke of the General Theological Seminary preached the sermon.

Arizona Parish House Dedicated

PHOENIX, ARIZONA.—Bishop Atwood recently dedicated the new parish house which has recently been completed at Prescott at a cost of $8,000. It will serve the purpose not only of a parish house, but will be a center for social, educational and religious work for the whole community.

Mr. Luther Benjamin Moore of Winslow, formerly a Baptist minister, has been received as a Postulant by Bishop Atwood.

Notice of Deposition

WASHINGTON, DISTRICT OF COLUMBIA.—Notice is hereby given that on Saturday, December 22, 1917, in the Bethlehem Chapel, Washington Cathedral, Washington, District of Columbia, and in the presence of the Rev. Dr. William L. DeVries, Canon of Washington, and the Rev. D. Wellington Curran, I did pronounce and record the deposition from the Ministry of this Church of Thomas Hubert Jones, Presbyter, under the provisions of Canon XXXIII, Section 1, he having declared in writing his renunciation of the Ministry of this Church.

(Signed) ALFRED HARDING,
Bishop of Washington.

Guild of St. Francis

CHICAGO, ILLINOIS.—The Guild of St. Francis, organized a year ago by Mrs. Charles P. Anderson, the Bishop's wife, and its honorary president, reports that at the end of the first year it has eighty-five active and nine honorary members representing twenty-two parishes. The Guild was organized for the purpose of aiding in the work of St. Mary's Home for Children, under the care of the Community of St. Mary. The members meet on the third Thursday of each month for an all-day sewing.

The bazaar held at the Home recently under the chairmanship of Mrs. W. D. C. Street, was most successful, the net receipts being $850.00. This amount, with the receipts from the Tag Day collection will help materially in the work of the Home.

The Rev. James B. Haslam has been appointed Chaplain of St. Mary's Home, and has entered upon the duties of his new office.

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WOMEN AND WAR WORK

HELEN FRASER

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Personals

THE REV. FREDERICK A. FOSTER, St. Joseph, Missouri, has been called to the rectorship of Grace church, Carthage, diocese of West Missouri, and will shortly enter upon his duties there.

THE REV. WALTER LOWRIE, rector of St. Paul's church, Rome, Italy, having found it necessary to return to America, the Rev. Roy Irving Murray has been appointed priest-in-charge during his absence.

THE REV. PAUL MICOU, student secretary of the G. B. R. E., has attended the following student conferences during January: Student Volunteer Conference, Northfield, Massachusetts; Council of Church Boards of Education, Conference of Church Workers in State Universities, Conference of Student Y. M. and Y. W. C. A. secretaries, all in Chicago.

MISS ISABEL ELY LORD, vice-president until January 1 of the G. F. S. in the Province of New York and New Jersey, has returned to her position at Pratt Institute, Brooklyn, as upon her own recommendation the division of Home Economics of the Food Administration has been abolished, and the administrative position (chief of the section) which she held no longer exists.

THE REV. Z. B. T. PHILLIPS, D.D., rector of St. Peter's church, St. Louis, has been appointed to the Council of the G. B. R. E., which is outlining plans to bring the education of the ministry of the Episcopal Church into line with the needs of modern times. All seminaries are represented on this Council, so also is the practical parish minister and the laity. Dr. Phillips, coming from a large and successful Western parish, will help the Council to see the needs of a Western city for a modern ministry.

BISHOP COURTNEY TELLS OF HALIFAX CONDITIONS

NEW YORK CITY.—The following statement, written by Bishop Courtney regarding conditions in Halifax, is printed in the current number of the parish monthly issued by St. James' church:

St. James' church people will be interested to learn some condensed particulars of the frightful series of disasters which recently fell upon nearly half the population of the city, calling forth the sympathy and active assistance of America in all needed materials for the wounded, also doctors, nurses and workpeople, to supplement the local and near-by help.

A conservative estimate places the number of dead at not more than 1,500.

There are now in the various hospitals about 1,000 persons, some of whom are so seriously wounded that little hope of their recovery can be entertained.

There are about 200 cases of total blindness; many of them little children.

Fully 2,000 have sustained cuts and other wounds.

The principal buildings destroyed are: one of the largest hotels, the million-dollar dry dock, the cotton factory, the Provincial exhibition building, four fine school houses, fully 2,000 dwellings, all the churches in a vast area and every factory therein—all these simply wiped out.

The Institution for the Deaf is so damaged as to necessitate its being vacated.

The Protestant Orphanage has half a hundred children and the matron buried beneath its ruins.

The cost of restoring all these material fabrics must necessarily be enormous, but worse than all else is the bitter sorrow of the survivors over the loss of so many dear ones, and the awfulness of the death they died. May the God of all comfort be with them in their avalanche of woe!

My request to the rector (which he most graciously turned into an invitation to me) that I might say a few words to the congregation on the Sunday after the catastrophe, was most generously responded to by contributions amounting to $2,517.10, and my appeal to the general Church public through the courtesy of THE CHURCHMAN has brought in $1,965.18, so that altogether I have received $4,482.28, nearly all which I have sent to the Archbishop of Nova Scotia, who is most grateful for this generosity and will distribute it, as far as it will go, for the alleviation of the distress of our fellow Church people.

The Lord reward you all for what you have done.

Church at Camp Wadsworth

SPARTANBURG, SOUTH CAROLINA.—The first church built by the soldiers at any army camp is now being constructed at Camp Wadsworth. Funds were provided by Colonel Cornelius Vanderbilt's 102d Engineers. Dr. Horace R. Fell, formerly rector of St. Alban's church, Highbridge, New York, is chaplain of the engineers.

St. Luke's Church Offered to Village

EASTHAMPTON, LONG ISLAND.—Bishop Burgess has authorized the Rev. E. Russell Bourne, rector of St. Luke's church here, to invite the congregations of the other churches in the village to worship at St. Luke's. The plan is to have the various congregations worship at different hours, rather than to attempt a union service. This will be carried out only if the coal shortage makes it necessary.

The Rev. W. E. Allen Dies

ATLANTIC CITY, NEW JERSEY.—The Rev. William E. Allen, Sr., died suddenly on January 10. The funeral was held at the Church of the Good Shepherd, of which he was rector for eight years. He was sixty-six years old and served the Church for thirty-eight years.

Saving Coal

HASTINGS, MICHIGAN.—As a measure of war-time economy and patriotic conservation, the Rev. D. R. Blaske, rector of Emmanuel church, has discontinued the usual Sunday evening services. Morning services are held in the chapel. Other Protestant bodies of the city plan to hold union worship in the Methodist auditorium.

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On account of the war and the consequent delays in the mails on the railways, and especially in New York City, this copy of The Churchman may reach the subscriber late. The publishers are doing everything in their power to facilitate deliveries

Russia

WE wish that prayers for Russia were more frequently used in our churches—the right sort of prayers. The disappointment, sometimes rising to hostility, that Russia is not doing all that she might for the Allies, is not always discerning. Russia deserves a generous measure of sympathy. No people has carried a heavier cross of anguish. Her poor have been tragically poor. Her light-bearers have for ages been crucified. The joyless life of this great people has expressed itself in the saddest music and literature that has ever been written. Her spirit has not been crushed, but its anguish has been told in the words that drop like scalding tears.

Who has crucified Russia? Prussia! The bureaucracy that has been crushing the soul of Russia is a foreign curse. It did not spring from Russian soil. It came from Prussia. Russian pogroms and the Black-Hundred are Prussian torture. The cruelest generals and admirals that Russia has known, and they have been tragically cruel, bear Prussian names. Those frightful punitive expeditions after the Revolution of 1905 were given into the hands of the hardest men whom the Russian bureaucracy could summon for its dastardly work. These men for the most part bore Prussian names.

The Revolution that is now sweeping over Russia is with all its pathetic folly an uprising against Prussian cruelty. Whether that Prussian spirit finds its task in Belgium, in Poland, in Armenia, in Eastern France or in crushing the Russian peasant, it is one and the same diabolical instrument of selfishness. In Germany it employs subtler weapons than it uses in helpless Russia. But whatever the weapon, the spirit works towards the same end. The Revolution in Russia and the armies of the Allies are fighting the same enemy of the human race.

Russia has suffered long at the hands of Prussia. We must be patient with her mistakes. We must never forget that the Revolution is our ally.

Prisons

THE diocese, as well as a parish, has pastoral responsibility. There are duties belonging to the cure of souls that cannot properly be cared for by a clergyman in his capacity as rector of a church. These duties require the prestige and authority of a whole diocese if they are to be adequately met. The welfare of prisoners is such a duty.

The fact that there are prison reform associations, State commissions and other responsible bodies, that have the welfare of our prisoners at heart, does not absolve the Church of responsibility towards prisoners. To visit them that are in prison is one of the inalienable duties of the Christian Church.

Recently the press of the country gave headlines to the revelations of cruelty and inefficiency in the State prison in Trenton, New Jersey. People who care for such matters were shocked that these things could exist in Christian America. We are accustomed to work ourselves up to a high pitch of indignation and sympathy over wrongs committed in far-away countries; we expect once and so often to weep with Mr. Kennan over Siberian exiles and the heartlessness of Russian prisons. That these things are better ordered here in America we take for granted.

But the amazing fact is that American indignation is very short-lived when it comes to our own abuses and cruelties. We can't do much about Siberia and Armenia; we can only anathematize the Czar and the Turk; but when the abomination occurs within our own borders the impulse to do something spends itself in trusting that those responsible for the evil will be punished and the evil eradicated.

It was a New York newspaper with no direct responsibility for the care of souls in Trenton, New Jersey, and not a social service commission, that unearthed the cruelties and inefficiency of New Jersey State prisons. A newspaper has weapons at its command for such a task that neither an individual nor a diocese possesses. Publicity is the sharpest weapon with which to attack any abuse. Moreover, responsible newspapers like *The New York Evening Post* are not handicapped with a reputation for hysteria. Amateur reformers and spokesmen for the Church frequently suffer such handicap.

Be this as it may, the fact remains that to visit prisons is a fixed pastoral duty of the Church. If the Church felt that responsibility as seriously as we think it ought so to do, perhaps diocesan authorities could tell us, as they are not today telling us, what is going on in the prisons and jails in their communities.

The duty is one fraught with danger. It is a task requiring judgment, restraint and political sagacity. But, then, nearly every diocese is appointing a commission of men who, it would be supposed, receive their appointments because they possess the talent to handle these delicate matters. Social service commissions are appointed to look after social conditions in the diocese as a whole. The men who find themselves on such commissions are generally men who have shown both skill and interest in such work. The question is what they and their bishops consider to be the definition of their work.

Unfortunately, often men on such commissions are preoccupied with some distant good. The reorganization of society is sufficiently engrossing and indefinite to require little time and skill. It does not demand of us any high order of consecration, either. Are we unjust in saying that social service commissions are too often hazy in their definitions of the task allotted to them? Do they always know precisely for what they were appointed? The reports of such commissions, made annually to their several conventions, are frequently of little real value. Everything evil out of doors seems to be a social task thrown upon the shoulders of these men. Nothing specific is expected of them; consequently that nothing practical is accomplished is likely to be the result.

We do not forget that men who consent to serve on such commissions frequently do so out of sheer magnanimity. They are already overworked. A hundred tasks within their own parishes lie at their door awaiting attention. Somebody must serve because it is the fashion for every well-organized diocese to be up to date in social service.

Preliminaries to Sanctification

WELL, let us grant then that the diocese has social service responsibility. If so, let us define it. Naturally it cannot range at large if anything is to be accomplished. It cannot dig into every social wrong and inquire into every injustice and abuse. It must begin somewhere and stick to its task until something of value emerges. The Christian Church is not only responsible for sanctification but, in the admirable phrase of Vida Scudder, for "the preliminaries to sanctification"—those conditions in our environment which make for right living. We can't shut ourselves up in our churches and

parish houses and take evil and good as it comes to us for our reaction. We must do preventive work. But here again the field is too large, and fortunately a hundred other agencies are at hand giving willing and skilled help. Every university settlement, every great State commission that looks after housing, wages, hours of labor, child labor, is assisting in relieving the Church. If we feel that they are not doing this job well, then this work comes back upon us to handle as best we may. Not that we have in the past let any such responsibility weigh very heavily upon us. But let that pass.

The visiting of prisoners is a duty of the Church. It will always, so long as there are prisons, be a duty of the Church. And visiting of prisons does not in these days mean merely an occasional visit to such prisoners as are assigned to the several churches. It means that the prison is part of our pastoral responsibility. It means that we should know if prisoners are cruelly treated, improperly fed, badly housed. We should know this in the homes of our poor. Why not in the homes of prisoners?

Trenton prison, we are told, does not stand alone. Such prisons abound in America. Who is going to tell the Church whether the prison within a mile of a cathedral or some parish church is a festering sore? Shall we wait for a journal like *The New York Evening Post* to tell us? Shall we rely upon Mrs. Booth and women like her to shoulder the task?

Rectors of churches individually cannot do this work. It must be done by a group of men and women with the Church behind them. Why not the social service group? Let them go at the thing as a great task requiring time, skill and consecration. Let them eliminate some other less essential duties. Let them postpone the final reorganization of society and begin on these preliminaries of sanctification. If necessary let them hire expert workers to ferret out the evils. Money can always be found for work that is well done and definite in its scope. Then let these social service commissions make their reports to the Convention. Publicity will be given. The bishop can lend his prestige to the work of reform.

The diocese ought to know what is going on in all the prisons in that diocese. It is cause for chagrin that they have to be told by a daily paper.

We urge throughout the country that members of Conventions demand some intelligent report on prison conditions. And we also urge that the hands of the social service commission be freed for this essential duty of the Church. That the great Christian State of New York should have tolerated until yesterday such a prison as Sing Sing in its midst is a shame without excuse.

THE WEEK

Chronicle and Comment on Current Events

Thank You

WE are grateful to our subscribers who have so kindly responded to our request for the return of copies of the Christmas number.

Augustus Peabody Gardner

WHILE the country was in the uproar of reaction against the edict of the Fuel Administrator, the Service for the Burial of the Dead was being read over the body of Major Gardner in St. John's Episcopal Church, Washington.

There was a time, not many months ago, when this patriot in revealing unwelcome facts to the Administration did a wise and generous service to his country. Though "the War was three thousand miles away" he felt with other idealists that the cause for which that War was being fought was not miles away from chivalrous hearts in America. He wanted us to face the facts and put our house in order. We are now paying heavy penalty for our refusal to put our house in order. Major Gardner gave his life for the cause that is now so eloquently proclaimed by our Government. He will be gratefully remembered by his countrymen for having seen what things we ought to do.

Clergymen's Salaries

REPORTS are coming to us of hardships among rectors, curates and missionaries, due to the high cost of living and inadequate salaries. There have been cases, not in our Church but in other Communions where the average wage is higher than in the Episcopal Church, of ministers going into munition factories to work. They felt the call to support their families to be more pressing than the call to the ministry of churches that refused a living wage to those who served them.

The Episcopal Church is rich. Many of its standards are luxurious. The Church of England and the Episcopal Church in America have lacked a sympathetic understanding of the problems of the poor. Christianity in its beginnings threw in its lot with the disfranchised of earth. Therein lay its most beautiful strength. The clergy, experiencing the discipline of poverty, may again throw in their lot with the poor. Perhaps a great Mendicant Order in the Episcopal Church might make itself felt in our Diocesan and General Conventions. Vestrymen are often strangely indifferent to the question of a living wage for their clergy.

About Those Prayers for Church Unity

ONE of the best things that the Episcopal Church does is to write prayers for Church Unity. One of the things is does most awkwardly is to take practical steps towards inter-church fellowship. A devout lady said to her rector the other day when she had read of the proposal to offer the use of our churches for congregations of other communions in the interest of fuel conservation: "But do you mean to say that these people are actually to be allowed to use our pulpits and chancels?"

These devout ladies of whatever sex have much to learn about Christianity.

War Intercessions

WAR intercessions need not be lugubrious. The Prayer Book is never lugubrious. In almost every parish in the country there is at least one service a week "with special intercessions for the War". The order of the service is usually original, devised by the rector or the bishop; the prayers are new, written in the tumult of conflicting emotions with which we have been contending since we plunged into the world struggle less than a year ago. These services are for the most part rather badly attended, and the reason given over and over again is "they are so depressing". Depressing! To commit our cause into God's hands depressing? To consign our fighting forces to His care depressing?

The trouble is quite apparent. Many of these services are morbid; the prayers are morbid and the war hymns are morbid. The services that follow most strictly the Prayer Book are the enheartening services. The Litany and the Holy Communion meet our war needs as they have met our other needs. They make us trustful and triumphant, never morbid or depressed. The fact that we pray "in His Name" means that we place value on spiritual rather than material gain. It is spiritual triumph that this War stands for. To be morbid belies the cause in which we fight. Our war intercessions should strengthen our confidence by the assurance of God's moral backing. It is said that an American whose boy was flying in the LaFayette Escadrille hearing the news of his son's death met it with the words "He has won!"

Prohibition and the Drug Evil

THE supporters of prohibition must, of course, know that their work is not finished when they have succeeded in limiting or prohibiting the manufacture of spirituous liquors. When the house is swept and garnished there is a host of little devils ready to move in. One of these is the drug evil. The meanest class of men that walk the earth, except one, are the venders of drugs. Not very distantly related to this class are the doctors who will write a drug prescription to anybody for a fee. An investigation made in the city of Chica

some years ago disclosed the fact that there were paid agents who were distributing on the streets drugs free to children with the intention of creating a market by fixing the drug habit among boys and girls. The victim of drugs falls as low as humanity can fall. In comparison with this last estate of the weakling, the ordinary victim of the liquor habit is a shining member of society. The prohibitionists are eager to serve humanity. They must begin at once to safeguard the weak against the vermin who crawl about our large cities selling drugs.

Ministers and the Morally and Mentally Unfit

THE wording of the provisions of the new Draft Law hurts our pride. The Government is, of course, too busy to be delicate; it must only state facts. The fact, however polite, is that ministers and the morally and mentally unfit are to be exempt from military service. If a vote of the clergy throughout the country were taken, we think that they would be found eagerly willing to be treated as doctors and medical students are treated—to be drafted for such service as is proper to their calling.

Belgian War Prayers

AGAIN and again Cardinal Mercier has summoned his people to prayer during the tragic years that have passed since Germany broke her troth with the world. Brussels is under the special patronage of St. Michael. For many years the people have been accustomed to repeat after Mass, "And do thou, Prince of the heavenly host, thrust down to hell Satan and all wicked spirits who wander through the world for the ruin of souls." "Henceforth," Cardinal Mercier instructs his people, "you will be careful to say it after the priest slowly and distinctly, for the defence of the rights of our Belgian native land."

In a later call to prayer, he has summarized the scope of war prayers in words that should be helpful to us all. "We cannot exclude anyone—not even our enemies—from our prayers. . . . Let us pray above all for our dear soldiers, who are bound so closely to our affections by the ties of blood, perhaps, or patriotism and their devotion to us. Let us not separate from them their wives and mothers, those silent heroines of the great European drama. Pray for our armies who in the West, in the East and in the South, fight with so much valiance and tenacity, for our common cause. May their guardian angels be near them in action and keep them religious and chaste in hours of repose. Let us especially commend to you also our priests, whether military chaplains or stretcher-bearers. May their ministry prove faithful and may they pass through all dangers without stain and return to us pious and strong. Suffering has made us more inclined to pity. . . . Take pity upon the Armenian people; pray for them. . . . Poland, noble Poland . . . suffers more than we do. . . . Pray for her. . . . And lastly here, too, in occupied Belgium let us pray for one another, and let us love one another."

War Songs

IF the evolutionary deductions of the author of "Instincts of the Herd in Peace and War", Macmillan Company, may be trusted, England and America need not feel so badly, after all, over the invidious comparison of Tommy's war songs and those of Fritz. Professor Franke early in the War demonstrated the superiority of the German civilization by comparing the high-brow war songs of the German soldiers with the music hall ditties of Tommy. Tommy, of course, is a bit kinder to women, children and old men, but his musical taste leaves something to be desired. Soldiers who make war to exalted music and welcome Chopin in the trenches are fitted to rule mankind, Pan-Germanists think. And some of us, who rather loved Tommy, began to wish that he would brush up his music just a bit. But he was incorrigible. He refused to make a grand passion of war, and he went on enjoying his London ditties.

How comforting, therefore, is the testimony of the author of the keenest psychological studies of war instincts that has been published. W. Trotter writes in "Instincts of the Herd in Peace and War":

> "To the German the war song is a serious matter; it is for the most part a grave composition, exalted in feeling, and thrilling with the love of country; he is taught to sing it, and he sings it well, with obvious and touching sincerity and with equally obvious advantage to his morale.
>
> "The attempt to introduce similar songs and a similar attitude towards them to the use of the English soldier has often been made, and exactly as often lamentably failed. On the whole it has been, perhaps, the most purely comic effort of the impulse to mimic Germany which has been in favor until of late with certain people of excellent aims but inadequate biological knowledge. The English soldier, consistently preferring the voice of Nature to that of the most eminent doctrinaire, has, to the scandal of his lyrical enemies, steadily drawn his inspiration from the music-hall and the gutter, or from his own rich store of flippant and ironic realism.
>
> "The biological meaning of these peculiarities renders them intelligible and consistent with one another.
>
> "The wolf, then, is the father of the war song, and it is among peoples of the lupine type alone that the war song is used with real seriousness. Animals of the socialized type are not dependent for their morale upon the narrow intensities of aggressive rage. Towards such manifestations of it as concerted cries and war songs they feel no strong instinctive impulsion, and are therefore able to preserve a relatively objective attitude. Such cryings of the pack, seeming thus to be mere functionless automatisms, naturally enough come to be regarded as patently absurd.
>
> "Examples of behavior illustrating these deep differences or reaction are often to be met with in the stories of those who have described incidents of the war. It is recorded that German soldiers in trenches within hearing of the English, seeking to exasperate and appal the latter, have sung in an English version their fondly valued 'Hymn of Hate.' Whereupon the English, eagerly listening and learning the words of the dreadful challenge, have petrified their enemies by repeating it with equal energy and gusto, dwelling no doubt with the appreciation of experts upon the curses of their native land."

In reading this biological explanation of the War song, does it not give an uncomfortable suggestion that perhaps the ferocity with which some of us have tried to make a patriotic issue of our national hymns may be the biological outcroppings of the wolf species which we should do well not to feature?

The Churching of Women

AMONG the services that the Prayer Book provides for special occasions probably none is used less frequently than the Thanksgiving of Women After Child-Birth; yet there is no occasion when it would seem more fitting to repair to the house of God to give Him thanks than when a woman has safely passed through the "perils of child-birth". The custom has the background of history, the example of the Blessed Virgin and the beauty of the Liturgy to commend it. We therefore welcome the suggestion made by Mrs. I. H. Noe, of Macon, at the meeting of the Woman's Auxiliary in Charleston during the synod of the Province of Sewanee that at the time of the service of Churching of Women, or as a thanksgiving after child-birth, women should be asked to make an offering for maternity work in the mission field. The Prayer Book directs that "the Woman that cometh to give Thanks must offer accustomed offerings which shall be applied by the Minister and the Churchwardens to the relief of distressed women in child-bed". If, through the leadership of the Woman's Auxiliary, a definite object for these gifts should be provided, the making of the offering and the use of the Thanksgiving service might be stimulated. Perhaps then the rubric suggesting that "if there be a Communion, it is convenient that she receive the Holy Communion" might emerge from its present obscurity. It would be a beautiful thing if those mothers for whom we pray whenever we plead the Litany could revive the old custom of coming to the church to thank God for His mercy and to make an offering for those women in non-Christian lands who are not ministered to with the tenderness that their more fortunate sisters here enjoy.

SATURDAY NIGHT SERMON

Our Chance of Winning the War

By THE REV. GEORGE THOMAS DOWLING, D.D.

"Watchman, what of the night?" Isaiah xxi, 11.

IN 1914 there was published in Germany a work by Herr Otto Siemens, *Wie lange kann der Krieg dauern?* (How long can the War last?), in which the author said, "As soon as it comes to the sanguinary reality, the English hireling's heart drops into his breeches. And the English Scotchmen have not even breeches for it to drop into".

I wonder what Herr Siemens thinks today. Breeches or no breeches, since those words were written, the *Cold Stream Guards* has been all but annihilated fourteen times, and today is fighting at its full strength. "Kitchener's miserable little army", to use the contemptuous phrase of the Kaiser, has become a splendidly trained and equipped fighting force of five million men, which, despite all its losses, enters 1918 with its maximum strength and efficiency. The war which the Germans were to win in a few weeks is now entering its fourth calendar year; while Secretary Baker, predicting success for the future, reminds us confidently that "through sixteen fierce battles of great magnitude the British and French have pushed ahead steadily, with methodical and cumulative gains". I speak of this because, while a fortnight ago I tried to show that we *must* win, I want this week to show that we *can* win and we *will*.

We can beat the Germans because we are beating them. When fighting with a small nation like Serbia or Belgium, or a betrayed nation like Russia or Italy, they win battles, but we are winning the war. And that is what counts. Germany, after forty years of preparation, was at the height of her power in 1914; and she has been going down hill ever since. Great Britain and France, taken unawares, were at the lowest level of their impotence. Combined as they are today, with their forces thoroughly developed and ready, and with all the enormous resources of this country to our last dollar and our last man enlisted in their aid, they are at the summit of their military possibilities. There has never been an hour when their ultimate success has been so well assured.

Today England alone has 4,000 factories turning out munitions, and every week she is producing 17,000 tons of projectiles. In two years, from 1915 to 1917, her capacity for the manufacture of high explosives increased so that last October it was twenty-five times as great as it was two years before.

All they have to do is to hold their own a little longer, and every day of waiting renders more certain the rout of their enemies; for, while time is working for their triumph, it is grinding with the certainty of the slowly grinding mills of God against their foes. The stars in their courses are fighting against Sisera. *And Sisera knows it.* Hence his ceaseless and noisy clamorings after peace. What think you? Are the swashbucklering Germans a people to cry for peace unless they see calamity in front of them? Has it not been their declared creed from the very beginning that "War must be our greatest industry"? Now the thief wants to make friends with the policeman in order that he may get away with the swag. But there is only one way that he can do it: to surrender the swag and suffer the just punishment of his crimes. We are through discussing terms of peace. We shall dictate them.

Can you recall a single battle on the French and British front—where the victory in this War must ultimately be won—in which the Germans have triumphed? I cannot. Have you forgotten 1915 when, with fresh forces, outnumbering the English two to one in men and five to one in guns, they rushed forward boasting that they would take Calais? Did they do it? What *have* they done, except to crucify small and helpless peoples? Tell me if you can. They were beaten at the Marne, they were beaten at Verdun, they were beaten at the Somme, just as this year or next they will be beaten at the Rhine; only then it will be a thousand times worse, as they very well know.

If I had space it would be easy to show how Germany is losing her morale. She has been fed for so long on falsehoods that at last she is "fed up". She was told that they would reach Paris in fourteen days; but they didn't. She was told that Verdun would end the war by putting France out of commission before England could get ready; but it didn't. When all else failed she was assured by the Kaiser, by Hindenburg and by Tirpitz, each solemnly laying his hand upon his wishbone and spitting three times to make it certain, that the submarine would starve England into submission in three months. Did it do it? What did it do. *It sealed Germany's doom beyond any possibility of hope, for it brought America into the War.* Verily, "whom the gods would destroy they first make mad".

And now, do you know what that means? No! Neither do I; for what has already been accomplished in these last eight months is so wonderful and so great that not one of us outsiders can begin to grasp it. There has never been anything like it in the history of the world. Mistakes and much incompetence! What would you expect? If your business should be increased ten thousand per cent. over night, would you look for one hundred per cent. efficiency? In addition to that, suppose that you not only had to increase your business but to completely change its character! Our business was peace. We knew nothing about war. Some of us began to fear we never would; that we were all luxury-rotted and that our nation had lost its soul. When *suddenly* we staggered into the grip of a cyclone.

I have room for only one illustration—which might be multiplied by the thousand—of what it is going to mean to the Allies, *and to Germany,* that we have entered this War, just one fact which I am quite sure will be a revelation to most of the readers of this article. Are you aware, according to a very illuminating statement in the *Scientific American* by Col. H. H. Arnold, Chief of the Air Division of the Signal Corps, that when on April 6th America declared war against Germany there was practically neither airplane industry nor training system nor the requisite general engineering knowledge concerning it in this country? Are you aware that since that time we have established the greatest airplane factory in the world, and that this is only one of many which are already built or building? This one is a quarter of a mile long, it employs 15,000 operatives, and *at this present time is turning out fifty airplanes every day.* And bear in mind this is only one. What is that going to mean to Germany a few months hence? The Germans know, if you don't.

This very day we have more soldiers in France than Napoleon had at Waterloo, or Meade had at Gettysburg. Every week others are on their way and we will send ten million more if necessary. "You must go back home", said General Pershing to Charles W. Whitehair, secretary of the Cornell University Y. M. C. A., "and dispose of that doctrine that we can't break through the German lines. We can break through with a human wedge and we will. Tell everybody you meet of our determination to win".

And we will win. *The United States has thus far never lost a war, and we are not going to lose this one.* And with us we have England and France. *Vive la France!* I take off my hat.

William Hohenzollern, we did not want to enter the war. We were patient almost to the point of folly. But at last the clock has struck. We are in it.

And, William Hohenzollern, "beware of the anger of a patient man." You shook your finger in the face of our Ambassador Gerard when he was your guest and said to him, "Remember! After this war is over, we are not going to have any nonsense from the Americans".

And, William Hohenzollern, you were right. Perfectly right! *Nonsense is not what you are going to get.*

"Be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap!"

"Watchman, what of the night? And the watchman said, *'The morning cometh!'"* We thank Thee, O God

Religious Conditions in the Middle West

By THE REV. GEORGE P. ATWATER

WHEN I began to grope toward the heart of this subject one word came persistently to my mind—*chaos*. Had I lived my life on the Atlantic Coast, and had my farthest venture westward been to Philadelphia or perhaps to Niagara Falls, it would have been relatively easy to create a mental picture of the Middle West; the land of wheat and corn, of broad undulating prairies and mighty rivers. I should have created a pastoral panorama on a large scale, with one accident of congestion of population, the converging point of rail and water, Chicago; with the peaceful villages of Cleveland and Cincinnati, and the prairie towns of Indianapolis and Kansas City; famous Milwaukee, with its paradoxical reputation of being high but not dry; of the quaint and sleepy river town of St. Louis. But living, as I have done, within the picture, it appears somewhat different. I realize other conditions. I know that northeastern Ohio is growing industrially more rapidly than any other section of our land; that Iowa has more automobiles in proportion to its population than any other state in the Union; that Chicago is not all wind, and St. Louis and Milwaukee are not all water. I know that the Middle West is not one great homogeneous area, but in topography, climate, occupations and peoples is as diversified as any similar area upon the face of the globe. It is more than the granary of the nation. It is probably the workshop of the nation.

Nor is it lacking in education facilities. Of all the institutions of higher learning in the United States it has 37 per cent. and enrolls 40 per cent. of all the students of the United States in those institutions.

The Middle West is the section most typical of America today. No one element preponderates to disturb the proportion. It has not the conservatism of the East among people of similar traditions; it has not the negro problem of the South; nor the industrial and vocational incohesion of the Far West. The Middle West is the characteristic American section within whose borders the problems of democracy are presented on the greatest scale, and whose people are developing toward that final composite which will be typical of our land. It is the arena in which the struggle between multifarious ideas, origins and temperaments is taking place. Consequently it is the supreme mission field for religion. For while the surge of Orient may carry to the shores of the far West the esoteric ideas and fashions which are as enchanting as its iridescent climate, and while the East may evolve its Christian scientific camouflage, with its intellectual atmosphere as rare as California's climate, the vigorous battle for religion in the United States will take place in the Middle West.

For the purpose of this article I have assumed that the Middle West is identical with the division adopted by the Government, known as the North Central States, including Ohio, Indiana, Illinois, Wisconsin, Michigan, Minnesota, North and South Dakota, Iowa, Kansas, Nebraska, and Missouri. This area contains about one-fifth of the area of Continental United States, and about one-third of the population.

What conditions do the forces of Christianity here face? I have been reading the United States census report about ourselves here in the Middle West.

The report is a large volume and is very comprehensive. It is both interesting and disconcerting.

The Middle West has a population of about thirty millions. There are 10,600,000 Church members. This is about the average for the land.

Among these Church members we find in the Middle West every sort of religious organization in our land's ecclesiastical flora and fauna. We have the Heavenly Recruits and the Yonker Brethren, the Defenceless Mennonites and the Non-Sectarian Church of the Bible Faith. A list would be wearisome.

In the Middle West we speak nearly all the languages of Pentecost and many others. We seem to live amidst the ruins of the Tower of Babel.

Of the 10,600,000 Church members, 4,000,000 adhere to the Roman Catholic Church. The Methodists and Lutherans account for 3,000,000; the Baptists and Disciples for about 1,500,000; the Presbyterians for 600,000, leaving the remainder of us to struggle along with 1,500,000 persons.

In the whole United States the Roman Catholics have grown, from 1890 to 1906, from 30 to 36 per cent. of the whole church membership; while the Protestants, if you will permit me to quote the word from the noncontroversial census report, have decreased from 68 to 61 per cent. Probably this condition is about the same in the Middle West.

The Roman Catholics in the Middle West have 132 members for one thousand of population; the Methodists 53. But why go down the ladder? Let us leap. The Episcopal Church has seven in every thousand. Compare this with the District of Columbia in which we have 44 in every thousand, and New York State in which we have 24 in every thousand.

But why continue with statistics? Have you not the picture: an enormous area, a highly complex population, a medley of tongues and traditions; the Roman Church powerful, a few strong denominations; a few numerically weak, but strongly organized; a large number of weak religious efforts, and an unchurched population of about 20,000,000 people. The Middle West, the heart of America, rich, active, progressive, striving for every vital thing in education, in social uplift, in the mechanics of living, but largely adrift from religious effort.

What in this vast conglomerate are the conditions which, aside from sin and crime and pure worldliness of heart, are the factors in our national life which prevent religious development? At the risk of appearing to read titles which should head chapters, and because each one of you will see the bearing of each item in this catalog at once, I shall endeavor to enumerate what I believe to be the conditions for which our manner of civilization is responsible, and against which religion fights a forlorn battle.

(1) The constant shift from center to center of the units and families of our industrial population. The movement is not alone from country to city, but from city to city. The immense difficulty of our Government in finding registered men for the draft after a period of only three months well illustrates this. Draft boards in one county alone in Ohio have failed to find 4,000 men at the first summons. This drift destroys every association and tie, and religious attachment ceases except in rare cases.

(2) The movement from country to city and consequent slowness to adjust life to city conditions. Any of you who has come into contact with the forlorn and homesick families who have left their rural communities and villages in which they were well known and have found themselves in a city and in contact with a city congregation, will realize the difficulty.

(3) The movement from section to section in the same city.

(4) The movement of the well-to-do from city to suburbs and country. Trolley cars and the automobile are responsible for this. While our fathers wrote about "Evolution versus Christianity", and sought to combat in evolution a principle subversive of Christianity, our sons may well write treatises on "Electricity versus Christianity". Evolution may have slain its thousands but electricity has slain its tens of thousands. Trolley cars and storage batteries have mowed down the Christian hosts. Add to these the telephone, with its promptness in conveying premonitions of contemplated Sunday visits, and the projecting lantern which takes you in its imaginative fantasy from every emotional and comic and scenic Dan to every thrilling Beersheba, and you have a quad-

rifarious entanglement against which Christian forces in vain go over the top.

(5) Again the Census Bureau reveals another disconcerting fact. Adopting once more the definition of the Census Report we find that among Protestants and our native born the birth rate is decreasing, while among our foreign born, mostly Roman Catholics, the birth rate is increasing.

(6) In rural communities we have an admixture of peoples of every tradition which are replacing the more homogeneous communities of a generation ago. It makes difficult if not impossible the effective work of the rural church.

(7) The stress of modern life is preventing attention to the Church. During the social service phase of presenting the gospel the Church urged men to pay attention to affairs of social uplift and civic righteousness. Men have done so in large numbers and in so doing have found other vital interests and have neglected the Church.

(8) An epidemic of clubs, lodges, societies, leagues, and organizations has spread over our land. Religious forces have failed to recognize this need of men for association of the sort involved in lodges. I know that there is something ludicrous in the spectacle of the village barber dressed in a tunic and calling himself the "Exalted Right Wing of the Order of Seraphim", but there is something in this appeal to the imagination, in the melodramatic phases of such activities, in the unexplored depths of human nature seeking for relief from the gray monotony of existence, in the suggestion of untried realms, remnants of ancestral conditions clinging to the edges of one's soul through long periods of evolution, that gives the lodges their charm and value. The dramatic instinct is strong in man. Next to being a king the best thrill comes by representing one, amidst those who feel the desire to let imagination weave its spell. That, and the spirit of fraternity, create lodges. Religion has failed to use this instinct adequately. The psychology underlying the Stonemen is worth study.

This brings me to the more difficult portion of my subject. I have tried to trace the physical conditions. What of the mental condition in religion in the Middle West? Why this restlessness of the human spirit reaching out into countless channels, hardening into organizations, tending toward expression in sects and groups? Why the twenty millions apparently untouched by religious appeal? I say apparently, because I know that you must recognize that all religious feelings or forces are not contained in churches, nor does church membership always signify religious feeling and force.

How many of these millions have a vital consciousness of God, which prompts them to some higher thought and conduct? Is not that the real question?

If many have it, what are the evidences of it? The ecclesiastical expression of it may not be satisfactory to the statistician, but is the vital expression of it satisfactory? Are mercy, justice, righteousness, charity, sympathy, creeping to a higher level in our land? I am convinced that they are. Christianity has been a leaven and its unknighted champions who have absorbed its spirit have been given a vision of its goal and purpose. Time fails to try to convince you that this is the case. I wish only to cite one instance. I am convinced that those who guide the industrial interests of our land are slowly but surely becoming conscious of their responsibility for the human problem involved in industry. I see other evidences that the things for which religious forces have striven are being championed by the unmeasured forces that have their origin in the hearts of countless who are not numbered in the churches.

You must not accuse me of this disloyalty to a principle to which I have given my life's efforts, the value of organized Christianity, when I affirm that the unchurched are not without some justification for their aloofness when they contemplate the churches. Of course, there are countless thousands sunk into inertia, immovable, and anchored in a meagre existence, until they become incapable of action, irresponsive to every appeal, whether of city, nation or church. But others are church-shy. The Church is not always delicate The unchurched need more sympathetic understanding and less rebuking or condescension. I could never endure a certain type of religious canvass that has so often taken place in towns. A canvasser, with a bearing of being so respectable that he wouldn't even whistle on Sunday, brings a householder to his door with his pipe in his hand, thus confirming the canvasser's suspicions that between them there is a great gulf fixed, and begins to question the householder in a matter of fact and statistical way. The householder, feeling that the Day of Judgment is enough without the inquisition, with embarrassed and sometimes indignant restraint, detaches from his mental content a few passable statements that conform to the rulings on the canvasser's board. Such a method implies some objectionable superiority on the part of the inquirer and a right to intrude by reason of that superiority. It is such a poor *approach* to the unchurched.

I have a suspicion that in the Middle West such of the unchurched as are not claimed by worldliness are untouched by organized religion because religious forces as a whole have not that delicacy of touch, that painstaking persuasiveness of approach, by which the unchurched may be attracted. Taken in all, the methods of religious endeavor are too rigid or too exacting. The Middle West is strenuous and vigorous to be sure. But the spiritual or religious element in man is somewhat reserved, or timid, or diffident. Church-shy people are numerous because they sometimes lack faith in the sufficiency of their quantum of religion to justify their adherence to an elaborate doctrine, a strict discipline, and a too pronounced profession.

Not only have the ecclesiastical tests been too inflexibly applied, but certain mannerisms have been cultivated, such as a tendency to use the words *brother* and *sister;* certain presumptions have been created, as for example the expectation that the converted and religious will surely condemn certain amusements; an aloofness of air has been emphasized, as if the converted tolerated some inferior things which he could not approve. All of which has repelled the normal man. Too much has been expected and the unchurched have a suspicion that life would lose a certain vital "tang" and would assume more or less irksome pretences if one carried religion too far.

Then again the Middle West has been the happy hunting ground of the revivalist, who, too often, after normal feelings return, has left his hearers filled with a mental residuum which partakes largely of the nature of the trail which they hit.

The temper of the Middle West is pragmatic, practical and human. We have no leisure for speculations or for theories. We have no strictly leisure class such as the rich of the East, the traditionally unhurried of the South, or the comfortably replete of the slopes of the Pacific. We have few who say, "Heaven has a splendid reputation, but when I finish my fight I am off to California". The gold coast of Cambridge and the gold coast of the Pacific are equally remote from our ambitions.

Consequently religion in the Middle West is of a distinct type. It is not an intellectual exercise in the Unitarian sense, nor is it a mirage in the Christian Science sense. It is more practical and savors of the soil. Sometimes, as in Methodism, it is plain, rigid and austere, but it deals with practical things such as dancing. With the Roman Catholics it is a sure way to get somewhere, as sure as the trolley line, and you must not talk to the motorman.

The Middle West wants its religion in the living man, not in theological systems. Recently I saw in the Smithsonian Institute in Washington a case filled with jars and tubes and other glass receptacles each containing some gas or liquid or powder. The sum total of these chemical constituents was the equivalent of the physical structure and organs of the average man. It was impressive. Here was a man reduced to lowest terms. Here were oxygen and hydrogen, and all the rest, the basic constituents of a man, all arranged, systematized and labeled. But no passing girl, however susceptible and sensitive to the presence of a man, cast any bewitching glance at that case. No elderly woman shed any tear over the lamentable condition of this dismembered being. No, for he was merely a chemical system.

(To be concluded)

Some Letters Home—V

FROM CHAPLAIN ERNEST W. WOOD

SOMEWHERE IN FRANCE (*Continued*)
October 29, 1917.

This afternoon I went off, on foot, to see some bombing, and was gone from 1 to 5 p. m. A little while ago word went out for all men who played baseball to hand in their names. The names were sent in in large numbers, but the would-be ball players were rather surprised to learn that their qualifications were to be used in bomb throwing! Most of the men pronounce bomb, "bum". The other day an officer asked a soldier whom he belonged with, and he replied, "the bums". Our interpreter, "Monsieur Gab-Gab", has gone and we have a new one, Monsieur LeFevre, who has just come from over two years' service as interpreter with the British army. Before that he was in the French army, and was wounded. He is a very interesting man and a real addition to our mess.

Yesterday, Sunday, October 28, I had the Holy Communion at 8 a. m. in the school house, and the usual service at 9 a. m. Then I walked over, in the rain, to "F", where I had a service at 10.30 a. m., consisting of the Holy Communion, with hymns and an address. This type of service seems to be much appreciated, and my plan of having it over there every two weeks seems to work very satisfactorily. It was pretty cold in the Y. M. C. A. shack when the service was held, the only heating (?) apparatus being a small stove which let out clouds of smoke, but no heat. Possibly the smoke was due to the fact that the pipe wasn't long enough to reach the roof and simply let the smoke out in the room. After the service Mr. Mee, of the Y. M. C. A., who had gone over with me, came back on Mr. Williams' bicycle, and I stayed to dinner with the officers of the Third Battalion at "F". We had a good dinner, with lots of jam for dessert, a luxury I have not had for a long time. After dinner I walked back here in a driving rain with cold head wind. My rain coat blew so that I got soaked to the skin from the thighs down. The water ran down inside my leggings. As soon as I arrived in my nice cozy little room, with its nice little fireless fireplace, I took off my wet clothes and took a rub with a towel and then put on dry clothes, and got in my cot and had a warm nap. When I looked out of the window after my nap I found that the rain had changed to snow—not respectable snow, but great chunks of wet, sloppy slush tumbling down all over everything and after sticking to anything it touched melting into little rivers of ice water. I had planned to hold a service at 7 p. m. in "H", so after supper I put on my overcoat and my slicker over that, and started out. The wind was on my back, so it was not bad going. There were fifty men at the service, who sang well, and gave me wonderful attention when I spoke on the very appropriate text, "I have learned in whatsoever state I am therein (*not* 'therewith') to be content". (Philippians IV). It was a hard walk back against the wind and snow, and a good part of the way up hill. I put on the woolen cap we bought in Syracuse, and pulled it down over my face. I had to carry my hat. This morning my hat was so very wet and cold that I had to light my lamp and hold the hat over it for a while to warm it up before putting it on. I am feeling very well, and I might say the same as a sergeant, whose letters I often censor, who mails four or five letters all beginning exactly the same, as follows: "I write you these few lines to say I am feeling fine, and my *helt* is fine, and hoping you are the same".

I do not write as many letters as I should like to, because it is hard to write at all in an unheated room. I think of you all constantly, and I feel pretty lonely at times.

A Step Forward

THE *Survey* recently contained two valuable articles, one relating to our marvelous Red Cross organization in France, the other to the rebuilding of Sing Sing. It is good to know that in spite of the War the Christian work of social reconstruction has been going steadily on. We quote from Mr. Winthrop D. Lane in the *Survey:*

"Few more dramatic scenes have been enacted in any prison in this country than that which occurred at Sing Sing November 9, when Governor Whitman, amid the cheers of assembled law-breakers, lowered the first stone to be removed from the bastille cell-block at that institution in the process of demolition which the last legislature enjoined.

"Sing Sing is actually to give way to a new, sanitary, industrial prison on wide acreage in the country. This has been the object of an energetic campaign in New York State for fifteen years. . .

"To the prisoners, as well as to onlookers from the outside, the stone was the symbol of an outworn philosophy and treatment of human beings. With it, said one speaker, went 'all the anguish, tears, disappointment and lost opportunity of reformation that Sing Sing has stood for throughout most of its ninety-odd years of existence. . .

"The prison that is to replace Sing Sing is to be built at Wingdale, in Dutchess county. It is to be a farm industrial prison, composed of groups of detached or semi-detached small buildings. The Sage bill appropriated $1,250,000 for the erection of this prison. Its construction is in the hands of the Commission on New Prisons and excavation has already begun.

"Meanwhile, the present Sing Sing site is to be utilized in a novel manner. . . It will be made into a receiving and distributing station for all prisoners sentenced to State prisons. Here law-breakers will remain for from three to six months. During this time they will be classified on the basis of their mental characteristics, physical ailments or abnormalities and the kind of treatment best suited for them. They will then be transferred to that one of the four State prisons where they can receive the closest approximation to the needed treatment. There is not among the State prisons today any systematic classification of inmates. First-timers and others are sent to each. Those seriously ill with tuberculosis are sent to the special hospital at Clinton prison, but in general there is not even an approximate classification. . .

"In this connection it is interesting to note a proposal for a possible redistribution of the inmates of both State prisons and reformatories made by the Prison Association of New York in its latest annual report. This has value both for New York and other States also. The proposal begins by distinguishing the following five principal classes of prisoners requiring individual treatment: Feebleminded, requiring segregation (estimated to be approximately 10 per cent. of the total State prison and State reformatory population); psychotics (approximately 2 per cent.); perverts (1.56 per cent.); tubercular (10 per cent.); cardiacs (3 per cent.). When these classes have been segregated, the remainder, it is believed, will constitute the reasonably normal—those who, for example, could be expected to profit most from self-government."

Heart of the Jungle Tales – II

By ADA M. SKINNER

AT SCHOOL

"GOING to school" is no trial for the African boy and girl. These little forest creatures love school life and lend themselves with wonderful readiness to its discipline. It is getting *permission* to go to school that is, or was, the great task, for the parents were never willing to trust their boys and girls to the care of the white man. They could not believe that anything but harm would come to their children if they were given into the stranger's charge. However, after the confidence of the parents was gained, the children went happily to their daily school tasks in answer to the call of the school drum.

The school house was built somewhat after the style of their hut homes. The men and boys of the village often helped with the work of building. They cleared the ground and cut the bark for the walls. The building was usually little more than a great roof thatched with leaves, over rows and rows of seats and desks rough-hewn from the logs of the forest. The walls were made so low that the children could sit in their seats and look far beyond the clearing.

In such rude little schoolhouses as these the little boys and girls took up their tasks, proud in the possession of such wonders as slates and books.

It required great skill and patience to get the older boys at school to work promptly and to work well through the daily program laid down for them. In one of the large mission schools in Cameroon the boys were expected to rise at the five-forty-five bell. One half hour later they were in the schoolroom for prayers, after which they had breakfast. From seven o'clock until nine they cut grass and did any other necessary work in the yard. School began at nine o'clock and lasted until half-past three "with a recess of half an hour in the morning, for taking jiggers out of their feet, and an hour at noon." From four o'clock until five they worked again in the yard and at five they took a bath in the sea.

Their regular food was cassava and dried fish. Plantains were sometimes given in place of cassava. When fish could not be got, the meat of a ripe cocoanut was substituted. The food for the whole day was given out at noon and they did together such cooking as they needed to do in a large kettle. They were provided with knives and forks, tin plates and spoons, and they ate off a table. These were, indeed, new experiences to the black children, for the only plates they had ever known were leaves, and their meals were usually eaten sitting on the floor in their hut homes or on the ground if they happened to be in the open.

Some of the games that have won the greatest favor among these little people are "Cat's Cradle," "Hen and Wild Cat," "Spearing the Disc," and "London Bridge." Cat's Cradle is played with a twisted fibre of the plantain stalk. In the game of "Hen and Wild Cat" the hen warns her brood of the approaching danger of the wild cat, which may catch any foolish chick that fails to drop at the mother hen's warning.

African "London Bridge" is played in the following way:

*One is chosen to be the mother, and all the others, except two who form the arch, are the children. The mother with her children passes under the arms of the other two. The child caught is drawn aside for the choice between a cake of gourd seed or a peanut porridge, a necklace of beads or a bow and arrow. The children are caught and ranged in lines until there remains none but the mother and one who is now called "The Only Child." This remnant of a once numerous family takes to the bush, but the mother comes forth from time to time and tosses a handful of grass toward the others, who ask her in chorus:

"How big is the only child now?" "The only child creeps," says the mother. "He-e-e!" exclaim the chorus after this.

"How old is the only child now?" "The only child walks." "He-e-e!"

"How big is the only child now?" "The only child creeps," says the mother. "He-e-e!" exclaim the chorus after this.

"How old is the only child now?" "The only child walks." "He-e-e!"

And so on, until the only child grows up, is married, and has a baby of her own. Then the grandmother is asked questions about the child of the only child.

"How old is the child of the only child now?" "The child of the only child creeps!" "He-e-e!"

And then the grandmother responds that "he walks, he gets traps, one day he has killed a little antelope, another day he has killed a big antelope, and now he has killed an elephant!"

"He-e-e!" shout the chorus as this climax is reached, and one after another comes to beg a piece of elephant meat from the child of the only child, who now comes out of hiding. One after the other is refused until he finds the one who pleases him, and to her he gives a piece of the meat. They then run away together, all the others following.

African schoolboys are very much respected for their wisdom by the older people of the villages and the desire to learn has made many a black boy endure untold hardships for the chance to attend school.

Songoro was a dirty, half-grown boy of about thirteen summers. He had attached himself to a caravan on a three or four months' march through a country unknown and hostile. They called him "Kitchen," for they had found him sitting in the ashes around the fire which was in the open. All the clothes he had on was a strip of dark blue cotton two yards in length thrown around his loins. He sat around for a week waiting for a chance to do some job for the company.

One morning one of the men was unable to fetch water for the caravan and Songoro was allowed to take his place. That chance to do some useful work transformed the boy. Nothing could induce him to leave. When the company was ready to start Songoro insisted upon going along with them. But he was in no condition to start. The march was to be a long one, through strange paths full of hostile tribes. Songoro's feet were sore and he was not strong enough to carry a load. Yet they couldn't afford to take any one who could not bear his share of the burden. It was unsafe to leave him behind and his home was three hundred miles away. In spite of all the objections Songoro pleaded to go, he would not be left behind. His feet, he said, would get well and he would be able to carry his share of the load. But go he *must* and go he *would*, for at the end of the trail was a school, and there he would stay and learn the Book. So Songoro went the fifteen hundred miles and was left at a school at Quiongua in Angola.

Thousands of just such brave and persevering boys and girls have passed through the various mission schools where habits of order and cleanliness, self-respect and consideration for others have been taught side by side with regular lessons in reading and writing. When these boys go back to their homes they in turn teach their own people the things of school that they themselves have learned.

In this way do these little black children, sometimes not more than twelve or even ten years of age, become true missionaries to their own people.

In the next number you shall hear about the Pygmies, and how some little black schoolboys, as true missionaries, went to the Pygmies' camp to tell them of the *"things of God."*

*From *Children At Play In Many Lands* by Katherine Hall. Used by permission of Missionary Education Movement, New York.

Española

By THE REV. ARTHUR R. GRAY, D.D.

AS I look at the map of the Caribbean, which hangs on the wall above my desk, and see how few are the points at which the Church has garrisons, it gives me quite a thrill to think that at last we are sending a man to one of the most important of the countries which border that sea—the Dominican Republic. And as I ruminate upon the story of the days gone by it seems a coincidence worth noting that this, the oldest country in the New World, is to be the seat of the youngest of the Church's missions.

I say the Dominican Republic is the oldest country in the New World; I might equally have said historically the most beguiling. For, in days of old when dons were bold the harbors of Española were the busiest and its towns the bustlingest in all lands of the Conquistadors. Moreover, the island has fascinating associations with the heroes themselves. Don Christopher himself gave it its name which, being translated, means Spainlet, and there is preserved to us a picture, said to have been drawn by the great helmsman's hand, depicting his ship's arrival at the island of dreams, this island which in his characteristic way he believed to be identical with Ophir of biblical remembrance.

Moreover, as if to rivet forever connection between the Navigator and the island it was there in its capital city that he was buried, and it is there to this very day, in the oldest cathedral in the New World, that one can see the tomb (certainly three hundred years old) whereon are inscribed the words, *Cristobal Colon, descubridor de America.*

Not only with Columbus but even more with his brother Diego is the island associated, for it was he who established its capital and named it, being translated, Holy Sunday City, figuring thereby I suppose a place of rest, just as certain red men called the region where they pitched their tents Alabama. Visitors to the island find in the remains of Diego's house and in the old cathedral what are perhaps the most fascinating antiquities this side of the water.

In truth, the whole island teems with historic memories. There Las Casas turned from opulent godlessness and embarked upon a career of prodigious service; Las Casas the protagonist of human freedom—what a privilege to take up work where he began. Nor was the Bishop of Chiapa the only celebrity who toiled there, for among the gray-robed Franciscans and black-robed Dominicans were many who did large things as, for example, Father Montesino, who on Advent Sunday, 1510, preached what I reckon was the first anti-slavery sermon that ever was heard.

From Española as a base of supplies went out expeditions to all parts of the Caribbean. Of these perhaps the most interesting was the one in which that shrewd politician Cortez took part under the leadership of Velasquez, which resulted in opening Cuba to the warriors of Spain. That once bustling but now sleepy city was in fact the New York of the Sixteenth Century, and as such was the zenith of many a buccaneer's ambition. The adventurous Drake was one of the few, however, who braved its machicolated battlements. Sir Frederick Treves tells the story deligthfully; just here I can say but a word or two. On the last day of 1585 he anchored over against "the famous and goodly builded city". That night by a cunning ruse he caused the city's defenders to expect an attack from the sea and sent one thousand lads of Devon down the coast, to the westward, from where they flanked the town and took it by storm. For four weeks that prince of pirates held the town; looting it with a thoroughness to which the world had become unfamiliar till the Teutons revived the art. At last, when he had had enough he demanded a ransom and, being refused, gave the order to destroy the city little by little till the money was disgorged. His crew went about this task in a systematic way. "We spent the early morning", wrote Thomas Cates, "in firing the outmost houses, but they being built very magnificent of stone with high lofts gave us no small travail to ruin them". The proceeding went forward each day with ghastly regularity till at length the hidalgos weakened and gave Drake the twenty-five thousand ducats he had demanded, which sum he received with much grumbling over their stinginess, and sailed away with all the cannon the town possessed on board his boats. Please God the Wyllies may succeed in benevolence as thoroughly as did Drake in malevolence.

Perhaps for us the most important historical fact about Española is that it was there that Negro slavery began, so far as our hemisphere was concerned. It came about in this way. The Arawak Indians, the aborigines, being driven by the newcomers like beasts of burden, speedily succumbed. They died in fact at such an amazing rate that the Spaniards had to replace them somehow or work themselves! It chanced in this emergency that Las Casas had a lamentable inspiration. Why not, he suggested, import Negroes from Africa? Thus the Indians could be relieved of slavery and saved. There is abundant reason to know that the Protector of the Indians soon bewailed this blunder and wished he had been a little more slow to speak. But much as he regretted it, the deed was done, and the greedy gold seekers began that traffic which soon was to make the white man's record blacker than the Negroes' skin. Nor must it be imagined that the Spaniards were the only slave-traders, for, as anyone who has read Hackluyt knows, English traders, like Hawkins, were the equal of any when it came to marketing black men. And so our race problem was initiated in the land where we are now sending a missionary—and, what is specially appropriate, he is going to work primarily among the blacks.

Skipping from the days of the Conquistadors to modern times, the Dominican Republic has another and marked interest for us in that it was there that the first move was made towards uniting the interests of the Caribbean countries with the Colossus of the North—as they delight oratorically and suspiciously to call us. In the year 1869 the Dominican people voted to apply for annexation to the United States. To be sure, many of the islanders claimed the vote was not representative of the true state of the public mind, but that is neither here nor there. Suffice it to say that the movement was set on foot, and that President Grant, being as willing as Dickens' driver himself, and being more farsighted than most of his contemporaries, sent in 1871 a committee on the man-of-war "Tennessee" to investigate the situation and report. Nothing ever came of this, except a pack of bother to Grant, chiefly owing to Charles Sumner's activities; Sumner, whose deeds were characterized by a Dominican writer of 1871 as follows:

"Mr. Sumner, the orator of the Senate at Washington, whose lips should never be opened except to utter political or social oracles in accord with his great reputation . . . . wounded in his self-respect, etc., runs as the wounded stag, and in his flight fastens deeper and deeper the dart that wounds him. The Committee will see that the lamentations of Mr. Sumner (against annexation) are nothing but the ignorance of our history". . . .

To overcome Sumner's opposition Grant sent in an oracular message to Congress in 1871—though in vain.

"During the last session of Congress", he wrote, "a treaty for annexation of the republic of St. Domingo to the United States failed to receive the requisite two-thirds vote of the Senate. I was thoroughly convinced then that the best interests of this country, commercially and materially, demanded its ratification. . . .

"Time has only confirmed me in this view. I now firmly believe that the moment it is known that the United States have entirely abandoned the project of accepting as a part of its territory the Island of St. Domingo, a free port will be negotiated for by European nations.

"The Government of St. (*Continued on page* 145)

The Holy Communion

By THE REV. CHARLES LEWIS SLATTERY, D.D.

THERE are today various explanations of the Holy Communion. The explanations have arisen in the course of Church history as different elements of human feeling and thinking have entered the Church. Some of the most acrimonious discussions of which we have knowledge concern this supreme feast of love. We think of the nominalists and the realists in the Middle Ages; we think of Wyclif and the advocates of Transubstantiation at the dawn of the Reformation; we think of Luther and Zwingli at their conference at Marburg, when the vigorous Luther glared at his fellow reformer, pounded the table that stood between them, and shouted, *"Hoc est corpus meum"*. In our own branch of the Church we are taught that "the Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith".[1] That is, the emphasis is placed upon the spiritual, and the various theories of the past are taken up into a higher unity where we seek a practical benefit.

It is the genius of our Communion that it discriminates between essentials and legitimate difference of opinions. We all believe it to be an obligation to obey the Saviour when he said, "This do in remembrance of me";[2] but we do not insist that if a man strive to win an explanation of just what he does when he receives the broken bread and the outpoured wine, he shall arrive at the exact thought which his brother has attained. He may do one of two things when he recognizes his freedom: either he may say that the Sacrament is so great a mystery that he will attempt no analysis; or he may say that he will study to find some interpretation which helps him more intimately to enter into the joy and inspiration of the Saviour's loving institution. Both these ways are good; one, with becoming modesty, admits the mystery which lies within all highest expressions of life (especially where man touches the divine); the other, relying on God's patience with all our feeble efforts to understand Him, is encouraged to discover one of those "broken lights", which when blended give humanity a somewhat larger vision of the truth.

In this paper sympathy shall be accorded to the latter adventure. I shall frankly speak of an explanation which helps me, not daring to think it complete, not wishing it to displace in any reader's mind the concept which is already there. It may perhaps help to clarify the idea which has helped the reader most; or, better still, it may give him courage to reflect anew upon this mystery of a Master's love and to find in his own way a solution which sends him more obediently to the Holy Communion, there to find a deeper power for his daily life.

I

First of all, it is wise to ascertain if more recent thought has any news to give us of the relation of the spiritual to the physical. It is increasingly clear that men are less and less inclined to draw a sharp line between the spiritual and the physical. Matter is constantly being revealed as a profound mystery. Atoms are no longer thought of as the smallest indivisible particles. Now we hear news of electrons, which are to the atom (as someone has said) as a pinhead to the dome of St. Paul's. The electron seems to be only a flash of electricity; it seems to be immaterial; yet out of its multiplied elusive, invisible force comes the reality of what we call matter. There is something here which at least suggests the spiritual. Just as we are saying that it is vicious to distinguish between the religious and the secular, because all is religious, so we may come to say that it is vicious to distinguish between the physical and the spiritual, because all is spiritual. The obvious danger is that, in the leveling process, all seem secular, materialistic: the divine possibility is that the hills and the valleys, the angels and the stones, all shall reflect to us the light from God. In any case at the center of the physical, as of the spiritual, is the infinitesimal quivering action, not dead but living, the centre and ground of being.

With this suggestion in mind, think of our Saviour's words when He broke the bread, "Take, eat: this is my body, which is broken for you: this do in remembrance of me".[3] Is it not possible that He was directing the attention of His disciples, not so much to the bread, as to the breaking of the bread? And, through this, was He not directing ultimate attention, not so much to His body as to the breaking of His body, the giving of His whole life in the sacrifice of the cross? In other words, at the centre of our Lord's institution we find not the static atom, but the vibrating electron: it is action, life.

We catch confirmation of this explanation in the story which the disciples who had sat down with the Saviour at Emmaus gave to their friends: He was known of them, they said, "in the breaking of the bread".[4] It was His action which revealed His identity.

If this is a correct explanation we should imagine our Lord to say: "Behold, I break this bread, and give it to you that on its breaking you may live. This act is my body, my character, my soul. Take this breathing act into your lives. Feed upon it. Be my act through history. Receiving the breaking of my body, do you be broken with me for the love and salvation of men." One hesitates always to paraphrase any words of Christ, but only so can we make clear at times the full meaning that to us is enshrined in the brief record which has survived.

II

There are several questions which one may rightly ask. Of these the first is, In what way is Christ present in the Holy Communion?

In general we may answer that He is present as at the Last Supper and as at the supper at Emmaus: that is He is at the head of the Feast. We may rightly say that as "the brightness of God's glory and the express image of his person",[5] He is everywhere and always present but there is a difference when a presence is recognized. For instance, when the disciples walked with Christ to Emmaus, their hearts burned within them because of the words the Stranger said, but when in the breaking of bread the Stranger revealed His identity, an altogether new fire of joy swept their hearts.[6] He had been present before; He was now present with the fulness of their recognition.

Nor is this all. It is quite clear that at Emmaus there came a moment when Christ willed to be vividly present to His disciples through their recognition. Their recognition was not by chance. We perceive a faint suggestion of this increase of presence in the mutual understanding which comes to two friends in a sacredly intimate moment. A man who has seemed hard in his righteousness breaks down and weeps in the face of some grief, and the companion is suddenly aware of the unsuspected tenderness and love of the man. The hitherto hiding soul deliberately allows its full self to be seen. The recognition is made possible by a double process. Both friends share in it.

So, to the devout worshiper in the Holy Communion the ministrant fades: all that is visible melts into the invisible glory. It is Christ who is again breaking the bread and pouring out the wine, and through these sacramental elements is bestowing upon His last disciples the same inner essence of His life and character which He gave to His first disciples in the Jerusalem upper room. He is giving the quality of Himself which we may call the will to be broken, to be poured out, that God's utter love may be known in the lives of men, and through

[1] *Article* xxviii. Also *Book of Common Prayer*, pp. 271f.
[2] I *Cor.* xi: 24.
[3] I *Cor.* xi: 24. [4] *St. Luke* xxiv: 35. [5] *Hebrews* i: 3. [6] *St. Luke* xxiv: 32 f

hem to others. It is not outward form, it is not dramatic ction, it is not parable: it is contact, presence, the per- onal communication of divine life to human life. Old vords come back to us: "He saved others; himself he annot save"[7] . . . "For their sakes I sanctify my- elf."[8] . . . "Whosoever shall lose his life . . . hall save it."[9] . . . "Greater love hath no man than his, that a man lay down his life for his friends."[10] It is God's way of acting in His universe, coming down into nan's bewilderment: it is failing in order to succeed; dying in order to live; being conquered in order to win he invincible victory.

It is then of first importance to appreciate who it is hat presides at the Feast. It is the Word of God, God nade flesh, the Son of God, God perfectly revealed in uman terms, God Himself. It is He who now, as once at the beginning, takes up bread, and breaking it says, 'This is my body". The Incarnation does not stop with he individual, Jesus of Nazareth. He, the centre of the revelation, is claiming all the world as the expression of His Father. It is always, "Be of good cheer; I have overcome the world".[11]

There is here no chance for a stupid pantheism. The loving heart, the creative mind, is not lost in His beloved creation; but it is there, inspiring and sustaining it. The picture can be filled with the artist so that the expert can tell whether a certain picture without a name was painted by a certain man; for him, to look upon the pic- ture is to look, as it were, into the face of the painter. The book can be so filled with the author that the intelli- gent critic can fix at once the authorship of an anony- mous volume; he *sees* the author. In a more thorough sense God may be found in His world, because not only is the fashioning of it His, but the material itself. If we may not call it His body, we may at least call it the garment which He casts about Himself. "Thou art clothed", sang the psalmist to the Lord, "with honor and majesty. Thou coverest thyself with light as with a garment".[12] It does not seem strange that the Soul of the world should take bread and break it, saying, "This is my body"; or, pouring out wine, should say, "This is my blood". It is the beginning of a divine lesson, whereby we may touch the garment, the blood, the body of the Lord every moment of our lives wherever we may be. Therefore we cry,

"Be known to us in breaking bread,
But do not then depart;
Saviour, abide with us, and spread
Thy table in our heart."[13]

And there is more to say. The disciples going to Emmaus had the preparation of their walk with the Master, and all the companionship in Judea and Galilee in the months before. For us, too, there must be prepara- tion for seeing Christ in His Sacrament. One must begin to know Him before the breaking and the outpouring of outward pledges can reveal His presence as He stands over the divine giving of His brokenness and His out- pouredness. I once knew a great preacher. He has been vanished these twenty years and more. But when I now read one of his printed sermons I can hear his rushing voice, I can see his kindling eye. The page seems filled with the man's presence. But I could not have that sensation had I not known him—had I not indeed heard his voice and beheld his flashing countenance.

There is, morever, an intensity of nearness to Christ which may so come to one in the Holy Communion that one may feel the presence of Christ in the whole world which by Him the Father made, the divine book wherein, by those once awake, His voice, His glance may be always recognized. If once, in a real and mystical sense, we know the presence of the Incarnate, we find Him in the flower, the sunset, the mountain, the kiss of the little child, the death of the soldier; for all proclaim to him who listens, "Let my life be broken, poured out, lost, for man's sake, for Christ's sake". There is found to be the golden thread of complete love, manifesting itself in a sacrifice which can come only from the heart of God, which ties all nature, all life, together in the reality of God's essential character.

Heresy comes from being satisfied with an incomplete truth. As we dare not limit the presence of the divine, so we dare not limit the sacramental presence. The Saviour's life is a constant rebuke to those who would build booths on mountains of transfiguration to confine His glory.[14] When people praised His mother, He ex- tended her privilege to all who "hear the word of God and keep it";[15] we may believe that He was thus de- scribing the chief characteristic of the person who was closest to Him in love and knowledge. Again, though we know the features of Demosthenes and Caesar, both of whom lived before Jesus of Nazareth, we know noth- ing of the Saviour's face. This is not accidental. Glimpses of His face we catch, now and again, as we see the illumined countenances of men, women, and children, who in self-forgetfulness are doing His will. We cannot, further, identify the exact places where Christ was born, or died, or rose again. Only one or two spots in His whole earthly career can be fixed with any assurance. This too is no accident. It is surely part of His purpose that men should not limit sacred places to a few narrow walls in Palestine. By His Incarnation the whole world has been touched with His glory. These spots which knew His footprints are sacred. But through them, and in them, every earnest household is as the home of Lazarus, open to receive the Master as its welcome guest; every illness, every temptation, every joy, is reason for expecting another Capernaum, another Gethsemane, another Olivet. Through the broken bread and the poured out wine Christ gives His broken body, His poured out blood. And doing so He begins a process by which those who are His may and do receive Him in every detail of the humble and ordinary day. He is known of them in breaking bread, but does not then depart. He is theirs in all places for ever.

III

A practical question which must often be asked is, How can we know that we have worthily and indeed received the body and blood of Christ in the Holy Com- munion? This question, if rightly answered, will reveal still further the nature of the Sacrament.

A good many people would perhaps be satisfied if after the Holy Communion they felt the sense of peace, of harmony, of joy, which the lifting of the heart to the Highest would naturally inspire. One comes away from converse with a noble friend with the glow of exultation; one dwells for hours and days upon the splendor of his various qualities expressed in that conversation. How much more must one be triumphant in the contemplation of the supreme communion of spirit with Spirit. But such a result may be self-complacent, narrowly loving only its own, pleased to have a companionship which is exclu- sive.

Others, by a deeper experience, will have come to the Lord's Supper, in the marriage-garment of penitence." They will have examined themselves, will have discovered their inadequate strength, and will have asked of the Lord the assurance of His forgiveness. To come away from the Feast convinced that the Lord has turned and looked upon them, as once He turned and looked upon Peter,[17] to be convinced that He still trusts them, still believes in them, still hopes for their victory—is a bless- ing which goes far beyond any pleasant assurance of peace and contentment. They have received a gift, the gift of the Master's own presence, and in the strength of that presence they will go many days, craving and living the best life God will show them how to live.

Others will climb higher still. They will remember that the Church is called the body of Christ;[18] and through the Holy Communion they will enter a new experience

[7] *St. Mark* xv: 31; *St. Matt.* xxvii: 42.
[8] *St. John* xvii: 19.
[9] *St. Mark* viii: 35; *St. Matt.* xvi: 25; *St. Luke* ix: 24.
[10] *St. John* xv: 13.
[11] *St. John* xvi: 33.
[12] *Psalm* civ: 1f.
[13] James Montgomery.
[14] *St. Mark* ix: 5ff; *St. Matt.* xvii: 4ff; *St. Luke* ix: 33ff.
[15] *St. Luke* xi: 28.
[16] *Book of Common Prayer*, p. 241.
[17] *St. Luke* xxii: 61.
[18] *Rom.* xii: 5; *I Cor.* xii: 27; *Eph.* i: 22f, iv: 12; v: 30; *Col.* i: 24.

of brotherhood. They will count that reception of the Sacrament most sacred, not when they have been with one or two congenial souls, but when they have knelt with all sorts and conditions of men, and have felt the glow of a relationship which includes all humanity, because for all humanity Christ broke His body, that He might be found in His new body, the Church. One who has really and worthily received the body of Christ will go from the service to find Christ smiling upon him, encouraging him, rebuking him, in the faces of his fellow-worshipers; for they all—joined together with the innumerable company of His brethren past, present, and to come—make up Christ's Presence for all the world to see and to be comforted in. An essential, in approaching the Feast, is "to be in charity with all men";[19] a sign, in coming away, that we have indeed been fed, is to have that charity illumined with its interior meaning—to know that in loving men we are loving Christ Himself.[20]

But even this, high as it is, is not the full proof that "the Body and Blood of Christ . . . are spiritually taken and received by the faithful in the Lord's Supper".[21] Our Lord said, "By their fruits ye shall know them".[22] It is by "fruits" that we know who have verily and indeed received the body and blood of Christ. We pray to be "made one body with Him, that He may dwell in us, and we in Him".[23] The end of the Holy Communion is that we may be so filled with Christ that we shall go out into the world to be Christ among men. It is nothing less than that. We would feed on His very soul till His Spirit becomes fused with our spirit; we would think His thoughts after Him; we would walk in His steps and do His deeds. The overwhelming emotion may seize us; the clear light for a new start may shine upon our road; we may recognize a radiant fellowship thronging the way; but there is more: we have in us a new life, a new character, with which to go forward. We are filled with Christ.

And how shall we know this? Only when we perceive that it is our character to break our bodies and to pour out our blood, with a perfect self-forgetfulness, for the people and for the causes which we conceive to be dear to Christ.[24] When Hannington was dying, having given all for the Africans, who misunderstood him, he reached out for a blade of grass and for a little muddy water, saying, "This is my body, ... This is my blood", and fed, indeed, we must believe, upon Christ. Thereupon he died for those for whom Christ had died once for all. In him the love of Christ gave itself afresh. I asked a man who risked his life day after day upon the battlefields of France if he had fear as death surrounded him on all sides. "No", he answered; "I was so possessed by the greatness of the cause that I almost longed to give my life to prove how much the cause was worth: I wanted to make the sacrifice". It is told of another that when he was stricken down by a double wound, and was left dying, his comrades, rushing by, heard him singing a marching song, for their encouragement and his own joy. As he sang he gave his life to God. Do we not catch in such instances an echo of the comment, "For the joy that was set before Him, He endured the cross"?[25] Someway the body and blood of Christ are in such men. They are in Him, and He is in them. There is no dogged necessity driving them on: the divine character expressed in the broken bread and the poured out wine possesses them altogether. They stand at the centre of the universe with God, and see life whole; and being lost, they are found eternally.

We are likely more and more to think of God as Action, Will, Character. It is a return from excellent philosophy and theology, which defined God in terms of substance, to the foundation which we find in the New Testament, where God is defined as Love.[26] There we see Him in Christ manifesting a Character which willed love and did countless deeds of love. People did not understand then; they are only slowly and dimly understanding even yet. The divine Lord is not resting, demanding that He be served;[27] He Himself is ever serving, kneeling down to wash the disciples' feet.[28] His character is brokenness of body for love's sake, the pouring out of blood, also for the sake of love.

The joy of the world will come when all men discover that the only happy way to live is to have God's character, through Christ, fused with theirs, so that, feeding upon Him, they will never cease to be united with Him in a service where every man gives himself unselfishly for others till all the world is the Body of Christ, and the Kingdom of Heaven is fulfilled.

[19] *Book of Common Prayer*, pp. 272, 230, 241. *Cf. St. Matt.* v: 24; *I John* iv: 20, 21.
[20] *St. Matt.* xxv: 40.
[21] *Book of Common Prayer*, p. 271.
[22] *St. Matt.* vii: 16.
[23] *Book of Common Prayer*, p. 236.
[24] *I John* iii: 16.
[25] *Hebrew* xii: 2.
[26] *I John* iv: 8.

A Beloved Archdeacon

By THE REV. ARTHUR JAMES GAMMACK

ON Saturday, January 5, the Venerable Charles J. Sniffen, archdeacon and general missionary of the diocese of Western Massachusetts, died suddenly in the rectory of his friend, the Rev. J. B. Whiteman, in Greenfield, whither he had gone to assist at a funeral.

The news of this event, which quickly circulated brought sadness to many hearts and homes in the diocese, and beyond it. It was realized that a great soul, a strong and remarkable personality, a devoted and effective missionary, a pure-hearted man, a faithful and trusted priest, a beloved friend had gone from our midst. On hearing the sad news Bishop Johnson started immediately from St. Louis and faced storm and inevitable delays to be present at the funeral, and, when his coming was remarked as a tribute to the Archdeacon, he replied, "He was the best friend I ever had".

The majority of the clergy of the diocese came to the funeral; they were there to pay their tribute of respect and affection to one who was their personal friend. Laymen, too, came from long distances. Both Bishop Johnson and Bishop Acheson attended the last services in Stratford. In South Lee, where he lived, and in Stockbridge where he was well known, and where, in St. Paul's church, the funeral service was held, his death was regarded as a community loss and unconcealed emotion showed that people, irrespective of class and religious connection, grieved as over a personal loss. Only a few days ago there came to the house of the writer a letter from a woman in a remote and desolate part of this state which said: "We have had a lot of sickness, so we did not feel we could make Christmas these past two years; but through Mr. Sniffen the little children's hearts have been gladdened. Mr. Sniffen is certainly a very dear friend to us. We feel as though he had been a great deal to us." In an incredible number of homes similar feelings were entertained towards him and the grief over his removal is widespread and deep.

The force of character of Archdeacon Sniffen may be appreciated from the fact that, though his education was delayed for years by the death of his father and the necessity of helping towards the family support, he returned to the high school at the age of twenty-four and, by hard study, prepared himself for college. He passed through Yale and the Berkeley Divinity School and became assistant in Middletown under Bishop Acheson, then rector of Holy Trinity. He later accepted work in Carthage, Missouri, and although he did there a remarkable and lasting work, his heart yearned for New England. At the local railway station he would put his foot on the rail and take comfort in the thought that it led directly to Stratford where he was born and brought up. Only stern duty prevented his taking the next train for New England, for his "heart was right there". In the course of time he returned to the East and became assistant to the Rev. Arthur Lawrence, D.D., in Stockbridge. Bishop F. F. Johnson was then general missionary of the newly created diocese of Western Massachusetts, and, when he was elected bishop of South Dakota, his place was taken by Mr. Sniffen. Dr. Lawrence (*Continued on page* 145

[27] *St. Mark* x: 45; *St. Matt.* xx: 28.
[28] *St. John* xiii: 3ff.

NEWS OF THE CHURCH

DEACONESS KNAPP HAS JAPANESE PUPILS IN TOKYO

Oratory of St. Saviour Dedicated in Her Tsukiji House

Deaconess Knapp is now settled in one wing of an old house at 1 Tsukiji, Tokyo, a few doors from St. Luke's Hospital, St. Margaret's school and the Cathedral. On December 15 she wrote as follows to THE CHURCHMAN:

"To write up my work would be almost impossible at this stage. It is merely living in Tokyo, as a private resident unconnected with any missionary society and undertaking bits of work here and there as the opportunities commend themselves. Contact with the work of the American Relief Committee (the work-rooms of the Committee are in a wing of this large old mansion) has given me at once a large and interesting acquaintance among the English and American residents. And, better still, the influence of the bishop, Dr. Teusler, and Miss Tsuda has given me many friends among the young Japanese gentle folk of education, who speak more or less English. I have a list of over fifty pupils to whom I am teaching the Gospel in English.

"It is too soon for me to record impressions, having been in residence only three months, but I may say that I am continually being made happy by the high standards expressed by my pupils and with their grasp of the spiritual claims of Christianity. There is no compromise here. A Japanese priest said to me the other day: 'Always remember, Deaconess, that they want the real thing'.

"The house in which we live is not the simple little house I am hoping to find, but a fine large Japanese residence built on the site of the former American Embassy. It is well fitted for my work, better than a small house would be, and its size has enabled me to use the generous gift of the Alumnæ of the School for Deaconesses for the furnishings of a beautiful oratory dedicated a few days ago by the bishop as the 'Oratory of St. Saviour'. The altar is Japanese in design and we have Japanese zarbitan, or kneeling cushions, as well as kneeling desks, six of each. Every Wednesday morning we have an early Eucharist, which is attended by an interesting and representative group of Japanese, English and American worshipers.

"I will send you a photograph of this influential little spot by the next mail."

SECOND PROVINCE TO HAVE A STUDENT SECRETARY

NEW YORK CITY.—At the synod of the Second Province held here recently the most important of the claims presented at the session on religious education was that of the committee on colleges and universities. The following recommendations were offered: That the committee recommends to the synod an organization for Church work among the colleges of the province along the following four lines: 1. To hold in line students who are already Churchmen. 2. To stimulate the religious life of the college. 3. To lead the students to active work in parish life. 4. To get the best men into the Church's ministry.

The committee further recommended the appointment of a "provincial organizing secretary", whose salary should be guaranteed for five years, and whose duties would be to visit the colleges and universities of the province to promote these four lines of activities suggested.

These recommendations were unanimously carried. The importance of this action can hardly be estimated at present, but there are many religious educators who are sanguine enough to believe that this action will be revolutionary in the religious life of the students, both men and women of our colleges and universities.

Soldiers' Club Opens at Dix

CAMP DIX, WRIGHTSTOWN, NEW JERSEY.—It was a great occasion, the formal opening of St. George's Club House for All Soldiers held here last week. The fun began in the afternoon when, from 4 to 6, there was open house for inspection and good fellowship. From 7 to 9 there was great festivity, and some remarkable speeches by five speakers. These were: Major General Hugh Scott, Bishop Matthews, Dr. John F. Carson of the Presbyterian War Commission, Mr. Edward Cattell, city statistician, Philadelphia, and Mr. Herbert Lansdale.

Help Equip Our Men!

Chaplains Need Fords

THE War Commission is in receipt of letters and telegrams from Bishop McCormick calling for different items of equipment. The great difficulty is in the matter of transportation. Shipping space is so cramped that it is very difficult to get permission to send anything of bulk across. For instance: A given regiment in France is billeted in several villages along ten to fifteen miles. A chaplain must keep in touch with them all. A Ford car or a motor cycle is indispensable. A second-hand Ford in France is $1,500, a motor cycle $600. Yet it is extremely difficult to get a Ford shipped, hence the chaplain must walk, which means that he is greatly hampered in his work. One Massachusetts chaplain, who was equipped by his diocese when the war broke out, writes that his car is the only vehicle for errands and passenger traffic in the regiment; and as he writes, when the Colonel asks the chaplain for a ride it puts the chaplain to the front. This chaplain has no need to be put to the front in such a way, for he is known and respected by the whole regiment.

BISHOP LAWRENCE URGES CHURCHES TO SAVE COAL

Three Neighboring Congregations to Share One Church Building

Bishop Lawrence has sent the following letter to the clergy of the diocese of Massachusetts:

"My Dear Brethren: Our churches should be quick to respond to help in the coal shortage. My suggestion to you, subject to local conditions, are these: Let, say, three neighboring congregations select the church best adapted for use, and, of course, the hospitality of the Episcopal church would be offered. We would be most happy if Roman Catholics, Greeks or Protestant churches should accept this hospitality. Let the congregations have three services of fifty minutes each between 9.30 and 1 o'clock on Sundays, with their own minister and choir. If there is no Sunday school possible, let children and parents come together to the service. It would be a welcome custom.

"In the evening let ministers, choir and people of the three congregations (so far as they care to take part) join together in an informal service of praise and prayer until 9.30 p. m., and during the afternoon the Church would be at the service of any of the congregations needing it. With this unity of spirit and difference of administration each congregation will have its customary service and parish loyalty will be sustained. Yours faithfully,

"WILLIAM LAWRENCE."

A month ago Dean Robbins, in a sermon at the morning service at the Cathedral of St. John the Divine, New York City, spoke of a plan for co-operation similar to this, but as yet nothing definite has been done.

AN IMPRESSIVE SERVICE FOR A BASE HOSPITAL

PHILADELPHIA, PENNSYLVANIA.—Marked by a solemnity that brought to the verge of tears many men in uniform as well as their friends and relatives, special services were held January 13 for the nurses, doctors and aides of University Base Hospital Unit No. 20, in the Church at St. Luke and the Epiphany.

The services were fraught with more than the usual significance, because the hospital corps is mobilized at the First Pennsylvania Cavalry Armory, prepared to leave on its mercy mission to France at any moment.

In a message full of hope and trust in the future the Rev. Dr. David M. Steele, the rector, wished the unit Godspeed in its trip across the ocean. Special prayers were said for absent friends, for the nations at war and for eventual peace.

Nearly 1800 persons were in the church, including virtually the entire medical and surgical staff of the University Hospital, together with many members of the faculty of the University of Pennsylvania. The khaki-clad hospital aides were grouped in pews reserved for them directly in front of the chancel. Previous to the exercises they marched to the church from the armory.

G. B. R. E. TO HOLD FIFTH ANNIVERSARY MEETING

Members From East and West to Discuss Vital Problems

NEW YORK CITY.—Education as a war measure is perhaps the most important topic to be discussed at the annual meeting of the General Board of Religious Education to be held here on January 30. The times demand from the Board something more than the preparation of literature and the discovery and equipment of leaders; people are asking questions about religion and the war, and the Church by a large movement should organize her teaching forces so as to produce a Christian conviction hitherto unparalleled.

In order that the Board may learn of conditions in religious education on "the other side", the Rev. Hugh L. Birckhead of Baltimore has been asked to address the Board on observations made by him during his recent trip to England and France.

Dr. Birckhead was requested by Ambassador Page to make addresses in some of the Cathedrals and churches of England, and in that work had an unusual opportunity for studying the conditions in the Church brought about by the war. This experience he will place at the disposal of the Board.

The topic second in importance will be "Five Years of the General Board". The meeting will celebrate the fifth anniversary of the active work of the Board. Bishop Lines said the other day: "It is difficult to realize the great position which the General Board, beginning with a modest purpose, has taken." We hear such remarks again and again.

When the Board proclaimed the ideal of uniting all the educational work of the Church under one Board, it was a pioneer. The Presbyterians and all communions promoted educational work by many boards—one for Sunday schools, another for colleges and still another for theological seminaries and candidates for the ministry. Today, the Presbyterians are completing the reorganization of their educational work under a General Board chartered by the State.

Bishop Burleson, who succeeds to the many educational institutions organized by Bishop Hare, will address the Board on the importance of maintaining the Church Preparatory School. He will bring the opinion of some of the Western bishops and [illegible] that the Church should revive in[illegible]rch Preparatory School.

[illegible] OF BIBLE LANDS G[illegible] $3,000 AT CHRISTMAS

Sunday School Children Give Up Christmas Treat Money to Fund

NEW YORK CITY.—Over $3,000 has been received at the offices of the General Board of Religious Education for the children of Bible lands as the response from the children of the Episcopal church to the Christmas appeal of the Armenian and Syrian Relief Committee. Altogether 229 church schools wrote for the literature prepared by the Board for the campaign, and 344 church schools sent in offerings. The second, third and eighth provinces lead in the number of schools contributing. Of course, money is still coming in to Dr. Bradner's office. Some has been received by THE CHURCHMAN for this special campaign and reported to Dr. Bradner.

Many schools co-operated with the city plans for this fund, not only in New York State, but also in the West. The missionary districts took a great interest, especially Eastern Oklahoma and Utah. In Eastern Oklahoma Bishop Thurston arranged for all the schools to take an offering on December 23. Orders in bulk were received from Utah, so that all the schools had the literature of the campaign.

"I have three Sunday schools of mountain children to whom we give candy and oranges at Christmas," wrote the Rev. Josiah R. Ellis of Lynnwood parish, Yancey, Virginia. "This is the only thing we give them. They all decided unanimously to give the money thus spent to the Armenians." The schools are St. Stephen's, Good Shepherd and Grace Memorial of the West Blue Ridge Mountain Mission.

This story might be repeated of many church schools, rich and poor, city and country, West and East.

ARCHBISHOP OF YORK WILL SPEAK AT THE CATHEDRAL

Will Arrive for First Address on March 3

NEW YORK CITY.—It is expected that the Most Rev. Cosmo Gordon Lang, Archbishop of York, will arrive in time to speak in the Cathedral of St. John the Divine on March 3.

The present Archbishop of York is the eighty-ninth to hold this position in the Church of England. In the House of Lords, in precedence, he is outranked only by the King, the Archbishop of Canterbury, and the Lord High Chancellor.

The present Archbishop of York is considered one of the ablest speakers in the House of Lords. He is the son of a Presbyterian clergyman, his father having been moderator of the Presbyterian Church of Scotland. He was formerly Bishop of Spetney, and Preacher at St. Paul's Cathedral in London. He became Archbishop of York in 1908.

While in this country the Archbishop will visit Boston, Cleveland, Chicago, Philadelphia, St. Louis, Baltimore and Washington, where he will preach on Easter Sunday. The present plan is that the Archbishop will speak at the noon-day services at Trinity church in New York during all the week of his arrival.

Suffering in Mexico

NEW YORK CITY.—An interesting letter has just been received from Bishop Aves, telling of his return journey from Texas to Guadalajara, visiting on the way the remnants of several English-speaking congregations. At Tampico, an inmportant oil city, there are still 2,000 Americans and English who ask for a clergyman and regular services. The sufferings of the Mexicans are terrible. The failure of the corn crop leaves them without their staff of life; they cannot even get the cotton sacking in which imported goods are packed, to make clothes of, and all prices are prohibitive. The Bishop writes that there is no hope for relief except "that the charity of the people of the United States, heavily taxed as it is, reach its full hand of saving help to these famishing neighbors".

BISHOP LLOYD'S ARRIVAL IN LIBERIA CABLED

Mission to Liberia Land in Africa on January 15

NEW YORK CITY.—A cable message reached the Church Missions House on January 15 telling of the safe arrival of Bishop Lloyd and Archdeacon Schofield, an announcement which gives joy to many loyal church people who have followed the travelers to Liberia with their prayers.

Since Bishop Lloyd sailed many church folk have been studying their atlases and gazetteers, and feel better acquainted with Liberia than ever before. Some may have read the book on the little republic, *Liberia* by Francis Starr, professor in the University of Chicago; some have sent to the library at the Church Missions House and borrowed from its shelves one of the quaint old volumes, *History of the African Missions of the Protestant Episcopal Church* by Mrs. E. F. Hening (1849), or *Day Dawn in Africa,* by Mrs. Anna M. Scott (1858); others have looked through files of missionary reports and THE SPIRIT OF MISSIONS, and all with the same intent, that when Bishop Lloyd comes home with his story they shall be the better able to appreciate what he will have to tell.

The latest review of the field appeared in an article by Miss M. S. Ridgely of Cape Mount, which was printed, in two sections in THE SPIRIT OF MISSIONS for July, 1911 p.p. 501-503, and October, p.p. 716-717, and which sketched the mission from her twelve years' acquaintance.

Before Bishop Lloyd sailed another woman conversant with the West Coast was consulted, and Miss Woodruff's calm matter of fact statements were reassuring to friends to whom the words "West Coast" represent certain illness and much risk. This woman who has ten times crossed the Atlantic and spent five terms in Liberia should know something of what she speaks. "Africa is not at all terrible *as* Africa," was Miss Woodruff's verdict. "Under present conditions Bishop Lloyd may not be able to do all he would like and could do at other times, but there is no reason why he should not be comfortable." "Every one does not have the fever; after five years Miss Cooper has just had her first at all serious attack." "People *imagine* a great deal." "Provide for both warm and cold weather." "Be careful and use common sense."

A warm welcome, kind care, friendly suggestions for health and comfort, all that might be expected; but rides by canoe, or cart or hammock must be depended on for the interior, the uncertain, infrequent steamer for the coast, unless—and the chance seems most uncertain—the mission launch, "John Payne," were not out of commission.

The Churches Thank You!

NEW YORK CITY.—A new kind of church advertising is indulged in by the Fifth Avenue Bus in the New York papers, as follows:

"From the Church of the Ascension in the South to the Cathedral of Saint John the Divine on the north you will find famous New York churches of every denomination conveniently and comfortably reached by the Fifth Avenue Bus."

Y. W. C. A. OPENS HOTEL FOR WAR WORKERS IN PARIS

Four Million Dollar Budget Increased to Five Millions

New York City.—On December 23, when Dr. Richard Cabot brought some of his refugee workers to the Hotel Petrograd in Paris, that hotel opened its doors for the first time as the Y. W. C. A. Hotel for American Women. It is very difficult to secure lodging of any kind in Paris, and for this reason the association has found it advisable to establish this Paris hotel for all American women engaged in war work at the French capital. A picturesque scene it is, with every woman in uniform, ambulance drivers and nurses, canteen workers of the Y. M. C. A. and secretaries of the Y. W. It is probable that the Red Cross will open a hotel for nurses. But the Petrograd will be the official headquarters for all other American women workers. Special provision is being made for the social side of the guest's life while in Paris. Men are welcome in the big social rooms, and entertainments and good times relieve the strain of the anxious work on the front.

The four million fund of the Y. W. C. A. has been increased to five million. When the War Council met in December, the four million goal was already crossed and not all returns in. Encouraged by this, and stimulated by the fact that requests for aid are pouring in from camps and cantonments in this country and from overseas, the War Council has again decided to enlarge its activities. The campaign in New York has been successful and several notable meetings have been held in connection with it. Especially interesting was the lecture on conditions in France by women just returned from the Western front, who described the work already undertaken in nine of the eleven base hospitals. The "huts" are any room available, in one place the parlor of a hotel.

Every day stories pour into Y. W. C. A. headquarters of the life-saving work that is being done by the association in the camps and cantonments in this country. The hostess houses daily connect mothers and sons, girl-wives and their soldier husbands, women who have travelled sometimes a thousand miles or more to see their boys and who, without the friendly and efficient help of the Y. W. C. A., would never find each other in the maze of the camp. They supply homelike entertainment and friendly comfort for lonely boys. The clubs, headquarters, boarding-houses and cafeterias save hundreds of girls every day from the perils of their strange surroundings in the neighborhood of encampments and of factories and munition plants. The Patriotic Leagues uphold the standards of thrift and purity in every community. This was the explanation a young mill girl gave one other day of the league when a new girl asked her about it: "Well, as far as I can get it, when you wear a button and a young gentleman friend sees it he says 'Nothing doing here'".

House of Bishops to Meet

St. Louis, Missouri.—A special session of the House of Bishops is called, to convene in the Church Missions House, New York City, at 10 a. m., Wednesday, April 10, 1918. The purpose of the call is:

1. To act upon the proffered resignation of the Rt. Rev. Paul Jones, Bishop of Utah.
2. To consider, and, if deemed best, to proceed to fill the vacancy likely to exist in the missionary district of the Philippines.
3. To act upon any other business that may lawfully be presented at a special session.

The bishops are invited to send to the secretary of the house any names of persons suggested for the expected vacancy in the Philippine Islands.

FRENCH CHURCH PEOPLE URGED TO BE HOSPITABLE

Protestant Papers Would Manifest Fraternity to Americans

American families whose sons have gone to France will find great comfort in the attitude of the French people toward the foreign troops on their soil, as expressed in the following note just published in all French Protestant newspapers:

"A DUTY OF HOSPITALITY

"The soldiers of the American Army, the Canadians and the Australians of the British Army are too far away to get furloughs for their own homes. Most of them come to Paris and live in the hotels or the Y. M. C. A. buildings. These officers and soldiers, Protestants generally, and very young, know little of our own country. It would be very good and useful for them to know the real French Protestant homes, and to become acquainted with the various aspects of our country. From several sources it has been suggested to us that Frenchmen should show hospitality to these men who have come from the extremities of the world in order to fight for the defense of our native soil, in the name of the great principles of liberty. Among these are ministers' sons, divinity students, young men educated with care by pious mothers, distinguished pupils of the universities. There will doubtless be, in all parts of France, many of our families who will be glad to provide hospitality for one of them during a furlough or during convalescence. Some of these soldiers may offer, if necessary, to be received as paying guests.

"We expect numerous offers as a manifestation of fraternity.

"Send all offers and particulars to Andre Monod, secretary of the French Protestant Committee, 102 Boulevard Arago, Paris 14."

Mystery Play in Morristown

Morristown, New Jersey.—On the Epiphany a special service was held in the Church of the Redeemer, which partook of the nature of a mystery play and a candle service. "The Light of the World is Jesus" was the theme of the service. The full choir took part, together with the boys and girls of the congregation. A procession of girls as psalmists testified of the gift of spiritual light; they were followed by boys as prophets who foretold the coming of the Great Light. The angel music from the *Messiah* announced that the Christ had come. Shepherds and kings gathered around the Light as it shone in the manger. Finally processions of children bearing lights came to the cradle and gave the testimony of the Apostles as to the brightness of His glory and set forth again the great claims that were made by Christ Himself that He was the Light of the World.

STUDENTS FROM ORIENT FILL ST. MARY'S SCHOOL

Shanghai School Has Set New Standard for Chinese Women

Shanghai, China.—St. Mary's School opened this fall with 240 girls and 31 teachers. The raising of the school fees to $100 for board and tuition has, fortunately, seemed to make no difference with the number who have applied for entrance. Students have come here from all over China, and even from as far away as Jamaica, Java and North Borneo. Two more are of the third generation to be born in America. These girls from the colonies, all of them daughters of progressive Christian families, and brought up very much like foreign children, bring quite a new atmosphere into the school. Freed more or less from the prejudices of China, they are bound to have a great influence in the future of their country.

The addition of the orphanage and the playground on the Point has been an immense help. The building was in much need of repair, but Miss Dodson has had it wired throughout, and altered enough to make it comfortable and usable for bedrooms and classrooms as long as it will be wanted. The big, unattractive dormitories, with the help of partitions, more windows and plenty of fresh whitewash, make very pretty rooms, furnished with nice iron beds and white frames for the mosquito nets. The wall between the two schools has been taken down, and a covered way, our "cloister", built for rainy days. A new wall has been put up around the lawn beside the orphanage, now called by the rather stupendous title of "St. Mary's Science Hall", with a gate opening onto the Point.

In making out records for the graduates of St. Mary's it has been found that over half, and not all of them baptized Christians, since they left school are known to have taken some part in the work of the mission, or to have done Christian work on their own responsibility. And the best of it is that this proportion improves as you come down to the classes that have gone out in recent years. Right now more of the girls are working, both for salaries and voluntarily in boarding and day schools, at St. Elizabeth's Hospital, and in churches everywhere, than have ever been in any previous year.

St. Mary's stands now for a very different thing in many ways from the ideal of ten years ago. It does not stand for the wheelbarrow brides, nor does it stand for sending out teachers for job-lot teaching on starvation salaries. But it does stand for independence of character, self-respect and wholesome living, and it tries to fit its girls to fill positions that command respect, and raise the Church and her training in the estimation of the heathen. A new type of girl has gone out from St. Mary's in the past five years, one that is eager for a different life from that with which the older graduates were content. The change is in the girl herself, not in her family. It is the girl who demands more activity and wider interests. The result is that more is being done in the school to change conditions than is being done in the homes, for it is only the bravest and wisest of the parents who recognize the need for these changes.

PATRIOTIC SERVICES ARE GREAT WEEKLY SUCCESS

Service, Sermon, Songs and Supper Appeal to Men

BALTIMORE, MARYLAND.—Christ church in Baltimore is conducting each Sunday afternoon a most successful patriotic service, supper party and "sing" for men in uniform. At 4 o'clock the men of the parish meet with their automobiles and drive up and down the streets inviting the men to the service and bringing them to the church in the cars. At five the service begins with a patriotic processional. During the service our National Hymns and anthems are sung by the choir and congregation and prayers and intercessions are offered for our Allies and our own country. A ten minutes heart to heart talk is given each week at this service by the acting rector, the Rev. Clarence Stuart McClellan, Jr. Such topics as "Why Worry", "Forget It", "Carry On", "Reveille", give the keynote of Mr. McClellan's talks. After the service the women of the parish provide a wholesome supper for the men and a smoker is given them. At 7 o'clock the entertainment begins. It consists of up-to-date war songs and the old home songs, a program given by the students of the Peabody Institute under the direction of Miss Lena Striebler, a program of humorous selections by Strickland Gillilan and Charles McCann, the well known writers and comedians. During the entertainment sweaters, helmets and wristlets are given the men by the women of Christ church. The entertainment concludes about 9 o'clock, in time to permit the men to reach the various military camps in and about Baltimore.

Many of the Christ church parishioners are entertaining the soldiers, sailors and marines over the week ends.

Nearly 200 men attend this service each Sunday and the church is filled with an enthusiastic and interested congregation.

The following striking invitation is sent out:

Service, supper, "sing" and a welcome await you at Christ church on East Chase and St. Paul streets, one block east of Charles street and nearly opposite the Hotel Belvidere. There is a short service in the church at 5 o'clock with the old hymns and the National songs, and a short heart to heart talk. Then at 6 o'clock in the parish house there is a supper for you as the guests of the church. A 7 o'clock we have a get-to-gether and a "sing" with all the tip-top songs of the War: "Over There", "Joan of Arc" and "Uncle Sammie". Bring your friends and come.

NEW YORK WOMEN THANK MR. MITCHEL FOR SERVICE

Woman's Municipal League Express Appreciation of Late Administration

NEW YORK CITY.—Mayor Mitchel did not leave the city hall without a word of thanks and appreciation from the women of New York. The following letter was sent to him by Mrs. Henry Bruere, president of the Woman's Municipal League:

"On behalf of the Woman's Municipal League, may I express to you our appreciation of the extraordinary services which you have rendered the city of New York? Both as mayor and as a leading public official for the years preceding your office as chief executive you set a standard of public service which succeeding administrations will find it difficult to equal. New York has now taken the leadership among American cities for efficient and serviceable government and this achievement is largely due to your efforts and to the work of your commissioners. To an extraordinary and unprecedented degree the spirit of disinterested public service animated every city department.

"There are many reforms instituted by you which a reactionary administration may be able to overthrow, but you have made New Yorkers so accustomed to clean, honest and efficient city government that future administrators will find it difficult to deviate radically from the high standard that you have set. The lasting thanks of all friends of good government must be yours."

CHILDREN GIVE UP CANDY TO MAKE OTHERS HAPPY

"Superstructure of Unselfishness" a Sunday School Organization

PITTSBURGH, PENNSYLVANIA.—At Grace church Sunday school, Pittsburgh, the Rev. William Porkess, rector, there has become established what is uniquely called "The Children's Superstructure of Unselfishness". Each Christmas time the boys and girls of the parish sacrifice their candy and use the money for the sake of others. The school hold their entertainment on Holy Innocents' night. The scholars are proud of their record, covering five Christmases. It is, indeed, a superstructure. In 1913 sixty presents for selected destitute children of Pittsburgh were given; in 1914 several pairs of blankets for the Pittsburgh Children's Hospital; in 1915 decorations for St. Barnabas' Home for Incurable Men and Boys; in 1916 a wheel chair for the crippled children of St. Margaret Memorial Hospital; and in 1917 a sum of money sent for the relief of the starving children of Armenia.

GIFTS AND MEMORIALS

On the last Sunday in 1917 two beautiful memorials were dedicated in the Church of the Good Shepherd, Atlantic City, New Jersey, the Rev. W. E. Allen, Sr., rector. They were presented by Mrs. Louis A. Bornemann, of East Orange, New Jersey, in memory of her mother, Mrs. Susanna S. Cunliffe, and her uncle, James S. Cunliffe. These were a bishop's chair and a receiving alms basin. They were made in the studios of Mr. R. Geisler, New York City, and are fine specimens of his well-known handicraft. Mrs. Bornemann and family spent several Summers in Atlantic City and were regular attendants at the services of the Church of the Good Shepherd. The parish is doing a great work in the "Inlet District" of Atlantic City, but is greatly hampered by a mortgage upon the property. Were this wiped out the scope of its usefulness would be great enlarged.

$3,000 Paid On Debt

ASBURY PARK, NEW JERSEY.—Three thousand dollars more has been paid on the debt of Trinity church, making a total of $11,000 on the $25,000 debt in twenty-six months. There are twenty-nine men in the service from Trinity.

CHURCHMAN IS HONORED AT TABLET UNVEILING

Dr. Mann Contrasts With Unveiling of Bishop Brooks Tablet

ORANGE, NEW JERSEY.—On Tuesday evening, December 11, an interesting service was held in the Church of the Epiphany. This church is for the colored people of the Oranges and, under the wise and energetic leadership of the Rev. George M. Plaskett, has grown steadily in numbers and influence.

At this service a tablet was dedicated in memory of Mr. Thomas Henry Johnson. On the tablet is the following inscription:

"To the Glory of God
and in loving memory of
Thomas Henry Johnson
A. D. 1847-1914

"Born in Virginia in the days of slavery he 'showed all good fidelity' as a freedman of Christ. For eleven years sexton of Grace church, Orange, New Jersey, he dignified his office and won the affectionate esteem of both clergy and people.

"The loyal and trusted friend of this church for the people of his race, to whom under God its beginnings are largely due his name will ever be held here in honored remembrance."

Dr. Alexander Mann of Boston commented on this occurrence as follows:

"It was my privilege to be present and to make an address on this occasion. During my seventeen years at Grace church, Orange, Thomas Johnson was my trusted and loyal friend. Faithful and efficient in his duties as sexton of Grace church, unfailingly courteous, a loyal and devout Churchman, he longed for the day when there should be in the Oranges a church for the people of his race, and when the mission of the Epiphany was started, under the guidance and with the generous co-operation of the people of Grace church, Thomas Johnson was from the beginning among the most regular attendants and faithful worshipers. To him, more perhaps than to any other one man, was due the success of the enterprise, and before he died he had the satisfaction of seeing the new church firmly established in the confidence and good-will of the colored people of the Oranges.

"Two days after this service in the Church of the Epiphany I was present at the unveiling of a tablet which was placed on the wall of a building in High Street, Boston, to mark the site of the house where Phillips Brooks was born, and I could not but feel the apparent contrast and yet the underlying harmony of the two events. One tablet in memory of the greatest preacher of his day, the Churchman who is perhaps the most widely known and dearly loved. The other in memory of an American Negro, known save to a small group of people. Yet both lives touched by that same Spirit of Christ which 'divideth to every man severally as he will'. Both Christian gentlemen in the truest sense of that great word. Both loyal servants of Christ. Both men who in their day and generation wrought for the glory of God and the good of the Church. The Church is the richer for both these lives, the life of the great Bishop of Massachusetts, and the life of the Virginia Negro."

PATTON CAMPAIGN PLANNED FOR CHURCH IN ST. LOUIS

Patriotism Shown in Other Drives Will Be a Factor

St. Louis, Missouri.—The public press is telling us that in its givings to the Red Cross drive, the Y. M. C. A. drive and the Liberty Bonds campaign St. Louis went way "over the top". Certain it is that there is a burning civic and national enthusiasm here in these war times. Many of our clergy, enroled as four-minute men and as publicity agents, are to be found on various platforms in the city and in the State whenever any "drive" is on. Members of the Church are among the most conspicious laymen now pressed into service to meet the Nation's great emergency. Members of the Church are among the generous givers whenever any national appeal is heard. The record shows that in the Hoover pledge campaign St. Louis led the Nation.

Because the Church in St. Louis has taken notice of the splendid results of organization and information in all matters touching the country's great need, the clergy and laymen are planning a city-wide campaign for the Church under the auspices of the Rev. Dr. Patton and his co-worker, the Rev. L. G. Wood. The campaign will be conducted in St. Louis, February 24 to March 3. An enthusiastic meeting was held in St. George's church the evening of January 3, at which a Central Committee on Organization, consisting of five clergymen and seven laymen, was appointed. Bishop Tuttle presided and addresses were made by Bishop Johnson and the Rev. Messrs. Phillips, Bunting, Cleveland, Kemerer, Boden, Jones and Dean Davis, and by Messrs. Bull, Burgess, Price and Randolph of the laity.

The Missionary Board of the diocese had gathered for supper at St. George's immediately before this meeting for organization, it being the regular night for the monthly board meeting. It was very gratifying to learn from the report of Treasurer Lycett that, notwithstanding the constant appeals that are being answered for all kinds of "drives" in connection with public safety and the prosecution of the war, the treasury of the Missionary Board is entirely normal. All salaries and stipends have been promptly paid when due and there is a balance equal to that which is usually on hand at this season of the year. This is very gratifying news, coupled with the fact that the budget for diocesan missions has been larger the past two years than ever before and in view of the further fact that all mission stations in the diocese but one are supplied with clergy. The missionary campaign which is contemplated under the direction of Dr. Patton is to be primarily for spiritual ends. It will happen, as it always does happen, that men and women who are stirred to contemplate the vision of wider opportunities for the Kingdom will be aroused to make more generous offerings of themselves and their substance for the honor of the King.

Archbishop of Canterbury's Message

New York City.—The secretary of the New York branch of the Overseas Club received this dispatch last week from the Archbishop of Canterbury:

"We firmly believe that by the grace of God our fellowship in arms on behalf of righteousness, good faith, and freedom will be potent for the whole world's good will. It will tend to our together securing the only kind of peace which will justify the solemn and tragic sacrifices which such a war involves.

(Signed) "Randall Cantuar,
"Lambeth, London."

BILLY SUNDAY'S ART IS GROTESQUE, SAY JAPANESE

Hayakawa, Movie Actor, Does Not "Wriggle His Hands"

Hayakawa, the popular Japanese artist of the movies, thinks the enthusiasm of certain American audiences for Billy Sunday is a mark of weakness in Western civilization. He said so recently in an interview in the Los Angeles *Times*. As all movie "fans" know, Hayakawa can send chills down the spine of a spectator, sitting in all the comfort and protection of a movie house, without moving a muscle of his face. This is Japanese art, according to Hayakawa, who added that the Japanese of the Samurai class think Billy Sunday's gyrations in his efforts to produce emotion are grotesque. Probably Hayakawa doesn't know that a good many people in America doubtless belong to the Samurai class.

"We are all trained from childhood never to betray emotion with our faces," said Mr. Hayakawa. "Mr. Sunday certainly has a great power over his audiences, but he waves his arms and jumps up on his pulpit and screams out slang phrases. We had an actor in Japan, named Danjuro, who could sway an audience more powerfully than Sunday. He didn't fling his arms about. He didn't move a muscle. He stood in the centre of the stage absolutely motionless, his face absolutely without expression. He stood there rigid until it seemed as if you must scream to relieve the tension. Words are the crude things. It is words that cannot tell a subtle story."

"But gestures?" questioned the interviewer. "Can you tell the story of a man's soul struggle by wriggling your hands?"

"I do not wriggle my hands," said Hayakawa with dignity. "Neither do I make gestures. If I want to show on the screen that I hate a man I do not shake my fist at him. I think down in my heart how I hate him and try not to move a muscle of my face; just as I would in life."

Death of Bishop Knight's Wife

Sewanee, Tennessee.—Mrs. Albion Williamson Knight, wife of Bishop Knight, vice-chancellor of the University of the South and previously missionary bishop of Cuba, died here on Saturday, January 12. Mrs. Knight was Elise Nicoll Hallowes of Jacksonville, Florida. She and Bishop Knight were married in 1889. The funeral was on Tuesday, January 15, in Jacksonville.

Retreat for Women

Elizabeth, New Jersey.—There will be a day of devotion for women, under the auspices of the Woman's Auxiliary of Christ church, on Thursday, February, 7, 1918, conducted by the Rev. Father Hughson, O. H. C.

RURAL LIFE PROGRAM FOR SEWANEE PROVINCE

Country Church Should be Centre of Religious and Social Life

Charleston, South Carolina.—Recommendations of the committee on Country Church and Rural Life, endorsed by the Synod of the Province of Sewanee, at Charleston, South Carolina, have been published as follows:

1. That each diocese of the Province be urged to provide a Committee on Country Church and Rural Life, either in connection with or independent of the Diocesan Commission of Social Service.

(a) To investigate and report on the status of the Church in rural districts.

(b) To make a study of the country Church and rural life problem and its literature.

(c) To make recommendations of such methods as may be adaptable to the various local needs revealed by their investigation and study.

2. That clergy and other workers engaged in country Church work be urged to make local surveys of their various fields of labor, ascertaining the social, educational, economic, moral and religious conditions as they exist and describe in a report to their diocesan or the Provincial Committee what they are doing to meet these conditions.

3. That the theological department of the University of the South, within the Province of Sewanee, as well as the General Theological Seminary and other seminaries of the Church, be urged to supply in their libraries a Country Life Bookshelf, and that the attention of their students for Holy Orders be called to the importance and the possibilities of this subject.

Recommendations were also made for a campaign of publicity and education through the Church press and the Sewanee Summer School. This should apply also to the Gulfport, Blue Ridge and St. Mary's conferences.

It is also suggested by the committee that

1. Every diocesan committee make a map of the diocese, showing the live and decadent rural churches; the circuits of the rural clergy, and the rural strategic points within the diocese, whether served by the Church or not.

2. That the clergy and lay workers in rural sections make maps of their respective fields, showing location of Church families and members, the other religious bodies at work in the same field and their membership, and the unchurched families or individuals in their communities.

3. That the clergy and lay workers cooperate with State and secular agencies for advancing the community welfare. State Departments of Education, Agriculture and Board of Health; County Board of Education, State University and College of Agriculture. Write and find out how to help the community through these agenceis.

The function of the Church in rural sections is:

To teach fundamental religion, to act as inspirer and leader in the cultural life of the community, to be the social unifier and centre of the community.

SOCIAL SERVICE APPEAL MADE BY COMMISSION

Apportionments Announced for 1918 Amount of $14,076.54

NEW YORK CITY.—The Joint Commission on Social Service has recently issued the following apportionment appeal for the current year:

"Since the Joint Commission on Social Service, acting on the authority of the general convention of 1913, made its first appeal to the dioceses in 1915, the number of apportionments voted has nearly doubled, and the total amount of apportionments has increased 100 per cent., as shown by the comparative tables given on the inside of this folder. In 1917, $6,300 was paid or pledged by fifty-two dioceses and missionary districts. During that year upwards of 60 per cent. of the commission's total income of $10,000 has come from the dioceses, and it is the earnest hope of the commission that this proportion of diocesan support may be substantially increased during the fiscal year 1918.

"In presenting its apportionment for 1918, again on the basis of one per cent. of the regular missionary apportionment, the commission urges not only that those dioceses which have in the past three years voted apportionments may vote them again this year, but that those which have not yet assisted the commission in this way may seriously consider the claim and respond in the amount indicated." The appointments total $14,076.54.

During 1917 the commission received the sum of $10,781.48, distributed as follows:

Diocesan Apportionments		
Pledged before 1917	$1,050.13	
Pledged for 1917	2,809.94*	$4,860.70
Individual Contributions		
Renewals	$2,457.50	
New	3,172.70	$5,630.20
Prize Essay Fund		200.00
Miscellaneous		91.21

During that period the expenditures of the commission were roughly as follows:

Salaries	$4,932.00
Rent	792.00
Postage, telegraph and telephone	341.12
Stationery and printing	2,374.28
Traveling expenses	245.00**
Payment on loans	850.00
Miscellaneous	521.57
	$10,055.97

* The total amount of diocesan pledges for 1918, as above indicated, is $6,330.98.

** In several instances the secretary's expenses were paid by the organizations requesting his presence.

CHURCH FLAG DISPLAYED WITH STARS AND STRIPES

RUGBY, TENNESSEE.—Wishing to teach the correlation and interdependence of Church and State, the Rev. B. T. Bensted, rector of Christ church here, has displayed on the sanctuary wall opposite to the Stars and Stripes a Church flag of the following design:

It is made of white silk (white, as particularly appropirate for the emblem of the All Holy One) embroidered in the centre with a plain red satin cross (the cross of Christ, our only hope and glory), and having emblazoned in gold in its upper corners the sacred monogram (the Saviour of the World) and the *Chi Ro* (the Mighty Captain); and in the lower corners the *Alpha* and the *Omega* (symbols of the divine attribute and eternal headship of the God Man).

The flag is thus a most thorough compendium of Church doctrine, and also, by its juxtaposition to the national emblem, an incentive to true Christian citizenship.

At the last meeting of the Knoxville Convocation the above design was officially approved and adopted as the one to be followed in this district.

DR. GODDARD OF NANCHANG ADDRESSES JR. C. M. A.

Successful Meeting at the See House, Brooklyn

BROOKLYN, NEW YORK.—Twenty-five members of the Junior Clergy Missionary Association met at the See House of the diocese of Long Island on January 8, at the invitation of the president of the association, the Ven. Charles Henry Webb, archdeacon of Brooklyn. Luncheon was followed by an address which held the close attention of the clergy for a considerable time and was prolonged for perhaps half an hour by questions. The speaker was the Rev. Amos Goddard, D.D., for five years missionary in Nanchang, China, the fifth largest city in China and the capital of his province. He stressed the difficulties of doing this pioneer Christian work in a country of dense superstition, stagnant social custom, suppression of womanhood, political graft, monastic avarice and insufficient freedom for Christian effort, and paucity of financial resources. In spite of all these things, solid results had followed hard missionary toil in the line of education, medicine and spiritual propaganda. A rented house for worship and education was being successfully maintained in moderate though considerable proportions.

Special pains are being taken to secure the intelligent preparation of catechumens. Confirmation is not allowed until a year has elapsed since baptism. It is found most needful to seek the conversion of the whole family group, lest it fall apart and decay after certain members of it have given up their ancestral bond and moorings. Their missionary schools are graded (1) for boys up to seven and (2) for boys up to fourteen years of age. A girls' school is now being attempted.

Externals in religion occupy the first place in Chinese thought, so great care has to be exercised to prevent Christianity becoming mere ceremonialism. One high Chinese official has declared: "Unless Christian ethics dominate the new republic of China, there is no hope for the republic".

Among the enumerated needs mentioned by Dr. Goddard were: (1) Christian model households; (2) Work to reach the soldiers; (3) Amusements, especially fitted to develop the character of Chinese women; (4) A stereopticon; (5) More Bible women; (6) A dignified church building as a proof of real Christian earnestness; (7) A Church *come to stay.*

The next meeting of the Jr. C. M. A. will be held in Holy Trinity church, Harlem, on Tuesday, February 5, beginning earlier in the day than usual because it will be a Pre-Lenten Retreat conducted by the Rev. Dr. E. S. Rousmaniere, dean of St. Paul's Cathedral, Boston.

DEMANDS OF OUR FLAG ARE INTERNATIONAL ONES

Episcopal Church Stands by Government From Choice and Duty

CHARLESTON, SOUTH CAROLINA.—Featured by a special musical program and a patriotic address by Judge Francis D. Winston, of North Carolina, the Grace church service flag, containing sixty-seven stars, was unfurled on a recent Sunday morning.

Judge Winston's address was mainly a tribute to the flag and the men who follow it, and an interpretation of what it stands for. He characterized the Stars and Stripes as being the one great symbol of world liberty. He said in part:

"The demand of the American flag is an international one. It demands that injustice cease everywhere. No country is so powerful as to impede its progress, and none so weak as to be beneath its sheltering care and the protection of its brotherhood. It calls the world to self-sacrifice and service; out of which spirit alone can grow equal rights and equal opportunity. Equal opportunity typified by our national emblem in the lighted torch handed down to us from Calvary; the essence of the life of the lowly Nazarene. The American soldier in olive drab, standing under the Stars and Stripes before foreign capitals, calls the nations of earth to adopt the life and live it, born in Judea; and that emblem teaches the gospel of labor and of usefulness, and boldly demands that all people be freed from the aggression of despotic and autocratic power.

"With the Episcopal Church standing by the Government is both a choice and a duty; it prefers to stand with those in authority. No worse form of treason could be spread abroad than to have the churches of our land withdraw from a vigorous support of the forces of freedom in this great struggle. This is a righteous war; that cannot be gainsaid. The patriotic sons of the Church of all churches in the land, are bravely going forth to battle. The banner flung to the breeze today is consecrated by the tears and prayers of godly men and women, and our sons who fight under it must be kept hourly in our hearts and our prayers must follow them."

Pioneer Clergyman Dies

OAKLAND, CALIFORNIA.—The Rev. Douglas Otlafger Kelly, pioneer priest of the diocese, died recently.

NOTICE OF DEPOSITION

Acting under the provisions of Canon 3 in All Saints' cathedral, Milwaukee, Wisconsin, Saturday, December 8, 1917, in the presence of the Very Rev. Charles N. Lathrop and the Rev. Harwood Sturtevant, deposed from the ministry of the Church Rev. Wallace Herbert Blake, presbyter, having declared in writing his renunciation of the ministry of this Church, and having been suspended for the six months previous. This action being taken for causes not affecting his moral character.

WM. WALKER WEBB,
Bishop of Milwaukee.

Acting for the Bishop of Western Michigan, now on Canonical leave of absence at his request and that of the Standing Committee of the diocese of Western Michigan.

For Country

"You have done your bit; you must now do your utmost!"

A SERVICE FLAG donated by J. H. Pycock and others, on which appeared ourteen stars, was blessed in St. Paul's hurch, Grand Rapids, at the Sunday morng service, January 13. The subject of the ermon was "Christ and the Doctors or Kultur versus Common Law".

THE RT. REV. GEORGE Y. BLISS, D.D., Bishop Coadjutor of Vermont, is devoting the onth of January to the work of the hurch War Commission. He is acting as reasurer of the Vermont fund.

CALVARY CHURCH, Germantown, Pennsylania, has fifty-seven names on its roll of onor in the vestibule and also fifty-seven ars on the large service flag hanging over e main door of the church. Everyone is volunteer and a communicant. Two are embers of the vestry, one being rector's arden.

HE REV. ARTHUR F. LOWE, curate of St. aul's church, Buffalo, has obtained a year's ave of absence to work in France with e Y. M. C. A., and sailed last Saturday. he new curate, the Rev. David L. Leach, as formerly been in charge of the parhes of Warsaw and Attica.

HE REV. BATES G. BURT has given up his ork as rector of St. Paul's church, Marette, to become a war secretary for the . M. C. A. Mr. Burt will be stationed at amp Custer.

NE OF THE oddest out of the scores of ried ministries which Dr. John Timothy one has found open to him in his serv- as religious work director in Camp Grant Rockford, Illinois, was the rescue of a velorn soldier from the depths of despair rough writing for him a model love let-. The luckless and discouraged soldier nfided to Dr. Stone that his girl had gone ck on him completely. She did not want n to go into the army and he tried to icate her by buying her a Liberty Bond fore he enlisted, but even that, he said, l not "fetch her" and he had not heard om her in three weeks. So Dr. Stone, l of sympathy, got down beside the boy, nded him a notebook and made him copy wn word by word a love letter which the nous preacher guaranteed would win the l's heart if she was worth winning. ough there is no later report from the e, there is every reason to believe that youth was justified in the confidence h which he went away murmuring to nself, "Gosh, I'll get her yet!"

RE IS A LETTER from a Sammy to his tor:

y Dear Rector:

I would like to have a letter so I can e up my work down in the church in earby town, for my chaplain has a good ce for me while I am here. If you don't id, will you please send me a Prayer ok, for I like to have one with me. Well, the boys I am training to go to France when I get back I'll be on the job once more. Hoping you will keep my place open in the St. Vincent's Guild, for I love that work and now I am lost without it. Hope the Boy Scouts will be in strong this season.

"Yours,
"PERCY."

AMERICO VESPUCIO CABRAL, JR., the son of the Ven. Americo Vespucio Cabral, the archdeacon of Porto Alegre, and rector of Trinity church, Porto Alegre, has joined the American Army and is now in training at Spartanburg. Young Cabral is, of course, a native Brazilian. He has been brought up in the Church, for his father was one of the first to join Bishop Kinsolving in the work of the American mission.

For the Fathers and Mothers

WE remember before Thee, the God of mercy and pity, the mothers and fathers of the young men who are serving in this war. Lord, be gracious unto them in their anxious days and sleepless nights. As day follows day and they receive no word, fortify their souls within them by the grace of Thy Holy Spirit. Help them to bear, and strengthen them to endure, through Jesus Christ our Lord. *Amen.*

CHARLES SCHNIZLER, the head of that excellent War Relief Committee at St. George's church, New York, that publishes *The Servitor,* a leaflet devoted to keeping the parishioners at home in touch with those at the front, writes THE CHURCHMAN that he will be glad to send copies of his paper to anyone interested. Here are two sample "items":

"The real St. George's spirit was greatly in evidence among the members towards their fellow members in the service from the generous response to the Christmas mail shower. Some 175 postcards, well distributed throughout the list, were sent out conveying the season's greetings in an attempt to 'keep the home fires burning' from loyal hearts as a token of remembrance to those near and far.

"In order to reach 'Somewhere in France', Privates Geishen, Shear and Springstead traveled eighteen days on the water, sixty hours on a train and twenty miles on foot."

THE BROTHERHOOD OF ST. ANDREW has enroled forty laymen as camp secretaries under the auspices of the Army and Navy Department. G. Frank Shelby is directing the campaign. The camp secretaries will interest men in the National Army in organizing groups which will work for the moral and the religious uplift of themselves and their comrades. They will cooperate with the chaplains and with the Y. M. C. A. secretaries in all religious activities. Franklin S. Edmonds of Philadelphia, General Secretary of the Brotherhood of St. Andrew, has gone to France to arrange for the work of the secretaries.

Personals

THE REV. CLIFTON MACON, rector of Trinity church, Oakland, California, has been granted a year's leave of absence. He will spend it in New York City in charge of Christ church, Staten Island, the rector of which, the Rev. Duncan Browne, is serving as chaplain in the United States Army.

THE REV. W. H. JORDAN, the rector of Trinity church, Grand Ledge, Michigan, has resigned and accepted a call from another diocese.

THE REV. G. M. BREWIN has resigned Holy Trinity, Manistee, Michigan, to become rector of the Church of the Evangelist, Oswego, N. Y.

THE PRESENT ADDRESS of the Rev. Elmer M. M. Wright is 1732 Heiman street, instead of Branch Y. M. C. A., Nashville, Tennessee.

THE STANDING COMMITTEE of the diocese of Western Michigan, of which the Very Rev. Francis S. White was the president, has elected the Rev. G. P. T. Sargent to take his place. Dean White resigned on account of his taking up war work with the Y. in Waco.

THE REV. S. N. KENT, warden of Leonard Hall and chaplain of Lehigh University, has returned to his work after several months of service as religious work director of the Y. M. C. A. at the R. O. T. C. near Fort Niagara.

THE REV. JOHN S. MOSES has succeeded H. Birckhead, now in war work, as the representative of the Boston cathedral and the Bishop in the work among the students at Harvard University.

MR. R. BOUTLIER, a medical student at the University of Utah, has succeeded so well in his management of Emery Memorial House at that university that this year there was a long list of applicants for rooms. This house is the only religious work undertaken by any church at this university where there is no Y. M. C. A. Under the wise guidance of Bishop Jones it has been managed under a broad and tolerant policy which does not antagonize the Mormons.

THE REV. GEORGE DEW. ZACHARY, formerly of Amherst, Va., has begun work as rector of St. Andrew's church, State College, Pennsylvania. The work in Pennsylvania State College is the common interest of the five dioceses of the State. There are about 2,000 students, men and women.

BISHOP DAVIES of Western Massachusetts is spending his Christmas vacation at Sommerville, South Carolina.

THE REV. ALFRED J. WILDER of Gallipolis, Ohio, has succeeded the Rev. B. G. Burt as rector of St. Paul's church, Marquette, Michigan. Mr. Wilder began his duties in Marquette on Epiphany.

THE REV. E. A. MOORE, formerly of Schuyler, Nebraska, has accepted the work of St. John's church, Kansas City. He is now in residence at 535 Kensington Avenue, that city.

Our Weekly News Letters

OKLAHOMA

Trinity Church Consecrated — Bishop Brooke consecrated Trinity church, Guthrie, Oklahoma, on the Epiphany. It was the twenty-fifth anniversary of the Bishop's consecration and this is the first one of the churches to be freed from debt in the effort to that end, commemorating the anniversary. Joining in the service were the rector emeritus, retired (the Rev. A. B. Nicholas), and the Rev. Messrs. Sturges, Foster and Pettit. This church is the successor to the first church built and used in Oklahoma for white work. The old building erected in 1891 is now used as a parish house. The present church is a substantial brick building and, while lacking some of its furnishings, has been in use for some time. This parish was from 1893 to 1908 the pro-Cathedral, the Bishop removing to Oklahoma City in 1908.

PHILADELPHIA

200,000 New Residents—The city and the Church are making plans for the many thousand workers in the Hog Island shipbuilding plant. A large plot of ground has been purchased for the erection of homes for these men and their families. The Presbyterians have already set up a chapel in the neighborhood. The West Philadelphia Convocation will meet this problem and undertake missionary work in this new field. This seems to present a splendid opportunity for the Church; it is like a new city, and a large one.

Memorial Statue of Nurse Edith Cavell—A statue to Miss Edith Cavell, the heroic war nurse who was executed by the Germans, has been placed in St. Mark's church in Frankford by Mr. Thomas Creighton in memory of his wife. St. Mark's is in the heart of the English section of the city, which makes the memorial the more appropriate. The rector, the Rev. J. B. Harding, is arranging a series of lectures on the lives of the noble women who are kept in memory by statues in the parish church. There are figures of Saints Hilda, Agnes, Mary Magdalene and Margaret, as well as Florence Nightengale and the new one of Edith Cavell.

Candidates for the Ministry in the Marine Corps—Bishop Rhinelander has reported the good work Mr. Albert Lucas and Mr. Loyal Graham are doing among the marines at Port Royal. They expressed their regret at the dalay in their ordination, but were glad to be of use to their fellows in the service of the Nation's "crack corps".

Dr. Caley's Twenty-fifth Anniversary—On Epiphany Sunday Dr. Llewellan N. Caley kept the twenty-fifth anniversary of his rectorship of the Church of St. Jude and the Nativity. One thinks of Dr. Caley as religious educator at large; his interest and insight into the work of teaching the young is known and valued throughout the Church. His many friends will be glad to know of this milestone in his own parochial life.

Long and Faithful Service Ended—Members of the Woman's Auxiliary in the diocese can hardly remember a time when Miss Virginia F. Campbell has not shown a deep and devoted interest in the work of the Colored Commission. For more than twenty years she has given herself to this branch of woman's influence among the colored people of the diocese and the Church, as secretary of the commission. On the feast of the Epiphany God gave her rest from her labor. The burial service was held in St. Mark's church, and was attended by a great number of her friends of the Auxiliary.

War Commission Appoints Chaplains

VOLUNTARY chaplains have been appointed in nearly all of the cantonments, and in many of the National Guard and other camps. Voluntary chaplains, whose salaries are paid in whole or in part by the War Commission are appointed upon the nomination of the Bishop in whose diocese the several camps are located. In certain of the camps diocesan or provincial committees make final appointment of chaplains and pay their salaries from their own treasury. The General Fund of the Commission is used to supplement these resources where needed, and salaries provided by the Commission up to the present amount to $21,500. The camps in the southeast are being rapidly supplied with well-selected chaplains.

Professor Remington Dead—Professor J. P. Remington, dean of the Philadelphia College of Pharmacy, has recently died. He was the father of the Bishop Suffragan of South Dakota. The sympathy of the many friends of the Bishop, who began his ministry in this diocese, goes out to him in his loss.

IRVING A. MCGREW.

BALTIMORE

Epiphany Mass Meeting—The Missionary Mass Meeting is always the chief ecclesiastical event of the Winter in Baltimore. This year it was held upon the festival of the Epiphany. Although the night was very inclement, the Lyric Opera House was well filled by an audience representing all the best elements of Maryland Churchmanship. The music was led by a great vested choir which filled the whole stage and included delegations from most of the city churches. Bishop Murray in welcoming the congregation and the speakers alluded to the many changes which have occurred within the past year, especially the expulsion of the Turks from the world's most holy shrines. He expressed the conviction that it has been the banner year in our diocesan and general Church work, and that as we look back upon it we should thank God and take courage. He gave as a motto for the new year the words, "I ought, I can, I will". Dr. William C. Sturgis, educational secretary of the Board of Missions, delivered a direct and practical address upon the unreality of the average man's religion. He is well posted as to all the details of the world's war and can talk glibly about it, but how much does he know and care about the Church's war? He oversubscribes the Liberty Loan, gives millions to the Red Cross, but says he can do no more for missions. But the Church's war demands from him no less of loyalty, self-sacrifice and devotion than does the warfare of the world. He should put first things first, the Kingdom of God over all. Bishop DuMoulin of Ohio insisted that the old era has gone, never to return, and that the glory of the new day demands a new manhood. The reclamation of Jerusalem from the grasp of the Turk is a significant guarantee of the triumph of right over wrong. The destiny of America is not only to help in winning the war but to perfect a new type of manhood, womanhood and childhood which shall help to make a new earth and a new heaven.

Red Cross Work at St. Paul's—The women of Old St. Paul's church are very busy with war relief work. They have already sent forward more than 16,000 surgical dressings, over 10,000 of which were made in one week. This has been accomplished by the organization of a cutting department with an electrical cutter such as is used in up-to-date manufacturing establishments. The Saturday evening meetings for soldiers and sailors at the Parish House have been most successful and there are generally from seventy-five to eighty men present. The attendance on Sunday evenings is smaller, but much opportunity for individual influence is offered. All who come are provided with something to eat and are directed to proper places for lodgings.

A Clerical Removal—The Rev. Francis Van R. Moore, who has done an excellent work as vicar of the Church of the Redemption, Locust Point, of an institutional character, has removed from the diocese and has become rector of Trinity church, Vineland, New Jersey.

WILLYS REDE.

CHICAGO

The Church Club and the Seminary—The Church Club of the diocese is in the midst of a vigorous campaign to raise $50,000 for the Western Theological Seminary. The Church Club has sent its appeal to over thirty-five hundred Church people in the diocese. More than one-half has been subscribed. The question has been raised as to whether every virile young man having the qualifications necessary for a candidate for Holy Orders should not be enlisted in some work in connection with the war; and whether the funds should not be devoted to the maintenance of the Red Cross Society, the Y. M. C. A., or Church war activities. The Dean says: "The answer to these difficulties is the answer to the quest

hether the maintenance and propagation the Christian religion and morals in the orld at large can at any time and under ıy conditions be made secondary in the inds of Christians to any cause or interest hatever. The participation by the United ates Government in this war is justified ıly upon a religious and moral basis. This ıs been made clear at every step by the aders of the Nation. The campaign, then, in harmony with the purpose of the Govnment, as being one directly related to e highest interests of the Government hich are inextricably involved in the war. ıe Government has exempted theological ıdents from the first draft. Churchmen ıght to be as clear-sighted and as farghted as our congressional legislators".

ergymen in Reserve Militia—The Rev. ıomas N. Harrowell, rector of the ıurch of the Holy Nativity, Longwood, s received a commission as captain in the ıird Infantry, Illinois Reserve Militia; the ev. Oscar Homburger of St. George's urch, Grand Crossing, a commission as cond lieutenant, while the Rev. Hugh J. encer of St. Margaret's church is chapn of the same regiment.

otherhood Man at "Great Lakes"—Mr. Lawrence Choate has been appointed otherhood Camp Secretary at the Great kes training station. Mr. Choate has en a loyal worker in the Brotherhood ce his boyhood.

ıurchmen in State Council Work—nry T. Chase of the Church of the Reemer has accepted an appointment by State Council of Defense as recruiting icer for the Hyde Park unit of the Illiis Volunteer Training Corps. The Hyde rk men are drilling weekly in the Bartt gymnasium of the University of Chigo, which the university authorities have ced at their disposal. Claude Edmonds the Church of the Holy Comforter, Kenorth, is acting as captain of the Kenilrth unit of the same organization, which drilling in the Trier High School gymsium.

otherhood Men to the Front—Edward Swigert of St. Paul's Chapter of the otherhood has gone to Camp Taylor, uisville, to serve as Brotherhood Secrety for that camp, while Noel C. Bossier, Secretary of the Chapter, has gone with ambulance corps to France.

ALBERT EDWARD SELCER.

PITTSBURGH

urch War Commission—A diocesan nmittee has been formed, consisting of en prominent clergymen and eleven layn, to co-operate with the Church War mmission in raising that part of the 00,000 fund for church work in the ips, cantonments and over the seas, which been apportioned to the Diocese of tsburgh. The Rev. E. S. Travers, rector Trinity church, is chairman of the comtee; the Rev. Dr. H. A. Flint of the urch of the Nativity, Crafton, secretary, Mr. Henry Chalfant, treasurer. The nmittee has set $23,000 as the goal for the cese, and is busily engaged in distributing rature and laying plans for a grand ingthering from every parish and mission in the diocese, on Sunday, January 27. The committee has its headquarters at the church rooms, 317 Jenkins building, Pittsburgh.

Loss by Deaths—St. Peter's church, Pittsburgh, has been sadly bereaved in the last two or three months by the death of its senior and junior wardens, Messrs. Harvey Childs, Jr., and Samuel R. Patterson, and that of another vestryman, George N. Munro, Esq. Mr. Childs was senior warden for fifteen years, and Mr. Patterson junior warden for thirteen years. Mr. Munro was the oldest member of the congregation, having reached the ripe age of eighty-four years.

JANE CUDDY.

KENTUCKY

Dean McCready Honored—The Very Rev. R. L. McCready, Dean of Christ church cathedral, was elected president of the Louisville Ministerial Association on the 8th. The association is composed of the ministers of nearly all of the Protestant denominations of the city. This is the first time that an Episcopal clergyman has held the office of president. This has probably been due in the past because of the fact there has been an aloofness on the part of the Episcopal Church. This time is past, and it is very gratifying to note that the election of Mr. McCready was unanimous on the part of the Ministerial Association.

To Our Subscribers

IF your copy of THE CHURCHMAN *does not reach you at the usual time do not assume that it has gone astray. Railway traffic is at present so congested that even mail trains are subject to almost inevitable delays. If your copy is two or three days overdue, wait a little longer before you write to us. It will probably arrive safely.*

Bishop Woodcock Makes Impression—At the Sunday afternoon mass meeting held under the auspices of the Y. M. C. A. at Macauley's Theatre, January 6, the Rt. Rev. Charles E. Woodcock was the speaker. His theme was "A Challenge to Men". The theatre was packed and Bishop Woodcock in his masterly style stirred his audience to the very depths. The hearty way in which the ministers of all Christian communions are uniting their efforts at this time in a determination to arouse the people and assist in every way possible their full appreciation of their national, as well as their spiritual responsibility, augurs well for the realization some day of the dream of Church unity.

Splendid Work Among the Poles—M. L. Sosnin, member of St. Mark's parish, who for years has been an aggressive layman in the diocese, has taken up a splendid work at Camp Zachary Taylor in connection with some 3,000 Poles and Russians who are undergoing training as American soldiers. Mr. Sosnin is holding regular services every Sunday afternoon for these people, many of whom cannot speak a word of English. In fact, he is about the only agency that is able at the present time to minister to them. Through his work a number of them are being prepared for Confirmation. He finds his work intensely interesting and certainly those men, to whom he is ministering, find in him a great friend and companion.

Social Service Work Co-ordinated—There has been formed in Louisville within the past few months the Louisville Federation of Social Agencies. Elwood Street, formerly assistant director of the Cleveland Federation, is director of the local organization. Practically all of the social service work of the city is banded together under this head, twenty-five organizations participating. The Episcopal Church is represented in the Federation through the Home of the Innocents, of which Bishop Woodcock is president, thereby making him one of the Board of Presidents which governs the Federation. The budget for this years of the Federation is $203,000 and Mr. Street says that he hopes to raise that through the quiet educational work that they are doing without putting on a regular pledge campaign. The office at Louisville is thoroughly organized and is working along similar lines to the Council of Social Agencies in Cincinnati and in other cities.

FRANK F. GILMORE, JR.

BOSTON

The Growth of Parishes—We are likely to hear, nowadays, of population changes as serious embarrassments to parish life and growth. The incursions of foreign-speaking peoples into many of our city neighborhoods has depleted and will continue to deplete parishes and missions in such localities until the Church is ready to grasp intelligently and vigorously the problem of her responsibility for the shepherding of souls of other than Anglo-Saxon races. It is pleasant to recognize, however, that there is also the brighter side to the shifting of population as it affects our parishes. Many of our suburban parishes in particular are receiving a splendid infusion of new blood. The Church of The Holy Spirit, Mattapan, is an excellent instance of this happy tendency. In a resumé of the last ten years the rector, the Rev. Alan McLean Taylor, tells the story graphically:

In 1908 Mattapan was a rather remote region with poor facilities for transportation. But in ten years it has changed from a rather quiet suburb to a thickly populated section of the city. Because of this, and because of strong leadership, the communicant list has grown from 209 to 436. There have been 211 baptisms and 188 confirmations. A new parish-house and rectory have been built and paid for. Every parish apportionment has been met or exceeded and an endowment fund started which amounts at present to nearly $800.

The significance of this story of Mattapan is that it is typical of a considerable number of our parishes and missions. Brookline, Newton, Winthrop, Roslindale, Fall River, New Bedford, Lawrence, Brockton, Lowell, Quincy, these and numerous other towns and some sections of Boston have felt the impulse of fresh life made evident by changes in the distribution of population.

Perhaps the most dramatic instance of the

influence of population changes on the upbuilding of parishes is St. Andrew's, New Bedford, which has grown in ten years from nothing to a vigorous mission of nearly 400 communicants, with an average Sunday morning attendance of over 250, which uncomfortably crowds its present quarters and which will undoubtedly increase still further when added facilities have been provided. The Rev. Henry E. Edenborg is the priest-in-charge.

Naval Receptions—The Sorority of Trinity church, Boston, gave a pleasant reception and dance recently, in Trinity house, for twenty young naval men from the Radio School at Cambridge. Music was furnished by members of the Navy Yard Band. The young men present came from Texas, Oregon, Missouri and Pennsylvania.

The Men's Club of Trinity church gave a dinner to fifty naval men on the evening of January 21. After the dinner there was a reception with music and dancing.

Consolidation of Services—The coal shortage has sent several of our parishes into their parish-houses for services until the stringency is past. Bishop Lawrence has written all parish priests suggesting the possibility of community use of one church building in rotation by several congregations of various religious bodies. Nothing definite along this line apears to have been arranged as yet, but several of our parishes that are closely contiguous are arranging to worship together for the present. Christ church and the Church of the Ascension, Waltham, begin united services in Christ church the first of February and the Church of the Redeemer and St. Matthew's church, South Boston, are combining in the Church of the Redeemer every Sunday. Suggestions of this sort have been heard regarding Trinity and Emmanuel, Boston, whose church buildings are but a few moments' walk apart, but nothing definite appears to have been arranged as yet. St. James' and St. John's, Roxbury, are considering the combining of their Sunday afternoon Evensong in St. James' church.

KENNETH RIPLEY FORBES.

MINNEAPOLIS

Church Club Meeting—"Many of the American people are learning the lessons assigned to the world by the year 1917, others are trusting that the day of recitation will never come and there are many who have still to learn that the lessons have been assigned." As the speaker of the evening at the annual meeting of the Church Club of Minnesota, President Marion LeRoy Burton of the University of Minnesota told the members of the club that the year 1917 had assigned to the world the lessons of thrift, giving, loyalty and the greater problem to be solved, the problem of good and evil as exemplified in the struggle between democracy and autocracy. In concluding his address Dr. Burton paid a warm tribute to his country when he said that with him America had kept her promise that every boy should have a chance; for back in the 80's his father died and his mother was left penniless and he himself sold papers on the streets of Minneapolis for a living and gathered wood from the roadside to keep his mother and himself from freezing.

Bishop Remington's Consecration—In St. Paul's church, Minneapolis, on January 10, the Rev. William Procter Remington was consecrated Bishop Suffragan of the Missionary District of South Dakota. Assisting the presiding bishop in the service and in the laying on of hands were the Bishops of Minnesota, North Dakota, South Dakota, Michigan, Eastern Oklahoma, and the Coadjutor Bishop of Colorado. The sermon was preached by the Bishop of Michigan and the attending presbyters were the Rev. James E. Freeman of St. Mark's church, Minneapolis, and the Rev. Edward M. Cross of the Church of St. John the Evangelist, St. Paul. The testimonials, etc., were read by Bishop Thurston, the Rev. George S. Keller, Dean Pinkham and Mr. G. B. Lyon.

Some of the striking things Bishop Williams said in his sermon on the text in St. Mark 10:42-45 were: "Jesus here enunciates the fundamental principle and the essential ideal of all true democracy. All real authority comes from above. But even the will of God does not impose itself upon men by irresistible grace. As Prince Metternich said, 'You can do everything with bayonets except sit on them'. To my mind the kingdom of God is, as Bishop Gore has so well defined it, 'all human society regenerated until it shall be according to the will of God'.

"Jesus calmly disregarded and set aside the rules and precepts of ecclesiastical observances. He served men's needs. And only the Church that serves men as Jesus served them can win men as Jesus won them.

"The only apostolic succession the world will recognize to-day is the apostolic succession that succeeds.

"Look at our General Convention. Where is there in it any representation of the toilers? Is it not wholly made up of representatives of the class called capitalistic"?

The Y. M. C. A. and Our Chaplain

THE religious director of the Y. M. C. A. in one of the cantonments writes about the voluntary chaplain who has been appointed by the War Commission: "I want to thank you for sending us your representative. I consider him an ideal man for the place. We are more accustomed to hear of our men only when they are subject to criticism, but I appreciate the work of your chaplain so much that I deem it a privilege to remind you of our joy in working with a man of his strength, breadth and vision."

Good Work—"In the last two months I have presented six or seven people for baptism, built up a Sunday school, and you see the church full this afternoon", said a brick mason recently who has a lay reader's license and is in charge, under one of the clergy of Minneapolis, of a new mission at the edge of the city.

FREDERICK D. TYNER.

NEW HAMPSHIRE

New Hampshire Ordination—The Rev. Wm. E. Soule of Exeter was ordained priest at Christ church, Exeter, on the Feast of the Epiphany, by Bishop Parker. The Rev. Victor M. Houghton, rector of Christ church, presented the candidate and the Bishop preached the sermon. Mr. Soule will live in Exeter, and will have charge of the Church of the Redeemer, Rochester, and the rural work in forty-five towns in that part of New Hampshire.

Service Record—St. Paul's church, Concord, has established for itself a notable record for men in the service. On Sunday, January 13, the Bishop, assisted by the vice-rector of St. Paul's, Rev. W. Stanley Emery, dedicated a service flag with one hundred stars, representing St. Paul's, the mother church, and the chapels in different parts of Concord, which owe their origin to St. Paul's. The different congregations of the Church in Concord joined in the service.

WM. PORTER NILES.

BUFFALO

Bishop Burleson in Town—Bishop Burleson was in town for three days, speaking before different parishes and groups about his work in South Dakota. We do not see any difference in him since he—to quote his own pleasantry—"descended from the post of secretary to the obscurity of the Episcopate". He was always full of missions and full of love for the Indians, and his message was filled with both. It was great fun for us "Intermediates" (who are neither numerous nor influential in this part of the world) to be Bishop Burleson's hosts and to be granted permission to make his other engagements. We graciously lent him to big parishes, for Sunday services, and to Little Juniors and to the Woman's Auxiliary—and all the time we "swelled wisibly". Our drawing-room meeting, at Mrs. Rochesters, was an altogether charming gathering the atmosphere helping mightily to make the occasion helpful to the girls and leaders.

Gifts From Late Bishop's Wife—When Mrs. Walker left the See House to go to her new home on Linwood avenue she presented all the appointments from the late Bishop's private chapel to the Indian mission at Cattaraugus—a most loving and lovely thing to do, as Bishop Walker was very fond of his Indian people and they were devoted to him. They will treasure this gift with great affection and thankfulness and use it reverently.

Brotherhood Chapter Established—At a rousing meeting of men in St. Philip's parish, a few weeks ago, when one hundred and fifty sat down to supper, a Chapter of the Brotherhood of St. Andrew was established under most encouraging conditions. The rector, the Rev. Robert Bennett, is doing fine work among his own people. The parish is sixty years old and—"Tell it not in Gath"!—someone said during the evening that it was the first time in all those years when they had been visited by a body of their white fellow-Churchmen. If this be so, at least they were not resentful, for they made their guests most welcome and happy. All who are familiar with the Parish of St. Philip's prophesy good things under the present active and earnest rector.

The Feast of Lights—The Juniors of the Buffalo District presented a charming celebration of the Feast of Lights in the Church of the Ascension on Saturday afternoon, the 5th, when the Wise Men brought their gifts and they and a full choir chant

the sweet old carol, "Star of Wonder", while all the lights were lowered except the candles on the altar.

Bishop Burleson made an address, most happily pointing out the beauty of the gifts of the Wise Men and the gifts of little children and the gifts of all who love our Blessed Master and long to honor and serve him. His illustrations from the touching generosity of the Indians were listened to with eagerness by the many children gathered in the church, and—we are sure—as much laid to heart by their elders.

Every one in the church went forward with gifts of money or offerings for the box—sent by the Juniors at midwinter—and each received a candle, lighted from that of one of the Wise Men, and then the choir, Rector, Bishop, Wise Men and all the congregation formed in procession, with the twinkling lights, and repaired to the guild room, where the wee people had another sort of small feast. The whole service was extremely pretty and fitting.

ELIZABETH A. LAWRENCE.

PROVIDENCE

War Fund—The campaign of raising its diocesan apportionment of $15,000 for the War Commission was inaugurated in Rhode Island on January 10 by the Churchmen's Club at its regular dinner in the Turks Head Club. Bishop Perry urged the need of providing for the spiritual as well as the material needs of our men in service. The Rev. Philemon F. Sturges of Grace church, Providence, narrated his experience as voluntary chaplain for several weeks at Camp Devens, Massachusetts. The president, Mr. William A. Viall, laid upon the members of the club their responsibility to work for the War Commission in their parishes.

The large new organ at St. Stephen's church, Providence, was formally dedicated by Bishop Perry at a special service on Sunday afternoon, January 13, before a congregation which filled the church. The rector, the Rev. George McC. Fiske, D.D., officiated, assisted by his curates, the Rev. C. E. Jones and the Rev. C. J. Harriman. Bishop Perry in his sermon declared that the history of St. Stephen's church was written in music.

Memorial to Professor Packard—A bronze tablet in memory of the late Professor Packard of Brown University was unveiled at St. Martin's church, Providence, on Sunday morning, January 13. Prof. Francis G. Allinson made an address, and the rector, the Rev. Arthur L. Washburn, read dedicatory prayers. The tablet is placed on the north wall of the nave, and is the gift of the faculty of Brown University. It bears the inscription: "In memoriam, Alpheus Spring Packard, M.D., Ph.D., LL.D., 1839-1905. Professor of Zoology and Geology in Brown University from 1878 to 1905. A member of the vestry of this parish from 1899 until his death. A scientist whose world-wide reputation added fame to his university. A devoted Christian, whose gentle humility and kindly courtesy made him ever an example of Godly life. This tablet is placed by his colleagues of the University faculty." J. M. HOBBS.

CENTRAL NEW YORK

Church Unity in Clerical Club—The Clerical Club of Syracuse, with two bishops and thirty priests in its membership, is holding a series of meetings of a kind valuable in the way of preparation for the World Conference on Faith and Order. The program includes addresses on the general topic of what the various Christian Communions can contribute towards Church unity. The addresses deal, among other things, with the origin, history and doctrine of the respective Communions, the speaker being asked to bring out the special contribution which each religious body can make to that great body of truth which reunited Christendom can hold. The addresses are being delivered by leading clergymen of the different Communions, and specially by representatives of the Baptist, Presbyterian, Methodist, and Universalist churches. It is expected also that a clergyman of the Lutheran and Congregational churches will be asked to contribute. The last address will be made by Bishop Fiske and will deal with what the Episcopal Church can contribute to this larger unity. After each address a friendly discussion follows, with the speaker of the day ready to answer questions.

Clerical Changes in the Diocese—The Rev. Wilson E. Tanner, who has been rector of St. Andrews church, New Berlin, has accepted the rectorship of Trinity Memorial church, Binghamton, made vacant by the recent appointment of the Rev. Dr. Hegeman to be Archdeacon of the diocese. The Rev. Karl G. Heyne has resigned his work as missionary at Oriskany Falls, Augusta, Holland Patent and Trenton to become assistant minister at Zion church, Rome. The Rev. William J. Willson has resigned the charge of Christ church, Sacket Harbor, to become rector of St. Mark's church, Clark Mills. The Rev. George T. Gruman, until now curate of Christ church, Binghamton, has accepted a call to become rector of All Saints' church, Fulton, succeeding the Rev. Minor J. Peters, who resigned on account of illness. The Rev. George M. Brewin of Western Michigan has been transferred to this diocese and is to be rector of the Church of the Evangelists, Oswego. The Rev. Messrs. A. L. Byron-Curtis and L. A. Davison, who have for a time been nonparochial and have engaged in other duties, are again to assume pastoral work. The first-named is to have charge of Christ Church, Sacket Harbor, and the latter is to work in Trinity church, Camden, New York.

WALTER E. JONES.

GRAND RAPIDS

Christmas Service — The children's Christmas service at Grace church was an unusual one, and took the form of a reverent interpretation of the story of the advent of the Christ-child. The offering of the Church School presented to the Christ-child by one of the Wise Men was a very large one for the children to give. Fifty dollars went to the suffering Armenians, and $35 was given as an Advent offering. The sacred interpretation of the Advent was written by Dean Bell, and published by either the Social Service Commission or the Religious Education Commission. It made a great impression on the children of the school, sinking deeply into their hearts, and eradicating in some degree the modern impression that St. Santa is the moving spirit of Christmas. Then the children visited the various hospitals, hotels and homes, and also the homes of poor families in the city, distributing gifts. At the Blodgett Home for Children warm bootees for the babies and stockings for the older boys and girls were given. The Junior Bible Class of the school went to the Old Ladies' Home and cheered the old people by their Christmas songs and hymns, and the rector spoke to them of the Christmas story. At the Golden Rule Hospital one class of young people gave oranges and gifts to the children on the upper floor, and another provided for those on the first floor of the hospital. The choir went caroling, visiting the hospitals and shut-ins, who could not otherwise have shared in the Christmas singing. Before they went about to sing their carols they joined in the services about the Municipal Christmas tree in a downtown park, under the leadership of the organist and choirmaster, Mr. Verne R. Stilwell. No presents were given or received among the members of the school, but they learned the beautiful lesson that it is more blessed to give than to receive. During the last few weeks the Grace church members of the D. A. R. have been making a set of flags of all the Allied Nations, and they are now hung in the church as decorations, and will remain there until the end of the war.

Sunday School Rally—On January 13 the Union Epiphany Rally of the Sunday schools of the Church in Grand Rapids was held. All the Sunday schools in the diocese were invited to take part in this missionary rally and Lenten Mite Box Offering Drive. This will culminate in the rally on the Sunday after Easter, when all the Sunday schools of the diocese will present their offerings at St. Mark's pro-cathedral in this city.

TEXAS

Message to the Diocese—In a recent message from the Bishop to the diocese published in the diocesan paper Bishop Kinsolving says: *"The Church's Place is at the Front!* The Church cannot afford to allow the adversary the least occasion of gainsaying in these days of stress and strain by accusing her of being without vital interest and the spirit of leadership when the whole civilized world is engaged in a life and death grapple. When fighting an enemy who apparently recognizes no laws, human nor divine, and who sings Te Deums over the maiming and slaughter of innocent women and children, to say that the Church has no serious mission or voice in such a crisis is equivalent to degrading our religion into a decadent cult formed by a 'gentle dreamer' and of little value in a matter-of-fact world."

A. J. GAYNOR-BANKS.

LONG ISLAND

Dr. Melish—The congregation of Holy Trinity church, Brooklyn, are rejoicing at the return of their rector, the Rev. John Howard Melish, who has made an almost complete recovery from the effect of a fall from an elevated station many months ago.

Each member received an invitation to join with him in a Corporate Communion on the first Sunday of the New Year and, it is needless to say, nearly all took advantage of it.

Keep the Home Fires Burning—Mr. Thomas, field secretary of social service in

Brooklyn, speaking at the Woman's Auxiliary meeting, said if he were preaching he would take for his text, "Keep the Home Fires Burning". The Red Cross has taken nearly all his workers; he wants women who will give two hours once or twice a week, to read, to talk, to help poor souls in the hospitals, some of whom know nothing of Christ. Six hospitals need attention, and eighty per cent. of the people in them are without spiritual care.

A Choir Prepared—St. Bartholomew's parish, Brooklyn, received a lesson on meeting an emergency, when in the middle of a largely advertised carol service, held on the evening of Epiphany Sunday, the organ stopped, and absolutely refused to be heard.

It was in the first verse of the first carol, "See, Amid the Winter Snow", that this occurred. Were those boys annoyed or nonplused? Not at all; on they sang like so many angels, and went through the whole seven carols, without even seeming to see the funny side of it, as so many of their elders, who could not control their faces, did. Truly, as their rector, the Rev. Frank M. Townley, said from the chancel: "Soldiers and sailors have to be prepared to meet emergencies; now, we know choir boys can be also." He is to be congratulated on having a choir composed of real heroes as well as real musicians.

Story of Morganton Mission—The Rev. George Hilton of Morganton, North Carolina, was the speaker at the January meeting of the Woman's Auxiliary. He described the colored work, undertaken in 1895, when the Rev. Mr. Satterlee went to Morganton, and how it had grown under Father McDuffy, a colored priest. He feels that he is not able to do the work justice, as there is too much for one man to do, with the cotton mill people, the mountain people and the colored work. He asked for help for St. Stephen's, which needs an assistant, and told of his own bitter disappointment when having $60 a month promised for this he was not able to get a man. On finally succeeding, the promised money was withdrawn. The mountain people, he said, are realizing what they have missed and are now leaving their homes in the mountains so that their children may go to school.

New Rector for Glen Cove—The Rev. James S. Holland of Yonkers, twin brother of the Rev. T. Bond Holland, M.D., of St. John's church, Brooklyn, has accepted a call to St. Paul's, Glen Cove, and will take charge February 1.

"The Calling of St. Matthew"—A beautiful new chancel window is soon to be placed in St. Matthew's church, Brooklyn, of which the Rev. Dr. Frederic W. Norris is rector. "The Calling of St. Matthew" is the subject of this memorial, which has been presented to the Church by Mrs. Mortimer Leonard and Mrs. Howard Sayre in memory of their parents and sister.

Dr. Kennedy Resigns—The Rev. John D. Kennedy has resigned from the Church of St. Mark, Eastern Parkway, Brooklyn, where he has been rector for twenty-seven years.

MARY B. SMYTH.

English Church News

Protests Against Dr. Henson's Appointment—The Bishop-designate of Hereford does not lack partisans. Broad churchmen like Dean Beeching, Dean of Norwich, and Professor Sanday, and the Suffragan Bishop of Jarrow (Dr. Quirk) have all written to the *Times* approving the appointment. It is only fair to mention this. No great weight can be attached to the letters of the typical *Times* correspondent, of which there have been several. One feels that such letters are simply an expression of anti-ecclesiasticism: the writers approve of Dr. Henson because he is so loose in his churchmanship, they have not fairly considered whether he is the best man available for Hereford diocese. It is simply a question of giving a brilliant man his natural reward. It is against this spirit that the protests are being loudly raised.

It is perhaps a pity that the chief spokesman should be Lord Halifax. It gives the impression that the cleavage lies only between the English Church Union and the rest of the nation. Statesmen, and bishops who are out of sympathy with the Union, will have no hesitation in flouting it. The body of Oxford clergy who met together and framed a protest will be disregarded with contempt. The people entitled to be heard are the clergy and faithful laity of Hereford. They are at present silent, but the silence is itself significant. Even the Dean and Chapter, who, considering that they are mostly the creation of the late Bishop, and the very reverse of "ecclesiastical", ought to be rushing in to praise the selection, have said nothing.

Attitude of the Church Press on Dr. Henson—The Church Press is not as a rule given to being critical as regards Crown appointments. Crown patronage has been on the whole no worse than private patronage, though both are far from being ideal, and our Church papers generally hope for the best, even if the nominee is not of their own school of thought. So it may be assumed that the condemnation of the *Church Times*, the *Guardian*, and the *Challenge* is significant of more than a disapproval of theological views. Even the *Church Family Newspaper*, the organ of Broad Churchmanship, is not very enthusiastic. It has no doubt that the great majority of churchpeople will welcome the appointment, and speaks of Dr. Henson's "superb debating skill". The *Church Times* devotes two leading articles to the subject, and calls for a wholesale reform of the method of choosing bishops. Its correspondents are agreed that this calm disregard of the wishes of churchpeople, and of the needs of Hereford, have brought Disestablishment very much nearer. Indeed, one curious result has been that the "Church Defense Committee" has come in for strong criticism. The Church Establishment "is not worth defending". The *Guardian* does not take the B. C. U. point of view. Its chief objection to Dr. Henson is his instability. A man may change his opinions, of course, but Dr. Henson's have "changed full compass in the course of his rather kaleidoscopic career". And it is "nothing less than a misfortune that Hereford should exchange one unsympathetic bishop for another". And the *Guardian* also calls for reform in the manner of appointing bishops. The *Challenge* would probably have been more favorable if Dr. Henson had not taken it upon himself to oppose the movement for Church Reform. He is for the Establishment, and Parliamentary control of the Church. Such Erastianism today is really hopeless, and is only supported by the laymen who want "to keep the parsons in order". The Churchman who cares for his Church repudiates it altogether.

International Friendship Through the Churches—There are at least some who believe that spirit rather than matter is to rule in future. They call themselves a "World Alliance for promoting international friendship through the Churches". It is a sufficiently formidable title, and the object of the alliance is equally formidable. Some very good names are to be found in it: the Bishop of Peterboro' (Dr. Woods) presided at a recent meeting, and he was supported by Dean Inge of St. Paul's, Dr. Scott Lidgett, the Dean of Worcester (Dr. Moore Ede) and the Warden of Keble, Oxford (Dr. Lock). Serious men, all of them, and much respected in the Church. They were not afraid to call for reconciliation and brotherhood as the basis of a lasting peace, for the provision of some international machinery for administering justice and conciliating differences and for the necessity of a "common waiting on God to ascertain His Will", so that all public sentiment and action should reflect the mind of Christ. It is rather unfortunate that the meeting was not fully reported. The daily press seized on some characteristic expressions of Dean Inge, and made great play with them, ignoring the great objects of the meeting. The Dean certainly traveled beyond the bounds of the resolution which he moved, by describing the Germans as the "best governed people in the world". We are by comparison inefficient, and might as well make peace now, because Prussian militarism can never be defeated by its inefficient enemies. It is a great pity he said this, as of course, it is at once retorted that the German Government, like others, can only be judged by its fruits, which are horrible enough. The Dean's opinion has been repudiated by his brethren of the Chapter of St. Paul's, and a hopeful movement for the spreading of a Christian solution of the world's difficulties has been compromised.

Christian Reunion—Nothing further has been heard of the proposal to find some method of uniting the Church with the Wesleyans, but the longing for reunion is as great as ever. It has been seriously proposed that there should be a new Savoy Conference. Bishop Welldon, Dean of Manchester, writes sympathetically, but points out that Episcopacy is the great obstacle. To surrender Episcopal Ordination he says, would rend the Church of England in twain. He reviews the principal proposals — conditional reordination and other—which have been made, and asks non-conformists to state what they could accept. Some sympathetic replies have been given, mostly rather vague, but on the whole promising.

JAMES CAIRNS.

Letters to the Editor

Save the Church From Prussianization

To the Editor of THE CHURCHMAN:

Permit appreciation of the letters to the Editor column in your splendid weekly. The letter of Dr. Drown anent Bishop Jones is so sane, so careful and so convincing that all who are interested in saving our Church and our country from the spirit of Prussianization that the "excited condition of public opinion" is shielding must sincerely hope that the Commission will either rescind its action or else make full answer to the pertinent questions that Dr. Drown's letter opens up.

WM. MÖLL CASE.

Central Presbyterian Church,
Eugene, Oregon.

Oppose Bishop Jones Under Cloak of Patriotism

To the Editor of THE CHURCHMAN:

There is a side to the situation in Utah which has been given little if any publicity. In fairness to Bishop Jones I think that his clergy should let it be known that he has proved a fair and efficient and conscientious Bishop of this district. It is only in his attitude toward the War that there has been found anything substantial to criticise. Up to the time of our declaration of war he was a most useful and devoted citizen. His loyalty to his country has not changed. When we changed our methods from those of peace to those of war he refused to follow our lead, convinced that all was is unchristian and that its methods defeat its own great purpose. In his public stand against war he is still doing what he considers best for his country and for the world. Not even his enemies seem to question his moral integrity, nor his orthodoxy on all other points, nor that he is standing solely by his conscience. It is in regard to war alone that he is regarded as a heretic. And therefore I can see no valid reason why his clergy, who differ perhaps totally from him in this regard only, should not be willing to accept his able and consecrated leadership in the other affairs of the Church. For he has never, by word of act, sought to force his war views upon his people, nor restrain the utterances of those who differed from him. We must acknowledge that he has, in every way, been a fair opponent, and wonderfully magnanimous toward those who have injured him in unfair ways because of his public stand.

All but three of his clergy signed, last Spring, a statement protesting against any curtailment of the right of the Bishop of Utah to speak on public matters according to his conscience and as a Bishop of the Church. It was not unreasonable to suppose that much the same interests that opposed Bishop Spalding were now trying to silence Bishop Jones under the hue and cry of patriotism. Perhaps it was necessary to take some drastic action in order to convince the country of the patriotism of the Episcopal Church in Utah and elsewhere. But to remove the right and responsibility from the clergy and bishops of speaking according to their Christian conscience would render the Church to that extent contemptible.

I therefore trust that the House of Bishops will not accept the resignation of the Bishop of Utah. To do so would establish a precedent which would not only injure the future of our Church work in Utah, but also injure the position and influence of the office of bishop throughout our Church. There seem to be other legitimate courses open. One would be to prove him guilty of something for which he should be deposed from all office and leadership in the Church. Or else clear him on the ground that the charges are not proven or are not valid grounds for such procedure. Or transfer him in an honorable way to some other jurisdiction on the ground that elsewhere there is greater opportunity for his work in the Church. Because I know him to be as sincere a Christian as one can find, I believe the Church ought to adopt the second and possibly also the third of these suggestions.

MAXWELL W. RICE.

Garfield, Utah.

"The Episcopate Has Discredited Itself"

To the Editor of THE CHURCHMAN:

The report of the special commission appointed by the House of Bishops to investigate and hear testimony in the matter of Bishop Jones has brought out and emphasized the fact that there is at least one man in the American Episcopate who holds his conscience above Episcopal jurisdiction.

The logic of the findings of the special commission is that in the opinion of his brother bishops the stand taken by Bishop Jones with regard to the War is inopportune and out of harmony with the excited state of public feeling and sentiment in this Nation at this time, and that therefore he must be deposed from his Episcopal jurisdiction, though not from his Episcopal office.

Seldom has an Episcopate, by its own deliberate action, discredited itself more seriously before the bar of history.

I suppose it is necessary for me to declare that I do not sympathize with Bishop Jones in his attitude with regard to the war; but his firm, modest and manly Christian bearing throughout these scandalous proceedings challenges the admiration of all fair-minded men. G. MONROE ROYCE.

New Windsor-on-the-Hudson, New York.

"Not for Three Men to Decide"

To the Editor of THE CHURCHMAN:

I regret the action taken by the Commission of Bishops *re* Bishop Jones. They admit that "In principle the Bishop of Utah seems to be at one with this Church and with the American Government", and that "It is in method only that he differs". He is charged with no doctrinal or ecclesiastical offense. His error is in his method of expressing his personal and individual opinion. His offence is a political one. Then why not let the political authority, if it sees fit, deal with him as a citizen, as any individual? If the State or National Government can stand his offence, the Church ought to be able to. One recalls the outspoken criticism of the Boer war by the Bishop of Hereford and other leaders in the Church in England. Were they asked to resign? When King Jehoiakim of Judah was angered at the preaching of Jeremiah, he burnt his sermon in the fire, and when the prophet persisted in his appeal for righteousness as he personally understood it, he was dropped into a deep well and later on imprisoned. So it has ever been with prophets or protestors against the principles or methods of the powers that be. Personally, I think Bishop Jones to have been unwise in some of the things he has said, and do not agree with him in his position that no Christian can ever engage in war, but that question, it seems to me, is not for any Church commission of only three men to decide.

Where is the Commission, or the Church, going to stop? Other influential members of our Church were also enroled in the pacifist organization of which Bishop Jones was accused of being a member.

The action of the Commission was apparently taken chiefly by reason of the "excited condition of public opinion". Public opinion frequently gets excited, as when it lynches negroes, condemned or uncondemned by a jury. But public opinion does not always stay excited, and it would seem as if some other advice might better have been given to a Bishop of the Church. Not even this war will last forever. Even the militarists and anti-socialists of Utah might survive an Episcopal interregnum for a few months. GEORGE L. PAINE.

New Haven, Connecticut.

Questions Mr. Chapman

To the Editor of THE CHURCHMAN:

Somebody ought to reply to Mr. Chapman's article in THE CHURCHMAN, on "Faith and the War". Perhaps you will allow me to do so.

I believe that in this War our soldiers and sailors are fighting for everything that makes life worth living. They are fighting for freedom and righteousness and the Gospel of Jesus and the establishment of the will of God. They are fighting, as it is their duty to do so, for Christian civilization. They are worthy followers of Jesus, who said, "Greater love hath no man than this, that he lay down his life for his friends."

But it is a very dreadful thing that these young men should have to be killed in the glory of their youth. When Mr. Chapman says, "To what better use could these young heroes . . . have been put? It was for this they existed", the spirit of Nietzsche must look down (or up) from its present abode with warm approval. It was precisely this sort of talk in Germany that brought on this war, and whenever it appears in this country it is the duty of all good men to hit it hard. It is a sad thing that Germany forced us to fight, for war is at best a necessary evil. The nineteenth century was an era of happiness, and prosperity and peace and good will to men. It was not a materialistic age, and it is not materialistic to hope for a return of its blessings. Mr. Chapman says, "Once dwell upon horror and indulge in analysis, as Macbeth did, and you confuse the conscience", but as I remember the play, it was not the conscience of Macbeth but the conscience of Lady Macbeth (who did not

indulge in analysis) that was confused and darkened. Mr. Chapman says, "To count the cost and dwell upon the life and property sacrificed in heroic action is to doubt the value of truth". "Count the cost" is a Biblical phrase. In Luke XIV a certain very great Teacher advised men before building a town or going to war of becoming His disciples to "count the cost". Why is it to doubt the value of truth to count the cost? Mr. Chapman says that we have "muddled the issue by commiseration", and that "pathos is the enemy of courage". I wish feudal Scotland could send back to us the Douglas to tell what he thinks of this theory that a man cannot be "tender and true". I know one or two mighty kind-hearted soldiers and sailors that will be interested to learn that bravery and sympathy are inconsistent.

Mr. Chapman "cannot see that Christ valued his own life or that of others except as a means of spreading the truth, which he taught. For this reason he heals the sick", but St. Mark (I, 41) says that when the sick man asked for aid "Jesus, *moved with compassion,* put forth his hand and touched him". Mr. Chapman says, "Death is a trifle". Jesus died for us. Many are dying for us now. Death is not a trifle. We are the recipients of rich gifts, which ought to inspire us to hasten the time when men shall open their hearts to God and to His Gospel, "and God shall wipe away all tears from their eyes".

FREDERICK A. WRIGHT.

Tuckahoe, New York.

A Prayer for Absent Ones

To the Editor of THE CHURCHMAN:

On page 574 of THE CHURCHMAN for November 3, 1917, is a letter about "A Prayer for Absent Ones". I first heard the prayer at Delafield (near Nashotah), Wisconsin, in 1867. It was used at the close of the weekly Lenten services, which were held in the evening in the parish schoolhouse. A year later, in California, I heard it daily in the family of a clergyman. Both men who used the prayer were graduates of Nashotah. About that time, in 1868 I think, I saw a current catalogue of the Nashotah Theological Seminary and found there the printed prayer, said to have been written by Bishop White for the use of the seminary. There was also a picture of Bishop White Hall, one of the seminary buildings which had recently been completed.

I learned later that our beloved Bishop Kemper had been associated with Bishop White in Philadelphia before going to what was then the Northwestern Territory.

(MRS.) E. V. HUNTINGTON.

San Jose, California.

Pacifists and Jerusalem

To the Editor of THE CHURCHMAN:

This discussion anent the position of Bishop Jones and the quasi defence of that position by the Rev. Dr. Edward S. Drown in the current issue of THE CHURCHMAN is all very well in its way in the abstract; but I am moved to remark that while the pacifist bishop et al. are spending their time and brains in defending their position as to the war being an "unchristian thing" and necessary in condemnation of the war we are in and of the young men who, like the "Son of God, go forth to war", I say, while they are arguing why war should not be and is "incompatible with Christian principles", the British army under the splendid leadership of Allenby, has entered Jerusalem, the ancient holy city, rid it of the unspeakables who robbed its sacred shrines to send immense treasure to Berlin, and placed the city of wonderful history and precious memories under the power and administration and protection of the most appropriate nation on the earth to have and to hold and defend it, we trust forever.

According to these theories about peace, the Turk and the Ottoman would still possess Jerusalem. Now, many of us believe that there is no question now worth the discussion. We should give loyal support to the Government at Washington and the army and the navy. REGINALD R. PARKER.

Hartford, Connecticut.

A Soldier of Christ

To the Editor of THE CHURCHMAN:

I have learned through the Church press of the death of the Rev. Rodney Rush Swope, D.D., late rector of All Souls' parish, Biltmore, Missionary District of Asheville. I desire, as a humble admirer and friend, to bear testimony to the loss sustained by the district and the American Church in Dr. Swope's death. His splendid executive ability, his earnest missionary spirit, his devoted Christian sympathy for nearly twenty years have done far more for work among the good people of Western North Carolina than those unfamiliar with his activities may ever know. A true soldier of Jesus Christ has gone to Paradise, and I am confident that there, with his Master, this noble Christian personality is at work for the good of others. Such men as Dr. Swope surely can never die.

WYATT BROWN.

Pittsburgh, Pennsylvania.

A Correction

In the letter from the Rev. David L. Fleming, chaplain Second Cavalry, Fort Ethan Allen, Vermont, published in THE CHURCHMAN December 22, the word "influence" in the last line should have read "emergency", as follows:

"Let us be fair, loyal—and close up ranks for the vast emergency that is upon us".

A Chaplain's Appeal

To the Editor of THE CHURCHMAN:

The blind poet realized the awfulness of knowing of the world's activities, yet not being able to participate in them, and he sought solace in the philosophy, "He also serves who only stands and waits".

Marking time in mid-Pacific is probably the hardest duty borne by American soldiers. Men, though they are in Hawaii, the Paradise of the Pacfic, find the duty of waiting irksome and trying when they realize that their fellows are in France or are preparing to go there.

There are vast movements on foot throughout the nation to assist in that all important work in the Army represented by the chaplain. But the garrison of Oahu, thousands upon thousands of men, are being little benefited by these activities. Yet there is probably no other garrison that has such needs. It remains with chaplains of Hawaii to soothe the restless spirits and to teach our men that "they also serve who stand and wait". The chaplains urge the co-operation of those who are inclined to assist in this work.

We need ten thousand dollars to complete a post gymnasium at Schofield Barracks. This is a vital need. Smaller but very vital is the need for writing material. As little as twenty-five dollars a month would meet this demand. Are there not twelve people who will pledge the necessary funds for the coming year?

We have a great demand for Victrola records, popular songs, games of chess, checkers, dominoes, parchesi, jig-saws, etc. When you have finished your newspapers and magazines mail them to the undersigned and he will see to it that they are placed in the eager hands of our men who are confined in our hospitals, recruit camps and guard house.

Contributions will be placed to meet vital demands if sent to Chaplain H. L. Winter, First U. S. Infantry, Schofield Barracks, Oahu, Hawaii.

H. L. WINTER,
Chaplain, First Infantry.

Oahu, Hawaii.

Shortening the Communion Service

To the Editor of THE CHURCHMAN:

May I be permitted to answer the communication of the Rev. Howard Key Bartow in your issue of December 29 *in re* the Eucharistic service in military camps? He advocates intinction for two reasons, (a) to avoid the spread of infectious diseases, and (b) to shorten the service.

With the first of these reasons I have nothing to say, except that I refuse to believe that disease of any kind has ever been spread from the chalice, and challenge anyone to produce a single instance where it can be proved that a communicant was infected in that way. In regard to his second reason, however, I would like to ask how much time is saved by this mutilation? I venture to say that in the case he cites of administering to twenty-five persons, not two minutes, five at the very outside, *would be saved.* But I cannot understand how he can offer any such plea in recommending a change from the established order, as the following: "A military religious service ought to be bright, short, definite and clear-cut." He is speaking entirely of the Eucharistic service, and when one considers that the Eucharist is a memorial of the death and passion of our dear Lord Christ; a showing forth of His death till He come, I cannot bring my mind to dwell upon it in such a sentimental and nonsensical way, as being "bright". It ought not to take much more than thirty minutes to celebrate and administer the Holy Communion to twenty-five persons; this is surely "short" enough in or out of camps. If the service itself is not "definite" or "clear-cut", how intinction is to make it so is a mystery to me.

I feel very keenly that your correspondent has not made good his point, and that a halt should be called in the mad rush for quick service and a "get-it-over-as-soon-as-possible" spirit, in the celebration of the Divine Liturgy.

HARRY HOWE BOGERT.

Birdsboro, Pennsylvania.

Some War Books

THE HIGH CALL. By the Rev. Ernest M. Stires, D.D. New York: E. P. Dutton & Company. $1.50.

It is an art worth cultivating for the preacher to know how to select a topic which shall be striking without being sensational; and it is equally valuable for him, having chosen his theme, to be able to find a text which shall seem to have been made tc order for the occasion. No man can do that who does not know his Bible. In both of these respects, the gifted rector of St. Thomas' church of this city, judging by this volume of sermons, is a past master. In illustration of what I mean, note the following subjects with their several texts: Practical Patriotism; *"Shall your brethren go to the war and shall ye sit here?"* The Rediscovery of God and Humanity; *"I saw a new heaven and a new earth."* Hurry Up! *"The King's business requires haste."*

As to the discourses themselves, of course any series of deliverances addressed to such a congregation as that which attends St. Thomas' church, in a parish which, with its chapel, embraces more than 4,000 communicants, and whose interest and generosity toward every good work is surpassed by few, if any, of our churches in these United States—such a series would be of interest under any circumstances. That interest is greatly augmented, however, when the discourses are of such a character as those contained in this volume. They are spiritual, they are uplifting and they are timely. There is not a barrel sermon among them. They deal with the twentieth century. There is nothing to remind us of "the old oaken bucket, the iron-bound bucket, the *moss covered* bucket that"—for the last thirty years—"hung in the well".

It is interesting to note the announcement that all royalties from the sale of the book are to be devoted to the fund for equipping chaplains serving with the troops.

G. T. D.

POLITICAL IDEALS. By Bertrand Russell. The Century Company. New York. 1917. Price, $1.00 net.

Perhaps no other of the writers that have been developed by the War is making a more important contribution to the stimulation and clarification of popular thought than the great Cambridge philosopher. Heretofore his books have appealed to the intellectual few capable of following his teaching in a new science. Since the outbreak of the War he has written for the people clear-sighted, sane explanations of the things many feel but most are too muddle-headed to understand. *Political Ideals* in the course of 172 delightfully written pages sets forth the things for which many are feeling out.

"The aim of politics should be to make the lives of individuals as good as possible," is the opening statement. "The best life is the one in which the creative impulses play the largest part and the possessive impulses the smallest. . . . What we shall desire for individuals is now clear: strong creative impulses, overpowering and absorbing the instinct of possession; reverence for others; respect for the fundamental creative impulse in ourselves. . . . Political and social institutions are to be judged by the good or harm they do to individuals. Do they encourage creativeness or possessiveness? Do they embody or promote a spirit of reverence between human beings? Do they preserve self-respect?" For the fulfilment of this aim, the author believes that our political ideal should be: "Autonomy within each politically important group and a neutral authority for deciding questions involving relations between groups", to apply alike within and without the Nation. This he believes is what we are fighting for on the industrial battlefields of England, France and the United States, as well as on the battlefields of Europe. His elaboration of his theme in his chapters on "Capitalism and the Wage System", "The Pitfalls of Socialism", "Individual Liberty and Public Control" and "National Independence and Internationalism" well reward the careful reader. M. J. H.

THE MENACE OF PEACE. By George D. Herron. Kinnerley Co. New York. 1917. Price, $1.00.

"For the war to close and man to fail to see what it was about would be a supreme catastrophe". "The peace of pacifists would be unaccountably worse than any kind of war". "A compromise between contending belligerents would be a betrayal of the peoples of every nation". It is not love for mankind but the lack of it and the lack of spiritual brain and nerve "that evades judgment, avoids justice and seeks compromise and wishes a cessation now".

"The world has failed to stand where Christ stands". Prussianism's quest is for "an objective and material might and not for an inner and spiritual right". "Prussianism has debarred the German peoples from the liberty of a democracy and social initiative",—they are under the mastery of a doctrine that holds the State to be supermoral and that "the chief political sin is the sin of material weakness". Her philosophers abandoned Jesus Christ because His spirit is that of love and truth and brotherhood.

"Today Prussianism aggressively blocks the way of the world and her sword must be broken in the interests of the race and right", an automatic mass of humanity under military mastery for commercial and military purposes must be transformed and freed and the rest of the world must likewise redeem its soul and be protected.

"There are thousands of Germans who pray for Germany's defeat as her only hope of salvation." "We want that peace that is on the side of Christ." "We fight for the universal good that is in Christ." "Prussianism has made war on humanity." "God is not neutral"—"This war must be fought through." "It matters infinitely which side wins!" "Our choice is irrevocable and eternal."

George D. Herron has come back, with a vision and a message that shames slackers and supplants neutrality with constructive convictions. Many of us who enjoyed the brilliant utterances of Dr. Herron years ago, though we decidedly disagreed with some of his socialistic positions and interpretations of religion, will welcome this concise, earnest and rapid thought fire against the menaces of mankind converged in the world war. A. L. M.

WAR. By Pierre Loti, translated by Marjorie Laurie. J. B. Lippincott Company. Philadelphia. 1917. Price, $1.25 net.

M. Julien Viaudi (Pierre Loti) is a captain in the French Naval Reserve. As such it was not given him to plunge at once into the conflict of the trenches. His letter to the Minister of Marine, written as early as August 18, 1914, bitterly bewailed this inaction, and begged the privilege of special service which should bring him into the heat of the battle. This letter quite characteristically opens the volume of sketches which Messrs. J. B. Lippincott and Company have just brought out in an excellent English translation. The author's visits to various parts of the Western Front, to ruined cathedral towns, to camp and hospital and cemetery, to the Alsace country, to the headquarters of the King of the Belgians, where he was sent on official business or where he traveled on some personal errand, provide the ground-work for these sketches. The point of view is eminently that of the artist-journalist, the onlooker, who sees the pathos and the heroism which are mere commonplace to the soldier, but misses the grime and the mud that looms up so much larger in the misery of the trenches. And yet, especially when writing of the men of the Naval Brigade, Captain Viaudi is one of the fighters, a soldier of France, part of the terrible defensive force that is pushing back the enemy from the desecrated provinces. All the time, of course, it is Pierre Loti who is writing, delicately sensitive to color and form and the little things that make up the beauty and the tragedy of life, self-conscious, gallant. Above all he is fiery in his denunciation of the Boche and in his invective against the "German Beast". He can see nothing good in the German nation, and nothing but hate and extermination as the rightful outcome of the War. M. J. H.

ALSACE-LORRAINE UNDER GERMAN RULE. By Charles Downer Hazen. Henry Holt and Co. New York. 1917. Price, $1.25.

Professor Hazen has done a notable piece of work. No subject is more pertinent to the present time than that of Alsace-Lorraine. The volume covers the period from the treaty of Frankfort to the opening of the war. His portraiture of the events during these feverish years is lucid and striking, leaving us convinced that no settlement or peace can be lasting and just which is not based upon the acknowledgment of the principle enunciated in the protest against annexation delivered in Bordeaux February, 1871: "Modern Europe cannot allow a people to be seized like a herd of cattle"; and a similar one made three years later in the Reichstag: "Citizens possessed of souls and of intelligence are not merchandise to be traded, therefore it is not lawful to make them the subject of a contract". And our own President's thrilling words in the Senate: "No right exists anywhere to hand peoples about from sovereignty as if there they were property". Professor Hazen's book deserves at the present crisis a wide reading. W. A. S.

LEST WE GROW HARD. By Edward F. Russell, M.A. Longmans, Green and Company. New York. 1917. 40 cents net.

A series of addresses and papers on spiritual subjects delivered by the writer during a period covering many years while the author was the chaplain of the Guild of St. Barnabas for Nurses. They all deal with the duties and problems which claim the attention of Christian nurses, "those trained servants of the sick", who need to keep "sympathy and pity fresh and faces heavenward, lest they grow hard". There are thirty discourses, ten on special subjects of a deeply spiritual character intimately associated with matters which come into the life of a nurse who is a devout Christian, causing doubt and sometimes perplexity as to duty and belief. Nothing just like this has been published for a long time.

R. P. K.

THE COMING DEMOCRACY. By Hermann Fernau. E. P. Dutton and Company. New York. 1917. Price, $2.00 net.

Mr. Fernau is the author of "Because I am a German". It was in this book that he fastened on his own government the inescapable guilt of having brought on the war. He fled to Switzerland at the opening of the war and with his pen has been fighting the German policies ever since. Though written before many of the changes now occurring in Russia and in Italy, what he says has just as much force. His cry is "Onward to Democracy. This will and must tomorrow be the battle cry of Europe in general and of Germany in particular. Germany for the Germans".

He demands the abandonment of hereditary dynasties and the creation of democracies such as have been "possessed by the English, French, Americans and Swiss for the past 150 years". For such revelations as Mr. Fernau has made in this and his previous volume he is now the particular object of the Kaiser's government's wrath. Possession of his first volume is now punishable in Germany by death. R. P. K.

THE BOY'S BOOK OF SCOUTS. By Percy K. Fitzhugh. Thomas Y. Crowell Company. New York. 1917. Price, $1.25 net.

The boy who does not revel in stories of adventure is not a boy. He should put on dresses. Here is a book to rejoice the heart of full-blooded boys, whether they are "boy [illegible] Think of a real ten[illegible] a corner on a rainy [illegible] George Rogers [illegible]ot yet twenty-six [illegible]ly appearing "a tall man in buckskin" in the doorway of the little fort in which the British officers, all unmindful of any danger, were dancing with fair ladies, and announcing that "he was sorry to interrupt their festivities, but he had come to take the fort; adding that while he would be glad to see them continue their dancing, they must bear in mind they were dancing in honor of Virginia, and of the United States of America—not of Great Britain and King George". And he took it.

There are twenty chapters of such adventures, each chapter devoted to the story of one scout. Among them are such names as Davy Crockett and Kit Carson and Sam Houston and Daniel Boone and Buffalo Bill. The best of these stories is that they are all true. The boy, while being absorbed in interest, is being educated and inspired with a love for the land of his birth. Thus it is a patriot-making book.

G. T. D.

A JOURNAL FROM OUR LEGATION IN BELGIUM. By Hugh Gibson, First Secretary, American Legation in Brussels. Doubleday, Page & Company. New York. 1917. Price, $2.50 net.

Another damning arraignment of the world's barbarians, from a source which cannot be disputed. Mr. Gibson, who, at the time of Germany's rape of Belgium, was the secretary of the American legation in Brussels, is able to speak authoritatively from first-hand information. This is consequently an official story of Belgium's tragedy. He was present and listened to King Albert's great speech of defiance, when Germany demanded that Belgium should be false to her treaty. He was in Louvain during the burning and pillaging of that historic city. He was in Brussels when the Germans entered, and was a personal witness to their unbelievable barbarities. He spent forty-eight hours arguing and pleading, and finally threatening, trying to save Miss Cavell from murder. This is a book which every American ought to read.

G. T. D.

THE VOICE OF BELGIUM. Being the War Utterances of Cardinal Mercier. Burns & Oates. London. 1917. Price, 2 shillings and sixpence.

The thousands who have watched with deep admiration the intrepid leadership of Cardinal Mercier, his tender care for his destitute flock, his restrained yet fearless protests against the outrages inflicted by Von Bissing and the German Army of occupation, will welcome the opportunity to peruse at length his splendid war utterances. Beginning with that masterly letter on Patriotism and Endurance written to the people of Belgium and read in all parish churches on Christmas, 1914, and extending through his message *Courage, My Brethren,* sent out at Sexagesima, 1917, the war utterances cover 330 pages. The letter of the Belgian bishops to the cardinals and bishops of Germany in November, 1915, appealing to them to institute an investigation by a joint board of inquiry into the alleged outrages practised by Belgians against Germans and the protests of Cardinal Mercier against the deportations are already well known. Not so familiar yet far more significant are the pastoral letters written frequently to reassure his suffering, poverty-stricken, terrorized countrymen. Courage and dignity; order and, so far as was consistent with virtue and patriotism, patient submission to the German government; industry, economy, charity, above all faithful adherence to the teaching of the Church and faithful performance of all religious obligations, these are the notes that he sounds over and over again. The quiet, calm doctrinal teaching and spiritual interpretation is perhaps the thing that strikes the reader most forcibly, unless it be the utter absence of hate and recrimination that pervades every page. This absence of the hate that disfigures many another war utterance, is more than a mere passive submission to the German censors. One feels in every page the absolute superiority to this littleness, the disciplined calm, the spirit that has found its treasure eternal in the heavens. *The Voice of Belgium* is a great book and one that should help to restore the balance among those two groups of extremists in our own country, the fire-eating haters, and the pacifists.

M. J. H.

PEACEFUL PENETRATION. By A. D. McLaren. E. P. Dutton and Co. New York. 1917. Price, $1.50.

Peaceful Penetration suggests the quiet creeping of a snake or the deft approach of the surgeon's needle or the advance of some good missionaries of religion or commerce in some foreign land. All these surmisings are correct, for the author gives a complete expose of the way the German government has in time of peace waged war on unsuspecting nations.

Radiating from Berlin, a network woven by German schools, churches, clubs, business houses, banks and other agencies had effected a system to strengthen Germany and cause disintegration among the friendly nations who offered Germans hospitality. For years Germany has been preparing to make the world unsafe for Democracy, and Mr. McLaren has gathered the facts by an exhaustive study throughout the British Empire. He lived in Germany for several years. He has documentary evidence in abundance, and the book is timely for the world needs this evidence, and convincing because Mr. McLaren had stated his conclusions before the War broke out and now gives them ample proof. We who would make the world safe for democracy and democracy safe for the world will find in this book an "X-ray" of the monster cancer traced root and branch. We must know where it radiates if we are to pull it out entire.

A. L. M.

FOR FRANCE AND THE FAITH. By Alfred Eugene Casalis. Association Press. New York. 1917. Price, 60c net.

W. E. Bristol, the translator of this mosaic of letters home by a French soldier who died on the field of honor at the age of nineteen, in a foreword says: "They are published that those who read them will be strengthened in seeing how, while serving France, this young soldier wished also to serve Jesus Christ, and wearing the horizon blue uniform of the republic, pursued to the end his 'Marche à l'Etoile'." Dr. John R. Mott in an introduction remarks that "the English edition has helped many a soldier of Britain to live his life and fight his battles on higher levels. May these simple records of self-revelation, self-discipline and devotion help American young men to stand fast in the faith, to quit them like men and to be strong". The letters as a personal revelation of a young man's inner self as he passes through the fire that tries men's souls, in this little book, might well be selected as one of the priceless treasures of our abundant war literature. Our boys in the field and anxious mothers and fathers carrying the fight at home will find in these letters the quiet undercurrent of loyal faith and the invigorating thrill that accompanies the expression of such faith in a glorious service to the one great end—the "Marche à l' Etoile".

A. L. M.

Española

(*Continued from page* 125)

Domingo has voluntarily sought this annexation. It is a weak power, numbering probably less than one hundred and twenty thousand souls, and yet possessing one of the richest territories under the sun, capable of supporting a population of ten millions of people in luxury. The people of St. Domingo are not capable of maintaining themselves in their present condition, and must look for outside support. They crave protection of our free institutions and our laws, our progress and civilization. Shall we refuse them? The acquisition of St. Domingo is desirable because of its geographical position. It commands the entrance to the Caribbean Sea and the Isthmus transit of commerce; it possesses the richest soil, best and most capacious harbors, most salubrious climate, and the most valuable products of the forest, mine and soil of any of the West India Islands. In case of foreign war it will give us command of all the islands referred to, and thus prevent an enemy from ever again possessing himself of rendezvous upon our very coast.

"The acquisition of St. Domingo is an adherence to the Monroe Doctrine; it is a measure of national protection; it is asserting our just claim to a controlling influence over the great commercial traffic soon to flow from west to east by way of the Isthmus of Darien."

In view of the twenty-five millions we spent in 1917 to get the Danish Islands, and the many other deals we have had to put through to protect the Panama Canal, we can almost weep to think of the folly which prevailed over Grant's farsighted wisdom—but it is simply too big an "if" to stumble over.

Enough has been said I hope to make the reader realize that Mr. Wyllie, our missionary to the Dominican Republic, is going to a land of abundant memories, a land than which no other in the New World possesses for us more interest.

And this sending of a missionary has another distinguishing fact connected with it, for instead of its being a case of our sending out a man to gather sheep, in this case the sheep have rather sent out and gathered us. For there are in the Republic between five and ten thousand Church of England people who have been waiting for us these many years.

An explanation of this last statement calls for an explanation in the history of the decline of the British West Indies. There was a time when those little islands could profitably be used for sugar planting. Occupation and a day's wage there was for every one. Then came a series of events which rendered them valueless as plantations and the inhabitants had to emigrate. One of the events which put them in the economic discard was the rendering safe for commercial enterprise of the adjacent, more fertile and larger islands to the westward—the greater Antilles. Our new field of missionary adventure comes under this category since revolutionists are now as quiet as Columbus, thanks to the presence of Marines. Large planatations have been opened up, and to them thousands of Windward islanders have migrated and found an abundance of occupation.

Just a word about the presence of our Marines. It is merely a matter of benevolent protection. Some years ago there was an immediate danger that certain European countries would have to occupy the Republic in order to administer its finances and recover the rather large sum of money which had been loaned the Government. Though General Grant's annexation idea was foreign to the people in Washington, action was none the less imperative to prevent others taking steps which would have endangered the approach to the Panama Canal. And so we went in, and by treaty secured the right to administer their financial affairs and to direct their constabulary. The experience of ten years has proven that our act was in more than one way wise and just.

Some years ago the Bishop of Antigua had asked the American Church to care for the Church people who had left his diocese in search of work, and for several years we have been endeavoring to respond to the appeal. It is a great joy that in Mr. Wyllie we have at last found a man to whom the task can be cheerfully entrusted. He sailed from an Atlantic port, as we say nowadays, early in January, and the Church can confidently expect to hear of splendid developments in the near future. Let us pray that his efforts may result in converting that liability of the Caribbean into an asset in comparison to which fabled Ophir will seem small and trifling. Viva Española!

A Beloved Archdeacon

(*Continued from page* 128)

was wont to say that the best thing he had ever done for the diocese was to give his assistant to be its general missionary. Bishop Vinton came to recognize the unusual character and ability of the man, gave his strong individuality free rein, loyally supported him and his work, and between the two men there developed a strong friendship and attachment.

The work done by Archdeacon Sniffen and under his direction was the most evangelical work done in that part of the State comprised in the bounds of the diocese. A prominent physician in Berkshire recently said of the work, "I do not know of any work equal to it being done anywhere". First by horse and then by automobile he journeyed through districts remote from the centres, seeking Church families and those without any Church connection and ministering to them, baptizing children and preparing persons for confirmation. Connection made with families was maintained. Sponsors were found in strong parishes and a Diocesan Guild of Sponsors was formed. Records of visits were kept, and homes of people ministered to were marked on the large government maps. Mrs. Sniffen helped by keeping records and by correspondence. As the work grew beyond their reach students in the New York Deaconess Training School, on hearing an address by him on his work, volunteered to give up their vacations and work under him. When they returned to their studies in the Autumn, it was found necessary to engage one or more deaconesses to maintain the work.

Out of the ministrations of faithful women grew the idea of a centre for women's work. The Misses White, two generous Churchwomen, who had a Summer home in Heath, observed the work done in the country districts by the Archdeacon, and, as an expression of regard for him, gave him a farm for his personal use. This he gave to the work and converted it into a place where Summer workers might live, and from which they might go forth on their errands of help, and to which young women workers in the diocese might come for instruction.

An intense love of the soil and a desire to do something to redeem for use the waste farms of Massachusetts, combined with his love of boys and his pity for boys deprived of advantages, suggested to his mind what is now the Ascension Farm School in South Lee. At the funeral services were counted nineteen boys now in the school and receiving education for the mind as well as training in morals and religion.

As the Church in Stockbridge gave the man to the work, so in Stockbridge originated St. Paul's Society, which existed to help the Archdeacon in his missionary efforts with personal and financial aid. The organization grew and its membership included interested persons in Great Barrington, Lee, Lenox and Pittsfield. Its annual meeting was a considerable event. At one of these, the late Joseph H. Choate was present and listened to a description of the work with deep interest and then volunteered the opinion that, if the nature and the extent of the work were sufficiently known, there would be no limit to the support which it would receive.

The activities of Archdeacon Sniffen were not confined to the remote and sparsely populated regions. He was keen to recognize the call for the help of the Church in growing industrial centres. One evening he came in late to South Barre, a community which was growing up around a recently erected woolen mill. There was no church of any kind there and there were very few persons who had had any connection with our Church, but the people quickly rallied round the man who had come to minister to them and services were established. The mill-owners came to know the Archdeacon and to admire and trust him, and, in conse-

(*Continued on page* 147)

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SUBSCRIPTIONS

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

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OUR CONTRIBUTORS

The Rev. George Parkin Atwater is the rector of the Church of Our Saviour, Akron, Ohio. He has written two books, "Young Crusaders" and "Young Crusaders at Washington," besides frequent contributions to the "Atlantic Monthly."

The Rev. Arthur James Gammack, the rector of Christ church, Fitchburg, Massachusetts, has been in the diocese of Western Massachusetts since 1909 and has thus had opportunity to know Archdeacon Sniffen and his work very well.

The Rev. Arthur R. Gray, D.D., is the secretary for Latin America of the Board of Missions.

Miss Skinner offers the following suggestions for those who use her second "Heart of the Jungle Tale" in the class room: At school: (1) The schoolhouse—compare with your own. (2) School work. (3) Games—How like our own? (4) Respect for the scholar. (5) School boys as missionaries to their own people. References: "Jungle Tales of Africa" by Robert Milligan; "African Adventures" by Jean Mackenzie and "Children at Play in Many Lands" by Katherine Hall, both published by the Missionary Educational Movement, 156 Fifth Avenue, New York.

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Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

Died

GRABAU—Entered into life eternal, Helen Dickinson, wife of Rev. H. P. LeF. Grahau, on January 15, 1918, at Saratoga Springs, New York, in the fifty-ninth year of her age.
Grant her, O Lord, eternal rest.

JERVEY—Died, January 9, 1918, at her home, Charleston, South Carolina, Ella Middleton, wife of Eugene Postell Jervey and daughter of the late James Withers and Sarah Elliott Huger Wilkinson.

MORRIS—Henry Lewis Morris, died at Atlantic City, January 8, 1918, in his seventy-third year.

Obituary

THE REV. JOHN HENRY HOUGHTON, D.D.

On Saturday evening, the eighth day of December, 1917, our Heavenly Father saw fit to take unto Himself the soul of His servant, John Henry Houghton, priest and doctor.

For nearly twenty-five years he served St. Mark's, Denver, as rector, giving to the parish the whole-hearted love of a deeply loyal and devoted nature.

To know him was to love him; no one ever appealed to him in vain; the rich and the poor were alike to him, for he administered to all with equal sympathy and affection. He was unselfish to a degree of depriving himself of actual needs—his big heart could not see others in want if he could help them. Spiritually, his life was a reflection of the pure Gospel that he so consistently preached.

To look back upon his completed life is to recognize the high privilege that was ours in having him as our spiritual adviser. For all he was and did, for all he is to be and have, we give God thanks.

In reverent respect for his memory the rector and vestry of St. Mark's parish have ordered this minute to be entered on the records of the Church, a copy to be sent to his daughter and to be published in our *Parish Leaflet, The Witness, The Living Church* and THE CHURCHMAN.

Signed by
FRED. INGLEY, Rector.
EDW. M. SPARHAWK, Senior Warden.
ROBT. M. SIMONS, Junior Warden.
FRED. W. FELDWISCH, Clerk of the Vestry.
And the other members of the Vestry.

IN MEMORY OF
THE REV. CHARLES JAMES SNIFFEN

We, clergymen of the diocese of Western Massachusetts, assembled on the occasion of the funeral services of the Venerable Charles J. Sniffen, take this opportunity to place on record our high appreciation of our brother as a friend and a man of God.

St. Faith's House at Heath and the Ascension Farm School at South Lee owe their origin to him and memorials of his work are to be found throughout the diocese in churches built and in missions begun and organized. We feel that within the diocese no work in recent years has equaled his in evangelical effectiveness. His ministry was chiefly among those in remote and desolate regions to whom he brought the messages and services of the Church, and who except for his consecrated efforts would have been untouched by our Church or any other. Wanderers were reclaimed, homes were made happy and communities were blessed by his words, his example, his presence and his helpful ministrations. The missionary methods which he devised and followed, with conspicuous success, gave distinction to the diocese and were adopted by missionary leaders elsewhere.

Our brother had a peculiar genius for friendship; always a welcome visitor in our rectories, he formed a bond between our scattered homes, to which he brought courage and sympathetic understanding. Gifted with a keen sense of humor and an understanding of human nature he was always loyal to his associates, by whom he was greatly beloved. It was due to personal devotion to him as much as to confidence in his judgment that he was repeatedly elected as clerical deputy to the General Convention and led the clerical delegation from this diocese.

With the Heavenly Father whom he served with a pure heart and utter devotion, we leave our friend and fellow-priest. To his widow we extend a sympathy made keen by the sense of our own bereavement. His memory we will cherish, and his life and example will continue to stimulate and encourage us throughout our ministry.

ARTHUR J. GAMMACK,
JOHN B. WHITEMAN,
JOSEPH R. LYNES,
January 5, 1918. Committee on Resolutions.

Calendar for January

1. Circumcision.
6. The Epiphany.
13. The first Sunday after the Epiphany.
20. The second Sunday after the Epiphany.
25. The Conversion of St. Paul.
27. Septuagesima.

Preachers for Next Sunday

SEPTUAGESIMA

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), the Rt. Rev. Wm. Lawrence, D.D.

GRACE CHURCH—Morning (11), the Rector; evening (8), Dean Clash.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. Edwin A. Gernant.

CHURCH NOTICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Week Day Service: 7.30 A.M. Daily.

Grace Church

Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON daily

St. Stephen's Church

Sixty-ninth Street, near Broadway

THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

ANNA RIPPEY
Aged 73-5-9

At the residence of her daughter, Mrs. W. C. Webster, in Chicago, on January 9, 1918. Mrs. Rippey was the wife of the late Rev. John Newton Rippey. She was born in Caledonia, New York, on August 15, 1844. All who knew this good woman will hold her beautiful character in loving memory. As the wife of a faithful pastor she shared in all the duties of a busy life.

THE REV. ARTHUR RUSSELL TAYLOR

Fell peacefully asleep in God, January 7, 1918, after a brief illness, in the fifty-sixth year of his age, the Rev. Arthur Russell Taylor, priest, beloved rector of St. John's church, York, diocese of Harrisburg. He had completed more than a quarter century of ministry during which he was successively rector of St. John's church, Mankato, Minnesota,; Trinity Memorial church, Warren, Pennsylvania, and for the last eleven years of St. John's church, York, Pennsylvania. He served the diocese of Harrisburg in many official positions, among them on the Standing Committee, the Board of Missions and as delegate to the General Convention. Dr. Taylor was a graduate of Lafayette College, from which he received the degrees of Master in Arts and Doctor of Divinity and of Seabury Divinity School, from which he received the degree of Bachelor of Divinity. He was a frequent and forceful contributor to the thought of the day through current periodicals. All who knew him felt the charm and cheer of his personality and were heartened by the faith in his message:

"Underneath are the Everlasting Arms."

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When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

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A Beloved Archdeacon

(*Continued from page* 145)

fluence, co-operated with him and the people so that there was soon erected a substantial church which was fully paid for and now there is in South Barre a self-supporting parish. In Morningside, Pittsfield, he established a mission which now finds its home in a church built and paid for. Missions in Palmer, Turners Falls, Millers Falls, Belchertown and other places owe their origin to his missionary zeal and their development, to his guiding hand.

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BOARD

TRAINED NURSE WITH IDEAL MODERN HOME, will board and care for semi-invalids or elderly people. Moderate prices. Booklet. Address 1397, CHURCHMAN Office.

Among the clergy of the diocese the Archdeacon was greatly beloved. He was a welcome guest in the rectories, and clerical studies rang with his laughter and the laughter which he provoked. Frequently visiting them in the course of his travels, he was a bond between them and a kindly channel of communication. It was as much out of personal affection for him as for trust in his good judgment and known loyalty to the Church that he was sent repeatedly as a delegate to General Convention, and for the last Convention led the the delegation and was elected on the first ballot. The wife of one of the clergy said that she noticed a certain tenderness come in the voice of her husband whenever, in announcing the coming of the Archdeacon to preach, he mentioned his name. Among the laity he had a wonderful number of friends, and parishes came to look forward to his visit on behalf of his work as an annual event. A young man in a neighboring city who is not a church attendant met him in the course of business and took such interest in him and his work that from time to time he would send him tires for his missionary automobile. To many people in our parishes he was "our Mr. Sniffen".

He was the friend of persons of all classes, but for the plain people he had special sympathy, with a particular interest in the unfortunate and the erring. Many will recall how his voice would break when he spoke of a certain Amos Phelps who shot a policeman, and paid the extreme penalty for his act and whom his friend, the Archdeacon, felt to be hounded by the authorities and a victim of the law. On the way to the funeral a certain clergyman remarked, "A good many 'soaks' down this valley will miss him. Their lives were made better by his cheery greeting".

He never complained though his work was hard and took him away most of the time from the family he loved. Through Summer heat and Winter cold he took his long and tedious journeys. He would return from his trips to face accumulated mail. He took little or no vacation. Doubtless his death was hastened by the strain of arduous labor.

As was remarked by a man who knew him well, many books are [illegible] the lives of lesser men. He was the most valuable asset of the diocese. The conditions of his life were hard, and the rewards, except in affection, were few; he never had salary enough to have a home of his own but lived to the end in a boarding house. In the light of this life, so remarkable in nobleness and accomplishment, we feel the need of new standards for estimating men and meting out rewards.

It is sometimes jauntily said that no man is so valuable that his place cannot be filled. Those who have at heart what he stood for and the work he so wonderfully built up, would devoutly say, "Would to God this were always true"!

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North Carolina

I did not see you go.
There was snow on the ground,
And it was cold;
And since that time
No word from you has come.
What shall I do?
What can I do but wait?
I cannot wait!
O, send across the snow
Some thought to me,
On thoughts' swift, subtle wings,
That I may know
Love throbs, and breathing life
Yet throbs, for me!

Lands in the soft climate in the South. CHARLES E. LYMAN, Asheville, North Carolina.

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18 x 34 in., $6.00, 7.50, 9.00, 10.50, 12.00, 12.50, 14.00.

20 x 36 in., $6.00, 6.50, 7.00, 7.50, 8.00, 9.00, 10.00, 12.50, 13.50.

22 x 38 in., $7.00, 8.00, 9.00, 10.00, 11.00, 12.00, 13.50, 15.00, 16.50.

24 x 40 in., $8.00, 9.00, 10.50, 12.00, 13.50, 15.00, 16.50, 18.00, 20.00.

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CHURCHMAN COMPANY, 381 Fourth Ave., New York

THE CHURCHMAN

New York - Saturday - February 2 - 1918

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The Woman Movement and the Deaconess

The Rev. EDWARD L. PARSONS, D. D.

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Bishop Brooks – An Unpublished Account of a Visitation

The Rev. H. USHER MONRO

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Sewanee, Tennessee
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Rev. ROLAND J. MULFORD, Ph.D.

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Personals

Miss May Forbes of the S. P. G. in London, who was the guest of the Woman's Auxiliary during the 1916 Triennial, has recently returned to Honolulu after spending nearly a year in Japan and Korea. Since she can not arrange to return to England at present, she will probably go back to Tokyo when she has finished the mission business on which she went to Honolulu.

Dr. John MacWillie has resigned from the Hankow Mission staff. He expects to practise medicine in Hankow.

The Rev. William Wyllie recently sailed for the Dominican Republic, being the first missionary to be sent there by the American Church. Mr. Wyllie and his family will make their home at Santo Domingo.

Deaconess K. E. Phelps has resigned from the China Mission. She is taking Deaconess Affleck's place in Salt Lake City for six months.

The Rev. A. S. Kean and Miss Ada Whitehouse were married on November 1 in the chapel of St. Paul's Divinity School, Wuchang. Mr. and Mrs. Kean are living in a rented house near St. Michael's, Wuchang, and Mrs. Kean continues to help in the General Hospital.

The Rev. William Thomas Walsh, formerly rector of St. Mary's, Mott Haven, New York, now rector of St. Luke's, should be addressed at the rectory, 287 Convent Avenue, New York.

The Rev. Arthur Howard Noll, L.L.D., some time Registrar of the University of the South, Sewanee, Tennessee, is now canon of St. Mary's Cathedral, Memphis, Tennessee. He entered upon his new duties January 1 and is resident in the city of Memphis, 725 Poplar Avenue.

The Rev. R. Y. Barber has taken charge of Grace church, Chanute, Kansas. This parish has been vacant since the sudden death of the Rev. G. H. Mueller about one year ago.

The Rev. R. W. Rhames has been appointed in charge of St. Andrew's church, Ft. Scott, Kansas, in place of Ascension church, Burlington. He still lives at Girard, as rector of St. John's.

The Rev. Robert K. Massie, dean of Christ church cathedral, Lexington, Kentucky, has recovered his health and resumed his work.

The Rev. Edgar L. Tiffany has given up his work as assistant at St. Paul's church, Flint, Michigan, to take up work immediately as curate at St. Paul's church, Milwaukee, Wisconsin, of which the Rev. Halmes Whitmore is rector.

The Rev. William Worthington is acting as locum tenens at Christ church, Lonsdale, Rhode Island, during the absence in Florida of the rector, the Rev. A. M. Hilliker.

(*Continued on page* 151)

SCHOOLS FOR GIRLS

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On Sunday, December 30, 1917, the Rev. Arthur H. Wurtle, B.A., rector of Calvary church, Rochester, Minnesota, and formerly assistant at St. Agnes' chapel, New York City, preached in St. Stephen's church, McKeesport, Pennsylvania. During his visit to McKeesport Mr. Wurtle was the guest of his wife's uncle, Dr. Fawcett, and part of the time he was guest of the Rev. and Mrs. L. Norman Tucker.

General Leonard Wood, writing to a friend concerning the work done by Deaconess Hargreaves among the Igorots at Baso in the Bontoc District of the Philippine Islands, says: "I have personal knoweldge of Deaconess Hargreaves' excellent work in the Philippines. She has rendered a long, brave and unselfish service and one which has been of very real value to all who have come under her kindly and intelligent supervision, and her example of courage, self-sacrifice and devotion to duty is something which we can all copy with profit."

The Rev. George H. Holoran, having resigned the charge of Trinity Memorial church, Denver, some time ago, is residing at Wolfe Hall. In a short time the Rev. D. R. Ottman followed him, and afterwards the present rector, the Rev. Francis Anthony. For the present the Rev. H. S. Foster also finds a home for his congregation in Trinity since a fire did $10,000 of destruction some weeks ago to his Church of the Ascension.

The address of the Rev. Henry M. Saville is Trinity Rectory, Waterbury, Connecticut.

The Rev. Herbert C. Dana of St. Mary's church, East Providence, Rhode Island, recently slipped upon the ice and fractured his leg. He will be incapacitated for his parochial duties for an indefinite period.

The Rev. Burdette Landsdowne, who is away from St. Thomas' church, Providence, Rhode Island, on a year's leave of absence, is now in France engaged in Y. M. C. A. work.

Mr. Allen W. S. Lee, a young English layman teaching in St. James' school, Wuhu, China, was called as a British subject to accompany a shipload of Chinese coolies to France for construction work. Under date of December 6 Mr. Lee has written the Board of Missions explaining that he is returning to his work in China, having been twice wounded.

Miss Julia M. Brush of Brooklyn, treasurer of the Woman's Board of the Church Charity Foundation since its organization, died at her home Monday, January 21, in her eightieth year.

The Poorest Church in Easton

The following letter, though not originally directed there, has strayed into The Churchman office:—

"All Faith's church, Tunis Mills, Maryland, diocese of Easton, is the poorest church building in the diocese and must be very near to the heart of the Master. There are no better or more devoted people, or people more worthy of something better than those that attend the services there.

"I wonder if someone who reads this will help us start a fund for a new church. There is no need greater. Direct to

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LABOR BULLETIN ISSUED ON STANDARDS IN WAR

Social Service Commission Discusses Problems in Latest Publication

New York City.—The Joint Commission on Social Service is just issuing the fifth of its series of War Service Bulletins (begun last Spring) on the general subject of "Labor Problems of Wartime". The bulletin discusses the industrial experiences of England shortly after the outbreak of the war, and the recommendations made by the special Health of Munition Workers' Committee appointed by Parliament to look into the causes of obvious dissatisfaction on the part of labor with conditions which ensued during the few months following August, 1914. This experience of England points a lesson for America which the bulletin in question considers—in such terms as the danger of relaxing industrial standards attained during times of peace; the treatment of strikes; the protection of women and older children, increasingly drafted into industry to take the place of men who have gone into military service; compensation for industrial accidents and diseases, especially in view of the hazardous nature of wartime trades; the need of a Federal board of industrial control and of a national system of labor exchanges to overcome the shortage of labor and to protect from undue strain workers now obliged to do more than their normal share. The bulletin closes with a brief indication of labor problems after the war and contains also in appended tables a summary of labor legislation since April, 1917, issued by the American Association for Labor Legislation, together with resolutions for the protection of war-workers passed by that association's executive committee; resolutions of the National Child Labor Committee; findings of the Russell Sage Foundation Committee investigating conditions among women munition workers at Bridgeport, Connecticut; and a selected list of magazine articles, etc., dealing especially with problems of women and children in wartime industry.

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Indians Build Memorial to Mr. Burt

The Crow Foot Indians in South Dakota have recently begun an interesting memorial in honor of the forty-five years af service of the Rev. Hachaliah Burt. Bishop Burleson writes that an attractive and comfortable cottage is in process of building and on the church grounds, where some day, when its present occupants no longer need it (Mrs. Burt and her sister), it will make a useful building for the general purposes of the mission. This is called the "Burt Memorial", and a very fitting one it is; for the best memorial to those who are gone is to care for the dear ones they leave behind. The cottage will cost $2,000; of this the Indians have given $600 and the Bishop hopes that many throughout the Church, who knew and loved Mr. Burt, will want to have a share in this act.

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The Churchman

SATURDAY - FEBRUARY 2 - 1918

On account of the war and the consequent delays in the mails on the railways, and especially in New York City, this copy of The Churchman may reach the subscriber late. The publishers are doing everything in their power to facilitate deliveries

Bringing Fruit to Perfection

AN earnest Christian recently asked her rector why so many good people seem to get just so far in the Christian life and stop. They carry the struggle for perfection on to a point and beyond that the years seem to add nothing beautiful to the story of their lives. They bring no fruit to perfection. The Parable of the Sower, which we read on Sexagesima, deals with this problem of character.

How like individuals are the communities of Christians that form our parishes! Each church has a soul, as has every parishioner his individuality. We feel this unmistakably when we get to know a parish. Sometimes the thing is so marked that we feel it almost instantly when we enter a church to worship. There are churches that impress us as making precisely the same struggle to grow in grace, to act and think more and more like the Christ, as do people whom we know. It is apparent that the essentials of the Christian life are the supreme objects of desire in that parish. It is a very wonderful, inspiring and beautiful experience to have when one goes to church.

But sometimes we have a quite different experience. Just what kind of fruits the parish is trying to bring to perfection isn't quite clear. We wonder if the rector has made it clear to his people. We wonder if he is clear about it in his own mind.

St. Paul was the most anxious pastor of whom we have any record. He was great as an organizer and administrator. He was toweringly great as a thinker, but as a pastor he reveals all the burning love of his soul. No one can read thoughtfully the Epistles of St. Paul without seeing how troubled he was over this problem of bringing fruit to perfection. It is touching to see his anxious eagerness to make those parishioners of his, distributed in little groups throughout the Roman world, grow more and more like Christ. It almost broke his heart to hear of their worldliness, their dissensions, their lack of faith and their listless wills. He couldn't possess himself with patience, waiting to see them grow better men and women. He longed to have the visible fruits of their conversion. It was the pastor, not the theologian or administrator or ecclesiastic, that wrote the Pauline Epistles.

Have our churches kept that singleness of aim? We must admit that the problem is more difficult now than it was in the Apostolic days. Lack of organization has its advantages. If one of St. Paul's little churches did not produce Christian character, it couldn't hide its failure, for there was nothing else that it was trying to produce. Its purpose had not as yet grown complex and therefore hazy. It must show Christian character, or it had nothing to show. There were no beautiful Gothic churches or an "incomparable liturgy", no marvelously administered parish houses. The one aim, to make Christians, shone like a blazing jewel in its simple setting. You saw that or there was nothing to see. There is, after all, a gain in having our organizations so simple that if we fail in the great thing, we are made to see how greatly we have failed.

The Church is too tolerant of some kinds of imperfect fruit. We are postponing too many virtues for the millennium. There are fruits of the Spirit which, by this time, Christians ought to be bringing forth in perfection and abundance. In some things that the Christ requires of his disciples the world has a right to demand 100 per cent. success of the Church. The churches are often bitterly criticised because they are not producing fruits which the world believes it has a right to demand of us. We are too patient with our own imperfection. Take for example "unworldliness", has not the world the right to measure a Christian's sincerity by the otherworldliness of his life? We think that it has. In some respect salvation is as swift as love. The heart need not wait till the millennium to learn to love. Like a flash it descends from heaven upon us and, behold, all things become new! Such a soul instantly brings forth deeds that are perfect, glorious, beautiful.

The fruit we bring to perfection is the measure of our conversion.

The Pews We Own

THE CHURCHMAN would like to make a bold suggestion. It is bold because it involves our comfort and our not insisting on rights that we have paid for and are entitled to enjoy. We mean the privilege of having seats retained for us in our churches until ten or fifteen minutes after the hour when we have been summoned to worship God in His holy temple.

We doubt whether there is an Episcopal church in any of our large cities that is turning people away who desire a place to worship—except upon Easter. At the hour appointed for services to begin there are few churches which we have visited that are more than one-third full. Twenty minutes after service is begun there is seldom anybody standing in the aisles for lack of seats in the church, and yet, generally speaking, there is still room for more strangers. But during those twenty minutes the worship of visiting strangers, as well as of those who own pews and are occupying them, is disturbed by the going to and fro of ushers who appear to be anxiously struggling to find a vacant place for a stranger, when, to all appearances, there is vacancy to right of them and vacancy to left of them.

Among the people standing in the aisles, with the cold draughts blowing upon their backs, are sometimes to be found devout Christians who really desire to begin their worship when the service begins. One dare not kneel in the aisles for fear of discommoding the busy usher, who ten minutes after service has begun is busily trying to find a vacant seat for a small person in a large pew that to the initiated appears not to contain anybody.

We do not wish to make light of this precarious problem, for we know with what our rectors have to contend; nor are we unduly sympathetic with the claims of the people who never give a dollar to the support of religion yet think that, on a fine Sunday morning when they feel like going to church, the church ought to turn itself upside down to make them comfortable. The question has a good many sides and we think we know most of them.

But even supposing that a considerable percent of the people who stand in the aisle waiting for a half-filled church to receive its quota of paying worshipers have little claim upon our consideration, the churches at which these scenes occur are heavy losers. In the first place, it is difficult to make visitors understand why they should be compelled to stand ten or fifteen minutes outside the fast-closed door of a pew where there are vacant seats, while the Church has asked them to fall upon their knees and confess their sins.

Say what we may about the difficulties of financing free churches, the difficulty of creating an atmosphere of Christian worship, to say nothing of hospitality in the churches where pew-holders are given the right to keep

a third or more of the seating capacity of the church vacant while the ushers are trying to discover whether the pew-holders intend to come to church, has consequences more serious to Christianity than any created by an impoverished purse.

There is unusual and very gracious hospitality shown in some of our city churches; pew-holders go out of their way to beckon visitors to their pews and to make them welcome; but we know of other churches where strangers are occasionally made to feel that if they venture beyond the closed door of a pew they do so at their peril. The rector does not know this because he is in the chancel, but he can't afford not to know it, and his people ought to be told that nobody really owns a pew in Church.

A case was recently called to our attention where a stranger was kept waiting in the aisle of a New York church for fifteen minutes. Near where he was standing there were at least fifteen pews containing altogether not more than five parishioners. Some of these parishioners seemed to sit menacingly at the aisle end of their pews with the conveyed inference that they intended holding their ground. The church was under contract, published in the porch, to throw open its doors to strangers ten minutes after the hour when service begins. The stranger, relying upon that contract, seized a seat; but the less bold remained standing until the ushers were fully assured that they incurred no risk by seating visitors in pews that might, even twenty minutes after service began, be claimed by the legitimate owners. The case is unusual, but our present system of showing undue deference to pew-holders makes possible just such glaring exhibitions of discourtesy. As we recall it, the sermon upon this occasion was upon love and Christian democracy, and the stranger noticed with what apparent approval, minus any conviction of sin, the pew-holders in that chilling zone listened to the stirring words of the preacher.

THE CHURCHMAN's bold suggestion is that during the coming Lent the churches of America be thrown open to strangers five minutes before the hour of service. Our invitation to soldiers and sailors to share our worship would then imply real hospitality and incur no risk of being marred by any discourtesy. We believe, if the experiment were tried, that there would be such a gain in reverence and Christian fellowship that none of us would be willing to return after Easter to the privileged security of finding the seat he has paid for held for his dilatory convenience. These are times when the Church can afford to make some radical ventures in behalf of Christian democracy.

Dr. Hall's Dogmatic Theology

THE seventh volume, "The Passion and Exaltation of Christ", of Dr. Hall's monumental work in dogmatic theology is now in the publishers' hands, but this and the remaining three volumes of the series will not be published unless enough subscriptions have been received to secure the publishers against loss.

Dr. Hall has devoted his life to the writing of a comprehensive work covering the whole field of doctrine. The work thus far presented to the public represents wide reading and consecutive thinking. It stands fairly in the tradition of Anglican scholarship. It tries to present the Christian religion as a coherent body of truth, worthy of the serious consideration of thoughtful men. If it may seem to some of us to lean too heavily in the conservative direction, it does not have the fault of wabbling in all directions. We should not expect Dr. Hall always to do justice to the Protestant tradition, but we have known Protestant writers who have done scant service to that tradition through their neglect of the vast stores of its Catholic heritage.

Dr. Hall is an able and devout scholar. The Episcopal Church in America has been very shy about risking an investment in scholarship. In this respect we have wandered far from the tradition of the English Church. Why scholarship has not prospered among us, while the Presbyterian Church can boast of so creditable a group of theologians, is a vexed question. May it not be that our indifference to learning is responsible for the decay of preaching among us? The best preaching was done in those periods when men were industrially trying to think things through, and were not content to let their feelings be the only measure of religious values.

THE CHURCHMAN sincerely hopes that Dr. Hall's new volume will receive enough subscriptions to secure its publication as well as to give its author the assurance of a wide appreciation of his consecration to a fine task.

THE WEEK

Chronicle and Comment on Current Events

Candlemas

THE Feast of the Purification is above all others the Feast of the Blessed Virgin. It commemorates Mary's offering of the Gift she had received from God to Him for His use. It is a festival that should bring special comfort to the mothers who have been called upon to offer their sons upon the altar of a righteous war. Their gift like hers has been a willing gift made for the sake of the Kingdom her Son established. Their spirit is shown by a letter that recently came into our hands from the mother of a young lad who had been transferred to that most dangerous division of the Army, the Trench Mortar Battery, a division that means the front line trenches and constant fire besides the danger of handling the mortars themselves: "When I think of my lad's doing that kind of work, I can not help shrinking. But this is no time for shrinking. He is in God's hands for life or for death." This is the spirit of Mary's offering in the temple nineteen hundred years ago.

An Incredible Report

THE report that comes from our Washington correspondent of the closing of two-thirds of the churches in Washington beginning January 27 by order of the Fuel Administrator is incredible. It is unbelievable that the Fuel Administrator or any Government official dare issue such an order in an American city, and it is equally hard to believe that the Christian churches of a great city like Washington should permit such an order to go into effect without doing something more than passing resolutions. It is doubtful whether any Government official has legal right to close a church. It is one thing for the church officials themselves to offer in behalf of the conservation of fuel to close some of the churches, but it is quite a different matter for a Government official to assume the right to say whether or not the church shall remain open. Such an order savors of an autocracy America ought not to tolerate even in war. We hope that we have been misinformed as to the purport of the Fuel Administrator's edict. We hope that he has issued merely a courteous request to the churches to unite, where such union is possible, that fuel may be saved for the great cause that every patriot has most deeply at heart. Such a request would receive the most respectful and sympathetic consideration.

One would suppose that Washington was the last city of the country that could afford to close any of its churches. The population of Washington has increased during the War by hundreds of thousands. The streets of the city are filled with soldiers, with Red Cross workers, with Government officials hailing from every community in the land. Can Washington afford at this hour in our national history to shut down two-thirds of its houses of worship? A strange commentary indeed upon the function of worship in our national life.

Phillips Brooks

THE impressive service and gathering in Trinity church, Boston, where on January 23 was held the memorial service marking the twenty-fifth anniversary of the death of Phillips Brooks, bore eloquent testimony to the enduring love and reverence that Boston, New England and indeed the whole Nation hold for the greatest preacher that America has known and the most striking religious leader that our country has produced.

That New England as a whole, through its representatives, and not merely the Episcopalians of Boston should, after the lapse of a quarter of a century, gather to pay tribute to a clergyman of the Episcopal Church is eloquent proof that his popularity was not due to the glamour of his rich personal gifts. His work endures.

To people of our day it seems incredible that only twenty-five years ago there were Churchmen in America who looked upon the election of Phillips Brooks to the Episcopate as a calamity. No one would wish to recall the bitterness and unlovely spirit of that controversy, but it is encouraging to remark that no one could be found in the length and breadth of America today holding so unchristian a definition of orthodoxy as to question the fitness of a man like Phillips Brooks to enter the House of Bishops.

Miss Scudder's Letter to "The Churchman"

WE are glad to publish in our correspondence columns, the letter of Mrs. Amelia Schepp, protesting against some statements made by Miss Scudder in her letter to THE CHURCHMAN in our issue of January 12. We, of course, do not agree with everything contained in Miss Schepp's letter; but we are in complete sympathy with her protest against Miss Scudder's statement that "All the time we fight Germany, we know if we are honest how much reason Germany has for despising our claim to a kinder and more just civilization than her own."

The editor of THE CHURCHMAN suppressed that paragraph in Miss Scudder's admirable article in our Christmas number, not because he was afraid of public opinion but because he thought that nobody could defend the statement. To say that Germany has reason for despising our claim to a kinder civilization than our own is, as it seems to us, to be blind to the whole moral issue of the war. Americans are willing, we hope to the last man, to lay down their lives rather than to see Germany win this war, because they are convinced that the German civilization, as now dominated by Berlin, is diabolically cruel and unchristian. The Kaiser, as the symbol of Prussianism, comes, to our imagination, about as near the Antichrist, as human personality can come. It is amazing to us that anybody with an adequate knowledge of what has been coming over the spirit of Germany during the last two generations can speak of that civilization as one kinder than our own.

Our Debt to England

THE Rev. Dr. Hugh Birckhead, who has been spending a few months in France and England in connection with the work of the Red Cross, has been emphasizing in his recent addresses in New York the importance of our recognizing the debt we owe to England for the almost superhuman burden she has been so valiantly carrying in this War for the safety of us all.

The love of England is strong in the hearts of Churchmen. Her traditions are ours. We speak the same language of religion. The protestantism of her national Church is our protestantism. Her catholic heritage she reserved and handed on to us. It ought not to be necessary to plead with Churchmen to love their Mother. But Churchmen can do a great service to their country now by glorying in the marvelous deeds of sacrifice and valor that England's soldiers have been doing in this war. England has fought in Belgium, France, at Gallipoli and wherever her sons have gone, with a spirit that has never been surpassed in all the annals of history.

We must not for one hour forget that fact. America is not yet ready to defend herself. England and France are still pouring out their blood for us. We must acknowledge this debt over and over again, if only to make us not merely willing but joyously glad to do our part.

From an Address by Dean Abbott

GENERAL BYNG, the hero of the November drive on the Western Front, said recently in the course of conversation with a friend of mine, a conversation which was repeated to me verbatim two weeks after its occurrence: Give me Christian young men. They endure the monotony better than non-Christian men, and their valor is unequaled in the hour of crisis. This prevalent idea that the Dare Devil and Harum Scarum men make the best fighters is all wrong. The decent living man is the decent fighting man". "General", replied my friend, "I am glad to hear you say that. As a parson it does my soul good. It is a comfort to know that when put to the test the work of the Churches has stood the strain. I should like, however, to ask just this: Could you, through your experience, differentiate between the Christians? Are the members of any one religious body, taken in the aggregate, better soldiers than the members of any other religious body"? "No", answered the doughty commander, "there is no distinction of sect. Irish, Scotch, English, Canadian, Australian, New Zealand Christians all fight like hell"!

A Free Press and the Zone System

AMERICANS who value a free press for the dissemination of news and the expression of diverse convictions should insist upon the repeal of that section of the Revenue Bill, passed at the last session of Congress, establishing the Zone System for periodicals.

In the January *Atlantic,* Mr. Villard in an article that every American ought to read, calls attention to a most dangerous tendency in the evolution of daily newspapers. The day when a restless spirit like Norton, Garrison or James Russell Lowell could resolve, when the fires of indignation or of aspiration flared forth in his soul, to start a newspaper, even if he had only two or three hundred dollars in his pockets, has gone, apparently forever. You can't start a paper today without a million dollars or more in your bank account. Publishing a newspaper is about the most expensive luxury that an individual or group of men can indulge. We have all marked with apprehension the disappearance, one after another, of vigorous dailies, while the process of consolidation has been going on. There are great cities like St. Paul that haven't one strong daily paper; competition has disappeared and the people of these great communities must read one local paper or none at all. Cleveland has only one morning newspaper. Indianapolis, Detroit, Toledo, Columbus and New Orleans has each only one morning daily.

What is to become of American politics if our cities are to have only one medium of news and opinion? With the decline of the daily paper as a medium of protest and of vigorous free opinion, there has been a marked development of the periodical. The editors of our great weekly periodicals exercise a tremendous force in shaping public opinion. But with the increasingly high cost of publishing a paper, it looks as if, ultimately, the periodical will go the way of the daily paper. A millionaire like Mr. Hearst can afford the luxury of moulding public opinion, but a Godkin or a Lowell will have to let his soul burn itself out in silence.

And now, to speed up the process of elimination of the poor but honest weekly, Congress passes a law that, unless repealed, will kill at a stroke most of the religious periodicals of the country. We may be weak and perhaps ineffective; we know we are poor; but such as we are we desire to live. But killing religious periodicals is not the greatest calamity that the Zone system is likely to produce. Perhaps the country can limp along without papers like *The Living Church,* THE CHURCHMAN, *The Southern Churchman* and many another. That is conceivable. But if Congress proposes to pass laws that will tend to speed up the present tendency of eliminating every newspaper and periodical except those that have millions of money behind them, then we must believe that our Republic has perilous days ahead.

The Zone system is a stupid blunder. If it remains on the statute books, it will mean a death blow to our struggling weeklies.

Unless all the "kick" has seeped out of the American character, the Government in Washington will be made aware that America values the freedom of the press. If only the very rich can publish a daily or a weekly paper, the press will not long be a force that ignorance, self-interest or iniquity need worry about.

Let us utter our protest to the Government in Washington.

What Spiritual Freedom Is

By THE REV. R. J. CAMPBELL.

ONE of the subjects on which the last word will never be said is that of the freedom of the will. It reeks of ancient controversy, of days when philosophers and theologians wrestled with each other in desperate argument as to whether man is really free to choose his own destiny or whether it is ordained for him beforehand in every detail. In our own time it is men of science who have led the discussion rather than reasoners in the fields of metaphysics and religion, and there is no denying that on the whole a scientific training predisposes the mind towards determinism, as it is called—that is, that everything happens in the universe, including human life, not as the result of the free exercise of the will, whether of God or man, but by the inevitable sequence of cause and effect. As the late Professor Huxley once remarked, every pebble that is thrown up on the beach by this morning's storm was destined to be thrown up on that very spot by that very force from the ages of ages; nothing could have stopped it; the play and interplay, the action and reaction of material forces have been working towards this particular event since time began, making it precisely what it is and no other; there has never been anything contingent or uncertain about it; it was bound to happen—if "happen" be the right word to describe an incident so rigidly and immutably fixed and precise in the factors of its operation.

It is not wonderful that habitual contemplation of nature's laws as thus illustrated should have led many people to view human nature in much the same way and to estimate human responsibility accordingly. This has been one of our greatest dangers of late years. The veteran German biologist, Professor Haeckel, who is still living to watch the effect of his own theories on the conduct of his countrymen in the present war, has done unmeasured harm in this respect. A decade and a half ago he wrote in a work which has been popularized in our language that "God, freedom and immortality are the three great buttresses of superstition which science must make it her business to destroy". Popular writers in this country took up the cry and labored in season and out of season to prove that man is only a mechanism and as subject to the control of the cosmic forces which have brought him into being as a stone or a tree. Free will, they shouted, is a pure delusion; it never existed and never can; what we mistakably call an act of the will is only obedience to a motive supplied from without; we did not make ourselves and we do not really make our environment, we are only the puppets of fate; to will anything whatever is only to behave in accordance with the last and strongest desire which rises into our consciousness, and so on.

Now it may be freely admitted at once that there is no cogent argument which will overthrow this kind of reasoning. Neither the determinist nor the advocate of free will can claim to score finally off the other; the issue is too great, and the ultimate sources thereof lie beyond our ken. You appeal in vain to the determinist when you point out his inconsistencies. You may tell him that, like the Calvinist of old, he ought not to blame anybody for anything, seeing that on his theory none of us can help being what we are and doing what we do; he will merely reply that the disposition to blame is as much part of the inevitable process of things as anything else. You interrupt his flow of thought by telling him that a thief has just picked his pocket and is running down the street with his watch; instantly he tears off in a fine state of indignation to recover his property and give the purloiner in charge. You venture to remonstrate that this is against his principles, and perhaps he promptly gets angry and threatens to give you in charge too. You point out that anger is rather strange in this connection, for it presupposes culpability in the offender and therefore some measure of discrimination between right and wrong and power to choose one or the other at any given moment. He will not listen to you until he has recovered his temper, and that achieved he will blandly inform you tha he was as inevitably fated to be angry and prosecute a the thief was fated to steal his watch and go to gaol. O the other hand, if you begin to argue that neither the dee nor the emotion was foreordained but was within the con trol of the subject in each case he will laugh at you an demand to know who told you so; and you are helples to answer, the fact being beyond rational demonstration

We are on safest ground in holding with the late Mr Lecky that whether we can prove our possession of mora freedom or not we *know* we have it. "The best argumen in its favor is that it is impossible really to disbelieve it No human being can prevent himself from viewing cer tain acts with indignation, shame, remorse, resentment gratitude, enthusiasm, praise or blame, which would b perfectly unmeaning and irrational if these acts coul not have been avoided. You can have no higher evi dence on the subject than is derived from this fact. I is impossible to explain the mystery of free will, but un til a man ceases to feel these emotions he has not suc ceeded in disbelieving in it."

But is there not a further consideration also, and on less readily perceived and understood in this connection It is that if we were perfectly free we should know noth ing of what is ordinarily termed a moral struggle; it i just because we are not free, or only partially or rela tively free, that we are called upon to exercise the wi in making choice between desire and duty. We are a born limited more or less by our passional nature; we ar drawn this way and that by our propensities which w did not create and can only imperfectly control—henc our experience of conflict, inner disharmony, victory o defeat in the hour of temptation. "To will is preser with me, but how to perform that which is good I fin not." What every spiritual nature craves is to be deliv ered out of this bondage, this dualism of flesh and spiri so that will and disposition may ever be on the same sid and we shall live the good as perfectly and spontaneousl as a flower opens to the sun. When we attain to that w shall know in its fulness the freedom which is the birth right of the sons of God.

Let it be remembered that the real freedom we ar aiming at and which is promised to us in Christ is some thing higher than the freedom to choose this or that, t reject the evil and cleave to the good; it is such a fre dom of the whole being that evil will not longer be ab to exercise any attraction upon us. We shall then be fr as God is free, as all sinless beings are free—to will th good and nothing else. And just as it is inconceivab that a refined and cultivated nature would want to wa low in filth though free in the abstract to do so if it like so is it inconceivable that a soul perfectly conformed t the image of Christ would ever want to do wrong. Be ing free, utterly and completely free, his joy is to do th will of God. In other words, his is the service whic alone is perfect freedom.

LONDON.—The institution of the Rev. R. J. Campbe to the parish of Christ Church, Westminster, drew large crowd, as was expected. Institutions do not ofte take place in public. The Bishop of London, in this in stance, was assisted by the Dean of Westminster (Bisho Ryle). It is recorded in the Church Press that M Campbell answered the formal questions with great clea ness, and one descriptive writer speaks of the impressiv scene when Mr. Campbell raised the Bible above his hea while he took the oaths of allegiance and canonical obed ence, "with the light shining on his white hair". The kneeling before the Bishop, he received the Deed of Inst tution, the Bishop adding to the usual ceremony by lay ing his hands on the head of the new parish priest. Th Bishop then gave an address on thanksgiving, exhortin him to keep the spirit of joy and courage high in h church.

Sketches from Life, III - Bishop Whipple

By ROMNEY REYNOLDS

I CANNOT remember when I did not know Bishop Whipple's name. Through my boyhood I thought of him as the great friend of the Indians, working for them in Minnesota, pleading for them in Washington, a patriot of the sort Washington would have liked, a primitive patriot who had survived into our own time. As I learned more of him, he seemed, rather, like St. John: for in the reports of his words there was the same insistence upon the primacy of love. This double judgment may have been keener than I suspected. For the Bishop in his early manhood had dipped into political life; and his experience with men of all sorts stood him in good stead in his later missionary labors, when he combined the wisdom of the serpent with the gentleness of the dove. One of his old friends used to say, "Bishop Whipple is ninety-nine parts St. John, and one part New York politician".

At last I saw this interesting man face to face. He had come to Boston to act as one of the presenters at Bishop Brooks' consecration; and in calling upon an old rector in an hotel, I found myself being presented to Bishop Whipple. He was gaunt, tall, with long hair, with a patriarchal face. (I think Henry Irving must have learned from Bishop Whipple how to walk as Becket.) He passed from one to another, saying his word of affection to this old friend or that; and his voice could not be forgotten. In his youth, I have been told, this voice had a marvelous resonance and appeal: to the end, though diminished, it was such a voice as would awaken a man's thought of the open fields and the wide skies.

A number of years passed, and I became Bishop Whipple's neighbor, in the Minnesota community which for more than forty years was his home. When I began my work there, he was away, and for several months I could see how, even in his absence, his spirit dominated everything in the town. It was not only that people were proud of him: they looked up to him as to a father, and all seemed to have some personal association with him. If he had not confirmed them, he had said a kind word in some great sorrow, or he had preached a sermon which helped, or one had years before worked on his Cathedral, and each Saturday night the Bishop had paid him with the rest. The Church schools as well as the Cathedral had been built up through his energy and persuasiveness. One of the chief benefactors of the boys' school had said, "I will not see that old man." But he was not old, and he some way did see him; and afterwards she reported, "When he had talked about his work for half an hour, I was ready to give him every penny I had." The Chicago fire followed hard upon the pledges she made, but from the burning city she telegraphed to the Bishop that he should have the building she had promised if they took all she had left. Such stories the people told of their Bishop; and awaited his home-coming as they would have awaited a beloved member of their own families.

His sermons always had the spirit of his patriotism and the spirit of his devotion to the Indians. He nearly always made some reference to our earlier generals or statesmen, and one could be sure to hear of "our dear red brothers of the forest." There were certain recurring phrases. He would speak of the Holy Communion as "the trysting-place of love." Or he would mention some colleague as one who "gave him love unclouded by a doubt." Making much of earnest Christian people not of our Communion, he pleaded constantly for Christian unity.

To know Bishop Whipple in his most characteristic leadership, one must have seen him among his Indians. When his diocese was divided, few Indians were left under his direct care; but he would go at least once a year to Birch Coulee. On Saturday night he would gather the Dakotas about him for religious instruction, as preparation for Baptism and Confirmation the next day. He spoke to them as to children, in homely, practical words which not one of them could fail to understand. Because they told him all their hopes and troubles, he knew their sorrows and temptations. He was their great chief, and they loved him as only children can love a father.

I was set one day to examine a solitary Indian for Deacons' Orders. If the Bishop loved white men, there was no word strong enough to tell his devotion to the Indians. On this particular day he did not intend to leave the fate of his beloved Indian to any chance. He met me in the hall, warning me that the candidate had been dispensed from Greek. I said that I remembered. "And remember," added the Bishop, "that he is an Indian. You must ask the questions simply." I gave my promise. Even so, the Bishop thought it well to accompany me, and sat close beside me as I put my questions. I was encouragingly inquisitive at first, asking how many Gospels there were, who wrote the Epistles to the Corinthians, and, after a few more such questions, I said, "How does the Epistle of St. James differ from the other Epistles in the New Testament?" A look of dismay came over the face of the handsome Indian. Without looking at the Bishop, I could feel that he was growing uncomfortable. After a long silence he leaned over to me and said, "You don't quite know how to put questions to an Indian. Do you mind if I ask him?" Of course, I begged him to put the question. Whereupon, with a radiant smile, which told the would-be deacon that help was coming, the Bishop said assuringly: "Now, John, St. James doesn't tell you what you ought to think; he tells you what you ought to do. Now, doesn't he, John?" After a moment's hesitation, with fine Indian dignity, there came the slow reply, "Yes, sir." "You see," whispered the Bishop to me, with a look of triumph, "he understands perfectly." Is it wonderful that the Indians, and all others who knew him, loved him? He was perpetually coming to our help.

On another morning I was summoned to the Bishop's study to examine some white candidates for the ministry. We sat in the pleasant room lined with books, many of which were presentation copies from men like Lightfoot and Westcott. Hardly any set of books was complete, because he had a way of urging students and clergy to borrow what they liked—and alas! many books went out never to return. Pictures of his friends in England and America were everywhere. Bits of Indian bead-work were hanging over chairs and screens. The room could have belonged to no one but Bishop Whipple. Well, there we sat, and the young candidates refused to be frightened in so genial an atmosphere. At length one was so far from worried about his attainments that he sallied forth to examine the Bishop. "Bishop," he began, "Bishop Tuttle has lent one of our churches in St. Louis to the Presbyterians for their services, because their church has burned down. What do you think of that, sir?" Bishop Whipple slipped still farther down into his big chair, and looking out into the leaves of the June maples, said, "I have all I can do, taking care of you youngsters: I leave Bishop Tuttle to take care of his own diocese." There were no more diversions.

The more strenuous days of Bishop Whipple were over when I knew him. His son once told me something of the rigors of the early days, when the Bishop on his visitations would sleep in winter bedrooms which were not only cold as only Minnesota can be cold, but had perhaps not been open since the previous May. Once this son went with his father, and they were assigned to the same room; naturally he began to make the usual preparations for bed. The Bishop noticed him. "Charlie, Charlie," he said nervously, "what are you doing? Keep your clothes on; keep your coat on; keep your hat on—keep everything on. Get into bed just as you are!" The Bishop never got colds through indiscretion. In spite of incessant travelling, he never ceased to fear that he would lose a train. He must have spent in railway stations what would make an ordinary lifetime. His sister-in-law said to him one day, as he was urging Mrs. Whipple to start with him

for the train long before the time: "Brother Henry, why do you want to go now? You know she never loses a train." "I know it," he said in despair, "that's the worst of it." He was quite as eager to begin a service. He was always sitting in the robing-room fifteen or twenty minutes before the hour appointed, turning to the rector every moment or two with the cheerful question, "Now, my dear brother, it's time to begin; isn't it"? One had to keep telling him that the congregation hadn't come, then that the choristers hadn't all come, then that the bell hadn't rung—and at last it was a wise rector who hid himself till the right moment was reached.

He was one of the most generous of men. I remember that one morning he gave me a surplice which he thought would be convenient for a visiting clergyman. In the afternoon he sent me a note, asking me if I wouldn't give it back; for a missionary had dropped in, who, he was sure, needed it more than the imaginary visitor. I remember, too, what a difficult task it was to give out Church notices if I was near him in the chancel: he kept up a rapid series of whispered suggestions as I was talking, "Now, my brother, tell them this; now, my brother, tell them that." He wanted all possible invitations to be given them!

This childlike love is what one remembers most in thinking of him. He was pleased and grateful for any word of appreciation. He had so much adulation from the great of the earth that we felt that he did not care for our poor words at home. But he did care deeply. He had letters of frank affection from one Archbishop of Canterbury after another, or, for example, from Mr. Gladstone; he knew nearly all the leaders of his generation in the English-speaking world. He had Mr. Gladstone's walking-stick, which was the great man's parting gift to him on his last visit. When he returned from a Lambeth Conference with a new degree from Oxford, he put on his beautiful doctor's gown, at Mrs. Whipple's request, to show it to his sister-in-law, who was also his very old friend. When he turned about, Mrs. George Whipple said, "Oh, Brother Henry, don't you feel grand"! "Oh, Sister Mary", said he, "you do say such uncomfortable things". "Well", she answered, "I don't want to spoil you". At which he winked, and said, "That's a sin, Sister Mary, that will never be laid at your door". Being Scotch, she liked the compliment.

He was in truth fond of color. When he returned to us after a long absence, he was wont to invite his friends and neighbors to his house. I remember, before one such reception, he came downstairs with his usual elegance of appearance, winning the evident admiration of his family, till they looked at his feet, and there they saw, above his shining low shoes, the most brilliant of red stockings. The ladies instantly decided that he must change them. He was crestfallen, but obediently withdrew. In a few moments, as the first guests came, he entered, altogether in black; but there was a gleam in his eye, and, as he passed me, he whispered, "I have on a pink undershirt, anyway."

Days and months went by. His young Coadjutor died, and he did more work in his diocese than he had done for many years. Almost eighty, he seemed to have the strength of a young man. He was used to thinking himself ill when the doctor thought him fairly well; and he would refuse to leave his bed, till suddenly it occurred to him that he must keep a distant engagement, and from bed he went upon long journeyings, evidently none the worse. When his pocketbook was stolen from him he said, "I don't mind the loss of the money, but I do mind losing those excellent prescriptions; I think I had twenty in that pocketbook"! We laughed, and felt confident that the elastic constitution which had borne him through many vicissitudes would bear him far into old age—especially since he was daily guarded by a wise and watchful love.

But the end was sudden, one September night after a brief illness. I was with him all that night. Indians came from the Dakotas and the Chippewas to speak their last loving farewells in the familiar house where his body lay. Men strong and good whom he had known from childhood bore his body to the Cathedral, and throngs of people within and without gave thanks for all that he had been to them and to countless others. I never heard, "Jesus, Lover of My Soul" sung as I heard it sung that afternoon to old St. Martin's. Then the Dakotas sang a hymn in their own tongue within the church, and the Chippewas sang a hymn in their language outside the church. When the people with bowed heads were moving towards their homes, one of the bishops who had officiated said, "You buried your Bishop like a prince". We hoped we had for he was more than a prince: he was a dear friend and counsellor, a most loving father.

What Shall We Do With Our Synods?-I

By THE REV. EDWIN AUGUSTINE WHITE, D.C.L.

THE powers at present granted to a provincial synod are not such as to make the active business man elected to the synod wildly enthusiastic to attend its sessions. A casual glance at the program of a synod's session is sufficient to show that those sessions must be in large part, as has well been said, a more or less interesting debating society on missionary, social and educational questions.

Unless something is done to give more power of legislation to the provincial synods, something to make them more of a live factor in the Church's life, they will soon fall into innocuous desuetude.

I firmly believe that many questions now dealt with in the General Convention can be more efficiently dealt with in the provincial synods. More than that, I believe that, in time, most matters that now occupy the time and attention of the General Convention will become a part of the provincial synod's work, and the Convention itself left free to give its entire attention to the larger matters which only a General Convention can consider and settle.

Those of us who have been members of the General Convention for any length of time realize that something must be done to relieve the Convention of much of the work that now devolves upon it, and which militates against the careful consideration of important matters during the short time that it is possible to hold the members of the Convention together.

Matters of the gravest importance to the welfare of the Church are now laid over from one Convention to another, because there is no time for their consideration. And even when there is consideration given to some important matter the legislation enacted is too often hasty, careless and ill-advised, simply because there is insufficient time in which to give the matter careful consideration.

Take the matter of the report of the Joint Commission on the Revision of the Prayer Book in the last Convention, for example.

The Commission presented a most interesting and exhaustive report, recommending many radical changes in our liturgical worship. It was a matter in which the whole Church was extremely interested. It was supposed that much of the time of the Convention would be taken up in its consideration. What are the facts in the case? After taking out the time given to the joint sessions of the two Houses for the consideration of missionary, religious education and social service questions the General Convention was in session eighty-five hours and only about fifteen of these hours were given by the House of Deputies to the consideration of the revision and enrichment of the Prayer Book.

But more than this. By agreement the proposed revision of the Prayer Book was divided into two nearly equal parts, and one of these parts was to receive the primary consideration of the House of Bishops, and the other of the House of Deputies. When one House had completed its action on the proposed revision of any one office, such completed action was sent down to the other House for its consideration. This was a most wise provision as it prevented the primary consideration by both Houses of the same matter at the same time, and was in the interest of economy of time. But what was the result? The completed action of one House regarding the revision of certain offices failed, in a majority of cases, of any consideration in the other House, for lack of time, with the result that such action had to be referred back to the Joint Commission to report to the next Convention. Thus the time spent by one House or the other in the consideration thereof was practically wasted, because, though a question may have received completed action by one House, if such action is not ratified by the other House, then it must be considered *de novo* by the next Convention. This waste of time is most serious in the House of Deputies, because of the radical change in its constituency from Convention to Convention. In every General Convention of recent years nearly, if not quite, one-half of the members of the House of Deputies are new men, wholly unfamiliar with what has been done in the previous Convention, with the result that, no matter how carefully any question has been considered by the House in the previous Convention, it again has to be threshed out afresh.

But even more than this, press of business and lack of time in which to accomplish it leads to careless legislation. And careless legislation in such a matter as the revision of the Prayer Book is most deplorable.

It is very difficult for anyone reading the Journal of the Convention of 1916 to say just what was actually accomplished by the Convention in the matter of Prayer Book Revision. Let me give you one concrete example. On one page of the Journal of the House of Bishops you find that that House adopted an amendment to a certain office, and sent it down to the other House by message in the regular way. You turn to the Journal of the House of Deputies, and you find that the House of Deputies concurred in the message of the House of Bishops, thus completing action in the matter so far as the Convention of 1916 is concerned. But you turn again to the Journal of the House of Bishops, and you find it stated on a later page thereof that the House of Bishops referred this same proposed amendment back to the Joint Commission to report to the next General Convention.

This action was communicated by message to the other House and that House concurred therewith in referring it back to the Joint Commission. Here we have two absolutely contradictory completed actions on the same question. This is only one example of the careless legislation of the General Convention, due entirely to the mass of business which the Convention attempts to do in a too short space of time. Something must be done to relieve the General Convention of this congestion in legislative matters, and it can only be done through a larger use of the provincial synods, giving to them the power to legislate on many matters that now occupy the time and attention of the Convention.

While any transfer of large powers from the General Convention to the provincial synods must necessarily be gradual, there are ways in which the provincial synods can be given increased authority and responsibility almost immediately or as soon as the General Convention shall make the constitutional and canonical changes necessary for the transference of delegated powers.

Many questions that are now referred to special joint commissions could be better sent to one or more of the provincial synods to consider and make report thereon to the next Convention. The Journal shows that the last Convention created or continued twenty-eight joint commissions or committees. Because of the understanding that, as far as possible, each province shall be represented upon a commission, these commissions are composed of men from all over the United States, making it impossible to secure the attendance of all the members at a meeting thereof. Probably the majority of these commissions will not have a single meeting until they meet in General Convention, when, without any careful consideration of the subject committed to them, they prepare a report to be submitted to the Convention. No wonder that the Convention has begun to tire of these commissions, and that the House of Deputies in last Convention finally refused to appoint any more such commissions. A provincial synod, on the other hand, could give extended consideration to the subject committed to it, and make a thorough and well digested report to the Convention. And more than this, many of the subjects now referred to joint commissions are somewhat local in character, and are of especial interest to the Church in some one of the provinces. There is every reason why many of the questions now referred to joint commissions should be referred to some one or more of the provincial synods.

Because of the local character of some questions that require legislative action, the power of legislation thereon should be given to the provincial synods directly interested in the matter. Far more satisfactory legislation would be secured from the provincial synod, where the members thereof thoroughly understand the conditions which the proposed legislation is designed to meet, than from the General Convention, the majority of whose members have no knowledge whatever of the conditions and the requirements of the case. Perhaps in some cases confirmatory action on the part of the General Convention might be advisable, but the synod should be given the power of primary legislation in the matter.

(*To be concluded*)

Some Letters Home—VI

FROM CHAPLAIN ERNEST W. WOOD

November 12, 1917.

Today I took a trip on a motor ambulance to a fairly good sized city about twelve miles from here. It was my first time outside of our peaceful little valley since our arrival nearly six weeks ago, and it was certainly fine to see a real town with paved streets, and no mud or manure piles, and stores and nicely dressed people wearing shoes of leather instead of wood. I went to do a little Christmas shopping, but I did not find many things suitable for mailing, not to mention the limitations of my pocket-book. No pictures can be sent home, for which I am sorry.

Orders have come from the G. H. Q., A. E. F. (= "Great Headquarters, American Expeditionary Force") in regard to the ration for the men on Thanksgiving Day, which I suppose will be repeated on Christmas. Every man is to have, among other things, 16 oz. of turkey, nuts, raisins, sweet potatoes, *"half a lemon"* and one apple. The half lemon I suppose is for pie.

We now have some horses, and they surely are "some" horses. Our own animals have not yet arrived, but these horses were sent to us from the French front, and they are probably condemned artillery horses. They have a habit of going on two legs, and you can never tell which two it will be. A very nice horse has been assigned to me. He ran away with my orderly, and as a consequence the orderly was relieved for being "absent without authority". I should like to write and tell the boys all about things here, but it wouldn't pass the regimental censor!

A new version (uncensored): Sherman said, "War is hell". We say, "This is the hell of a war".

To a Pessimist

By ARTHUR WALLACE PEACH

"WRONG'S flaming years may end the world with fire"? . . .
How bright the flames of mighty Babylon!
How sinks the earth beneath the might of Tyre!
Wrong has no end save dust beneath the sun!

Religious Conditions in the Middle West

By THE REV. GEORGE P. ATWATER

II

MAY I mention several other characteristics of our Midwestern condition? I believe that I am within the bounds of truth when I say that in the Middle West such masses of the people as are not Roman Catholic are distinctly anti-Roman Catholic. This feeling varies according to the education, environment, and nature of those who share it, but it is real. The Roman Church casts no spell beyond its own borders and will never convert the unchurched unless they have shared in early life the traditions of that church. In fact, this antipathy seems to be most keen among those who have no religious affiliation worth the name.

Beyond the Roman Catholic Communion there is no recognition of authority in religious matters. And as matters stand there is absolutely no hope of establishing the principle of authority. All the king's horses and all the king's men are ineffective. Authority has vanished as a vital factor in the religion of the Protestants. With authority vanishes uniformity and with uniformity vanishes religious momentum.

Religion among the Protestants of the Middle West has become the avocation of amateurs. Amateurs, committed to individualistic prerogatives, preach the Gospel, teach Sunday school, and proclaim liberty of opinion from every platform. This is the Middle West as I see it.

It is not without some feeling of temerity that I venture to forecast the future of religion in the Middle West. My own best judgment is that there will be no improvement until the primary problem of nationality is on the way toward solution. The Middle West, racially and socially, is a chaotic mixture of diverse elements. When these blend there will be at the same time an automatic judgment upon the experimental conditions through which we are passing. In education, industrial relations, social conditions, forms of government and religion, there will be a gradual elimination of the relatively ineffectual forms and methods. There will be a constant approach to the enduring and effective forms and methods. In the realm of religion there will be a discrimination between the accidents and the substance. I have enough confidence in the people of our Middle West to believe that underneath their present chaos of method there is a real consciousness of the fundamental religious values and sanctions and a capacity to discern the truth. They are committed now by training and tradition to some form of loyalty, or of denial, which concerns itself more with the forms rather than with the substance of religion. As time passes there will emerge from the deeper reaches of the heart an insistence on the primary elements of religion. The efforts of any organization to capture this force as a stimulus to some passing manner of the exercise of religion will be futile. The rising tide of religion will dig its own channels, will recreate its own methods, will form that which will satisfy its own need for expression. Present-day modes will either be modified or pass away. For example, Sunday is now practically gone. If its passing means the passing of godliness then it is a calamity. If its passing is but a phase in the transition from the recognition of the sacredness of *a* time to the sacredness of *all* time, we need not be so much concerned.

We make efforts to stay the disintegrating tendencies. We attempt to arrest the process. Social service and sacramentalism, revivals and educational efforts, are erected as bulwarks against the flood. They are upbuilded by honest and God-fearing men. And it is right that those convinced of their efficacy should try them. For it may be that one of them will prove to be the agent which will precipitate or crystallize the religious substance now held in solution. Each adherent of any of these agents naturally upholds the efficacy of his particular agent. But each is no more than experimental in its nature. We cannot now be sure that any agency has been effective enough to commend itself as the ultimate way.

In the face of millions of unchurched, yet not necessarily irreligious, in the face of social problems, shifting populations, and rapidly changing conditions, what is to be the program of our own Church? For though I may arouse a suspicion of failing to take advantage of the privileges of this body, and of trespassing within the limits of orthodoxy, yet I say that in my heart I believe that the Episcopal Church may become the torch bearer to lead the hosts of the Middle West into the path of a satisfying and enduring religion.

In view of what I have just said you might properly ask what is to be her relation to this inchoate mass of human diversity. Why the Episcopal Church? Because the Episcopal Church is comprehensive of every principle which I have mentioned. She is both social and sacramental, revivifying and educative. Her faith is sane, reasonable, and of right proportions. Her practices are stimulating and satisfying and strengthening. Her methods are calm and healing. She has an atmosphere of joy and peace. The Church is the hope of the Middle West because she is inherently possessed of elements whose abundance would alone be equal to the task.

But the method. Here again I am amazed at my own rashness in daring to propose that the methods now in vogue ought to be subject to some critical scrutiny. Are we quite convinced that a survey of the Church in the Middle West, parish by parish, mission by mission, would encourage us to believe that we are conquering the vast territory? I fear not. We are doing noble, heroic, self-sacrificing work in countless places, but it is being undermined by the conditions mentioned earlier in this paper, over which we have no control. This immediate work cannot be allowed to relax, of course, but I venture to return for a moment to the analysis of the situation as I have just suggested it, and try to relate our possible efforts to that.

The great unchurched masses, assisted by the discontented within religious affiliations, will in time, with the unifying of our varied social elements, express their religious elements in a new manner. The duty of our Church is to help to free these restrained forces in their struggle for expression, and at the same time to saturate the consciousness of the unchurched mind with the spiritual content of *whole* faith of which that mind has some slight portion.

I am afraid that our Church will never do this by a mere effort to extend geographically, and to occupy feebly an increasing number of towns and villages. These may be contact points, but they have failed in the Middle West to be sufficient to reach the unchurched. They need the reinforcement of a mightier central dynamo.

One of our disadvantages is the multiplication of weak mission stations, which exhaust the resources of the diocese and the strength of the bishops and only in rare instances blossom into strong centres of work. This Church must touch humanity at the points of richest contact. If the energy and money now enlisted in carrying out intermittent efforts in small and already overchurched communities, where we at best succeed in glossing a veneer over a few lives whose interior is already saturated with denominational influence of some sort, if that energy and money were put into our great education centres, in places where the current of life runs full and strong, where we can fight battles, and not engage in skirmishes, I believe that we should find the Church growing in power.

The problem of our Church is likewise to make the whole body of people familiar with all the essentials of Christianity, irrespective of any further effort to enrol them in our ecclesiastical household. We must capture their thinking and captivate their imagination.

The unchurched must first be persuaded to think of Christianity and the Church as an essential aid to their living. The unchurched must be taught to know the fundamental idea of God as living and loving, of Christ

as saving and healing, of the Church as the place of joy and service.

How are we to do this? To put the matter in a modern form, it is a matter of publicity. The attention of the masses must be gained. Their thinking must be enriched by the simplest of fundamental truths.

The teaching functions of the Church must be strengthened. But that teaching must not be confined to those already within our influence, but must be directed toward the people who now distrust the churches. Magazines of wide circulation, newspapers and other popular mediums must be the means, if it can be done, of bringing to the minds of the unchurched the best thought of the Church, expressed in dignified but simple language. People's difficulties must be met by a courageous admission of the presence of those difficulties and their obstructive influence in preventing people from Church affiliation. A "mission" to the readers of the Nation is as much needed as a "mission" to the hearers of the Nation. Who will arise and write the "best seller" that will be defensive of the faith, and will be as much read as novels that are critical of the faith?

Some say that it is impossible. The world has not found it so. The world has often achieved it. If our aim is really the conversion of the world we must achieve it, too. It will require wisdom, wealth, and work, but it may be done.

I have written to one hundred ministers asking of their work, and from their replies I have gleaned that a shadow of despair has fallen upon them. They feel that present methods are inadequate to meet present conditions. Have we no untried methods? I venture to suggest that we have. Fantastic as it may seem to you, I wish to suggest but one of many which might seem to avoid the usual obstacles confronting us when we try to approach the masses. You may consider me a dreamer or an enthusiast, yet I shall venture to speak. May I say, in extenuation of my boldness, that for twenty years I have served one parish, situated most favorably for growth in the midst of a large population of the best American type, and with every possible advantage of equipment. For, during twenty years, I have tried every method which seemed possible to propel the Church. Yet I feel that the result is not commensurate with the effort because I have been compelled to strive for *one* thing, to mould men and women to a system. It has been a case of individual education in almost every instance. The masses, the unchurched, seem not to have been touched at all.

So I do not speak from insufficient experience when I venture to commend to your attention an experiment in attempting to charge the minds of the unchurched with some sound religious content that in the course of time might impregnate the popular consciousness.

Let us face the facts. Countless people do not like to go inside the church buildings. It requires some courage, for they know not what they may face, what unexpected approach, what appeal for money, what wearisome discourse. A crowd will stand for an hour listening to a street speaker while in the same block a comfortable church will be empty. People *see* farther than the distance at which they can hear. I should like to see erected in the heart of one of our large towns an open chancel, without a nave; a spacious, well-lighted, flag-bedecked and joyous chancel, perhaps like a Greek portico, opening onto a large area on a street corner. I should like to see simple services conducted in that chancel, with bright music and familiar hymns. Every passerby could see the picture, could stop, if he wished, could stay as long as he wished and no longer, could stand as near as he wished and no nearer. To each one who stopped an order of service should be given, and also a manual with the principles of religion clearly and plainly set forth. There should be a short robust sermon. The joy, the helpfulness and the desire and the faith of the Church should be presented. I know the objections. Weather and cost. But the objections should be met and overcome. Such an effort would free the Church from the suspicion of being a small group of highly trained specialists, dressed in their best clothes, gathered in a more or less privately controlled structure, indulging in a complex worship.

This suggestion may seem to you the vagary of an enthusiast. My next possible suggestion I dare not even speak of. It would seem madness. But the need is so great that any method deserves a passing appraisal.

The Church in the Middle West has the hardest task that ever confronted a band of Christian men. But by the help of God a way will be found, a method discovered, by which she will become equal to the task.

When we are tempted to despair, when the substitutes for the religion of Christ, in whatever form they may present themselves, would tempt us to compromise with them, even as Sanballat and Tobiah, and Geshem of old, tempted Nehemiah to leave the work of building the walls of Jerusalem and to meet them in the plain, so we, each one of us, bishop, priest, layman, must answer as Nehemiah answered, "I am doing a great work, so that I cannot come down".

Epiphany Vespers in the Greatest Cathedral in the World

By THE REV. MELVILLE K. BAILEY

TO one who for thirty-five winters has never missed a wintry Epiphany in a church where the pine and the fir and the box tree rejoiced together, it was a super-seasonal contrast to stand on Epiphany at the edge of the Grand Canyon of Arizona just as the rays of the setting sun were level with its upper rim. The pine and the cedar had, indeed, made a processional up from the high plains. Now the colors of sunset blended with the rock hues to produce falling lights and cross lights surpassing those which De Amicis describes as the glory of St. Sophia. The profound and rich solemnity of the mass of colors was the more compelling impression. Of man's conceptions of religious expression the cathedral is the greatest. But before us lay a long street of cathedrals. In a manner it suggested pictures of the rising mass of the monastery at Lassa, the Buddhist capital of Tibet. The cathedral street lay there six thousand feet deep to its pavement. On the right side four great cathedrals stood, foundation by foundation. The architectural plan of each was clear. Over the main porphyry walls hung a great bronze-green roof. From this rose the clerestory in light plum color. Upon this sat the belfry in rose sandstone and clay yellow, roofed low. On the left was a church of the same plan, save that a side chapel clung to its walls, which if any architect of men shall repeat it will make him famous above all builders forever. Relation of mass to slope can never be dreamed better. Beyond stood the ruin of the greatest. That was the chief temple, walls and belfry standing, but the roof open as at Tintern. Beyond that was one sublime sanctuary, imposing as the rest.

Men have not yet learned how to build. When they see that nature does not use horizontals or perpendiculars or arcs or planes or spheres, perhaps they will know how. Till then the cathedral street through the great canyon with its incomparable solemnity will outrival all.

As it did Epiphany evening, till Hesperus drew an altar veil of rose and gold across the West, while day swept out with trailing chasuble, and night with her invisible taper kindled all the vesper lights of heaven, to the recessional of what Ignatius called "The Silences of Christ".

NO one is safe until he learns not to dally with temptation but to repel it immediately and instinctively with fierce indignation. . . . Christ's perfection of character does not come from inability to sin, but from ability to conquer.—*Fosdick.*

The Woman Movement and the Deaconess—I

By THE REV. EDWARD L. PARSONS, D.D.

THE feminist movement of modern times concerns itself primarily with the status of women "in general". The suffrage, the equalizing of property and marital rights, the opening of all educational opportunities, the doing away with artificial standards of conduct are examples of aims which touch the condition of practically all women. On the other hand, the equalizing of the general conditions of women's life brings to the fore the interests and needs of special groups. Among these the workers of course take first rank. The economic independence of the worker is sought; and wherever the work is of the kind which is known as "professional" or is related to a profession, a standing is asked which shall be of the same kind as that accorded to men.

This professional standing is much more difficult to secure than is the opportunity to acquire training or to do the work. It was many years after women had secured the right to study medicine before the profession or the public could take them seriously. In the development of the nursing profession everyone was glad enough that women should have some special training. They always had nursed the sick, for men were not much good at it, and a little more knowledge would be a help. But to let them learn was quite different from according them professional standing. The effort to acquire such standing and to raise the work to a real profession has met difficulties all along the way. There are still people who do not see any real difference except in dress between the graduate of a first-class hospital and the kindly motherly soul who came in to help our grandparents in emergencies because she loved to coddle people and make them comfortable. But there is a difference and a great one.

The modern woman demands that where that kind of difference exists, a difference of training and efficiency, as well as of self-dedication, it shall be recognized, just as it is among men. The trained nurse is now securing a definite professional standing in relation to society which is quite of a kind with that accorded to the medical profession. The woman social worker is no longer a woman who has a little spare time to visit the poor, or because of private means can devote herself pretty constantly to "good works". She is a woman with a university training, a graduate of a school of philanthropy, and she expects that whatever professional standing be given to a man for that kind of work shall be given to her.

Women want professional training and they exact from the public the recognition in a definite, tangible way, such as is given to men, of the service which that training makes possible. The woman movement brings with it the entrance of women into numbers of professions chiefly belonging to men, the creation of new professions largely belonging to women and the growing refusal of women to give their life service after training upon any other basis.

The Episcopal Church has to meet the same problems. The status of women "in general" in the Church is quite clearly an unsettled problem; but one which not even our most optimistic conservatives (a generously large group among us) can hope to settle by ignoring. Women vote in many parishes through the country and almost universally in the far West; they serve on governing committees in many small missions, but I have not heard of them on vestries (except in China). They certainly are delegates in some diocesan or missionary district councils, but practically such bodies are made up of men, as are entirely provincial synods and General Convention. In a few dioceses the House of Churchwomen has filled a greatly useful place, and the province of the Mid-West has lately adopted the plan; but so far these houses have no legislative power and the question of the scope and lines of their evolution is by no means answered.

In education and social service the women work with the men, although the G. B. R. E. includes them only on its co-operating councils. In missions the women have their own woman's organization and there is great divergence of opinion as to whether they should be on the Board or not. The discussion of Recommendation 6 makes it plain, however, that some new status is soon coming to the women in that work. In all this the Church is in much the same general position as the rest of society. In the organization of society as a whole we see how far things have gone. We know that some things, such as the suffrage, are coming. We know that some other things are coming; but we do not know just what is coming or when or how.

The Church is quite as uncertain of its ground and perhaps far less responsive to the forward movement when it comes to the matter of woman's professional standing. In the early Church, although there was no "woman movement" to agitate the matter, the democratic spirit of Christianity on the one hand and on the other the restrictions upon the social relations of men and women led quickly to the establishment of definite groups of women officially serving the Church. Of these at least the deaconesses, an order which grew to large importance, especially in the Eastern Church, received the most solemn recognition of their standing. Deaconesses were ordained by the laying on of hands; and their ministry was widely, if not universally, accepted as analogous to that of the deacon. In the Middle Ages the monastic life challenged every earnest and devout woman who desired to give herself to the service of the Church, and thus again, although there was nothing in the social situation which forced to the front the question of recognizing a professional standing for such women, that end was practically achieved. The nun was regarded as definitely consecrated to the Church just as was the monk.

But the life of the "religious" community is gone forever as a means of meeting any large social needs or responding to any great social movement. It is gone because the conception of the world is gone upon which it was based. We are no longer pilgrims in an evil world; but God's children in a world which He meant to be beautiful and wholesome and full of joy. For practical ends a man or a woman may choose the celibate and community life, but only the abnormal person would consider such a life normal, and there must be few left among us who attach any special religious value to the "counsels of perfection".

Sisterhoods are doing noble work among us. The Church would be the poorer if deprived of their work to add to the richness and variety of its ministries. They meet also the special needs of certain women, just as religious orders do those of certain men. But, while we want them in the Church and ought to give them the utmost freedom to expand and serve their special ends, the point I make is that they serve only special ends. They cannot meet the larger social movements of today. As a practical matter, also, the community life and the obedience to the Church through the order makes the Sisterhood difficult of adjustment to the needs of ordinary parochial work.

The "religious" ideal cannot today do for the Church what it did in the Middle Ages. The deaconess order offers us the only natural modern means of meeting the need. But before suggesting some of the ways in which the order can be developed to do so let me first comment on the kind of demand which is made upon the Church. The demand is that the women who desire to give their lives to the service of the Church shall hold a position in the Church somewhat analogous to that of the clergy. It is not primarily a question of "orders" in the theological sense. Determinations of that kind can wait. It is that these women shall be recognized as constituting a definite ministry in the Church, entitled to the same consideration, the same kind of safeguards and protections, both canonical and educational, and the same kind of opportunities for training which are accorded to the men.

To be concluded.

The Quest for El Dorado*

By THE REV. ARTHUR R. GRAY, D.D.

I WELL remember being fascinated years ago by a book on the world's great delusions, and since the subject has continued to be of interest to me I picked up with avidity Dr. Zahm's new book on *The Quest of El Dorado*. The author's name likewise attracted me, since he had for some time been known to me, his *Along the Andes and Down the Amazon* having been responsible, I believe, for my first enthusiasm for those dauntless adventurers who endured so much three hundred years ago—more or less.

The book before me is well worth reading, as might have been expected, despite its unbecoming brevity. For though Orellana and Quesada and Pizarro and Aguirre and that German, born out of due time, Philip Van Hutten, and Raleigh—equally agile in casting cloaks before ladies and preposterous legends before would-be adventurers—though all these men are told about one can't help wishing it had been a bit longer so as to give Dr. Zahm's descriptive power a better chance. However, he has packed a lot of information in his two hundred and fifty pages and we thank him for the book.

Apparently the author would have us believe that the story which the Wandering Indian from Bogota told Belalcazar about the gilded man was not entirely a myth. You remember it, do you not? Namely, that in a certain kingdom the ruler was wont to appear in public clothed in gold—the method of investiture being that his naked body was covered with a viscous earth on which was overspread a generous coating of gold dust—the inference being that where gold was plentiful enough to do this it was—but enough said.

As I animadverted, Dr. Zahm believes that there may have been truth in this tale. Referring to those who scout the story Dr. Zahm says:

"Holding such views, they naturally find fault with Humboldt for having spread broadcast the error, as they regard it, concerning the connection between El Dorado and Lake Guatavita—an error, they assert, into which the great German savant was led by conceding undue authority to what the historian of Granada, Bishop Piedrahita, writes on the subject. Plausible as they are, however, the reasons of these writers for rejecting the testimony of such veracious and conscientious chroniclers as Fresle, Padre Simon, Castellanos, and Piedrahita are far from conclusive, and most readers who will take the trouble to consult what these four writers have to say on the matter in question will, I think, agree with Humboldt and be satisfied that the accounts given of El Dorado by the early chroniclers named are founded on facts that can not be gainsaid."

As one goes deeper into this subject and reads how later on the same story, with embellishments pianissimo and forte, was given out with regard to Lake Parime, and then how the scene was shifted to the fabulous city of Manoa—when one learns the different places whereof the legend was told, one cannot help doubting the truth of the tale about Guatavita. Still stranger things have happened in lands whereof the archeologists love to tell, and the gold investiture may have happened once and thereby set tongues awagging.

However, the real interest in the matter is not centered about the truth or falsity of the legends, but in the bewildering deeds which men accomplished in pursuit of the *ignis fatuus*. As Zahm reminds us, Herrera said: "I do not believe that any of those who took part in the expedition would have taken so much trouble to get to Paradise."

In another place he estimates that Gonzales Quesada's hunt cost the equivalent of two millions of our money, a sum of vast proportions before the insolent Teutonic power worshipers started us thinking in billions. Surely never in the world was so much money and blood and bravery thrown away on a dream. The first expedition of Columbus cost, say, about $60,000; whereas, when De Vera appealed in Spain one hundred years later for money wherewith to find the fabled golden king the people and court poured money on him at such a rate that when it was counted he was found to have seventeen times as much as Columbus had had. Moreover, so many people volunteered to go that La Mancha and Estremadura and the Kingdoms of Toledo and Castile could have been depopulated. Spain was El Dorado loco, all of which shows how the accomplishment of an impossibility (discovery of the new world) turned men's heads and changed the thought atmosphere four hundred years ago.

And after all is said it seems to me that there was as much reason for believing the legend as Columbus ever had for his faith in a way to the Indies, or as Cortez had for his belief in the wealth of the Aztecs, or as Pizarro had for his trust in the story of the Inca's gold. Aye, more, it was but an Indian's tale which led Balboa across the isthmus, and all of those myths came true! So far be it from us to laugh at those fortune hunters' credulity.

The only one of the lot who went too far was Raleigh—his report being unqualified rubbish. Whether he was sincere or not, whether he really believed Juan Martines who claimed to have spent seven months in the city of Manoa, and who said that it was so vast that "he entered the citie at noon and travelled al that daie til night thorow the cities and the next daie from sun rising to sun setting ere he came to the Palace of the Inga"—whether Raleigh really gave credence to this we shall never know. Suffice it to say that the Englishman out-Spaniarded the Spaniards in his credulity and filled the world with never-to-be-forgotten balderdash about the mythical El Dorado.

It seems to me that this search for the city of the gilded man is a parable. Given the experience of the first conquistadores there was good reason for the adventurers to push forward in search of El Dorado. Where they erred was in not sticking to the text, in branching out into unwarranted fields, and in believing blindly everything which they heard as they went along—no matter how much the newer tidings conflicted with the old. Even thus have scientists of the last seventy-five years been led astray. They began with certain reasonable, empirical suspicions and launched out boldly into the deep in search of truth—but like the El Dorado hunters they have been led astray as they have got deeper and deeper into the forest, until now they believe about as many wild things as Raleigh's Ewaipanomas, "whose heades appeare not above their shoulders; which though it may be thought a mere fable, yet for mine own parte I am resolved it is true". In many ways empiricism leads men into bogs, and the simplicity of some empiricists is, considering their training and advantages, no less extraordinary than that of Quesada or Philip Van Hutten.

To those who want a good account of the legend of El Dorado I can commend most heartily this little book of Dr. Zahm.

**The Quest of El Dorado*, by J. A. Zahm. D. Appleton & Co. $1.50 net.

For Victory

LORD GOD OF HOSTS, guide, we beseech Thee, by Thine infinite wisdom, those who lead our fleets and armies and those of our Allies against the foe. Keep them watchful in danger, resolute in conflict, undismayed in adversity, and honorable at all times; that, led under Thy protection to swift and final victory, they may establish peace on a foundation that cannot be moved. *Amen.*

NEWS OF THE CHURCH

INTERNATIONAL POISON IN HEARST PUBLICATIONS

Sidney L. Gulick Condemns Propaganda Aimed at Japan

NEW YORK CITY.—The Federal Council of the Churches of Christ of America has sent out for publication the following statement by Sidney L. Gulick, who has lived for thirty years in Japan, and is now serving as secretary of the Commission on Relations With the Orient of the Federal Council:

"The pernicious doctrine sedulously instilled for two generations into the rank and file of the German people, asserting the intrinsic superiority of their race, religion and Kultur and prophesying that they and their Kultur are to secure world domination by military prowess, has been the chief cause of the present world tragedy.

"A similarly pernicious doctrine of 'white race superiority' is being sedulously instilled into the minds of the American people. Its advocates talk continuously of 'white race world supremacy' and the 'inevitable conflict of the white and yellow races for world dominion.' This propaganda is preparing us for another world tragedy. If this psychological poison is not overcome soon enough by the appropriate anti-toxin, it is not difficult to foresee what the future has in store for the world.

"The latest injection into the veins of the American people of this international poison is a two-column editorial in a recent edition of the New York *American*, from which the following quotations are taken. The editorial is no doubt reproduced in all the Hearst papers throughout the United States, which are more widely read by the rank and file of our people than any other papers in America:

"'Americans * * * must be deeply alarmed by the success of Japanese diplomacy and the situation created by that diplomacy.

"'We do not know whether there is a danger of the Japanese joining with Germany which makes our Government so considerate of Japan, or whether our Government is merely unsuspecting of the very obvious designs of Japan. * * *

"'It is a thousand times more dangerous to the United States to have East Siberia fall into the hands of Japan than to have it in the hands of the Bolsheviki, or even to have it fall under the influence of the Germans. * * *

"'What is to protect the United States itself from the attack which the then great Oriental nation, embracing China, Japan, Korea and Eastern Siberia, may launch upon us? * * *

"'The war in Europe, hideous as it is, is merely a family quarrel compared to the terrible struggle that will some day be fought to a finish between the white and the yellow races for the domination of the world.

"'The only battles (of the past) which count are the battles which saved white races from subjugation by the yellow races, and the only thing of real importance today is the rescue of the white races from conditions which make their subjugation by the yellow races possible. * * *

"'The great problem with which the white races have to deal is the inevitable and irresponsible (irrepressible?) conflict of the white races with the yellow races for the dominion of the world. * * *

"'Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity, to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?'

"Are the abominable writings of Bernhardi, Treitschke and the whole cabal of Pan-Germanists any more damnable and fundamentally destructive than those quoted above? Wherein does the doctrine of 'white race superiority' differ in arrogance from that of a 'Teutonic superiority'? And is the brand of Christianity of which the last paragraph speaks a religion peculiar to the white race and its God particularly concerned in their victory over the world?

"The true antidote for this poison is a campaign of education promoting fair dealing, honest statements of facts and constructive legislation. We should remove the humiliating conditions we now impose upon Asiatics. By such measures America can win the lasting good will of Asiatics and make of the alleged 'yellow peril' a golden opportunity for the practice of genuine Christianity."

NATION GAVE $415,000,000 FOR CHURCHES LAST YEAR

About $21,000,000 Was Given for Foreign Missions

The American public last year paid out $415,000,000 to support the work of its churches, synagogues and other religious institutions, according to the annual report of the Church News Association issued last week. The report also states that $76,500,000 was contributed by the Nation for work among enlisted men, this sum including the fund raised by the Y. M. C. A. The war, according to the report, has resulted in economy in church building and less than $25,000,000 was spent in construction and equipment, as compared with amounts ranging from $45,000,000 to $60,000,000 in previous years. About $21,000,000 was devoted to foreign missions. Besides these sums, the report says that the United States contributed $420,000,000 to charities.

Discussing the general work of the churches last year the report says:

"War years are apt to be religious years. They have proved such in Italy, where Quirinal and Vatican are co-operating as they never did. It is so in France and in England. It is so in the United States, where the Bible trade increased $200,000 the first two months after we really got into war and where one standard book on prayer reached a sale of 275,000 copies.

PENSION FUND TRUSTEES' FIRST ANNUAL MEETING

Plans Made for Efficient Use of $8,750,000 Gifts

The trustees of the Church Pension Fund had their first annual meeting on December 18, 1917. Information concerning this meeting has just been issued officially.

The trustees found that they had at their disposal cash and subscriptions amounting to $8,750,000. Through the merger of the General Clergy Relief Fund with the Church Pension Fund they also had at their disposal about $450,000, coming from the General Clergy Relief Fund, and of which only the income and not the principal can be used. They also have at their disposal $350,000 coming from the $5,000,000 Commission appointed by the General Convention of 1907, of which the Rev. J. J. Wilkins was financial agent.

The trustees acted as follows: They set apart the $450,000 coming from the merger with the General Clergy Relief Fund as a perpetual fund, the income of which should be used toward carrying the grants also taken over from the General Clergy Relief Fund. Eventually, when these grants are extinguished, this amount of $450,000 will remain as a separate fund, the income of which will be used as heretofore by the General Clergy Relief Fund.

They also set aside in a perpetual fund the $350,000 received from the former $5,000,000 Commission of 1907, to be used according to the intent of the donors. That is, the trustees of the Church Pension Fund have set aside the money which came into their hands through the various mergers, as separate funds, only the income of which is to be used, and that income according to the intent of the donors.

This left their own initial reserve of cash and subscriptions amounting to $8,750,000 to be disposed of. The trustees first set aside out of this $5,064,000 for accrued liabilities. It will be remembered that the trustees asked originally for $5,000,000 for this definite purpose. Accrued liabilities are the amount necessary, and in this case it is both principal and interest, in order that the present active clergy and their families may receive the minimum pensions. There left $3,750,000 in subscriptions at the disposal of the trustees.

The trustees found that, while they have received over from the General Clergy Relief Fund $450,000, of which the interest only is available, the cost of carrying the present grants of the General Clergy Relief Fund is approximately $2,000,000. They therefore created a guaranty fund entitled "The General Clergy Relief Fund in Liquidation", consisting of $2,000,000. Therefore the present grants of the General Clergy Relief Fund are put upon an absolutely safe basis.

As the beneficiaries of the General Clergy Relief Fund die off, this guaranty fund will be released. It is then to form a permanent capital in the hands of the trustees, the

(*Continued on page* 165)

AIDING ENLISTED MEN TO ENTER ANNAPOLIS

Seamen's Church Institute Provides Free Instruction

Special arrangements to aid the enlisted men of the United States Navy to prepare for examinations to enter Annapolis have been made by the Navigation School of the Seamen's Church Institute of 25 South Street, New York City, according to the announcement made by the superintendent, the Rev. Dr. Archibald R. Mansfield.

The naval regulations provide that youths who are less than twenty years of age and have been for a year in the United States Navy may ask permission to take the examination for entrance to the Naval Academy. Of those who pass, the first one hundred are eligible for appointment.

Applicants must have in general attainments the equivalent of what would be required for the beginning of the second year in the average high school course. The Navigation School of the Institute prepares students along technical lines for the taking of the examinations. It offers to give information concerning text books, to furnish the books at a merely nominal profit, and to form classes in view of the next examination, April 15 of this year. The school is also organizing special courses of two weeks each for advanced candidates and arranging for a correspondence class.

The institute since the first of last December, in co-operation with the United States Shipping Board, has been instructing sailors in navigation, so that they may take their examinations for officers' certificates. The great merchant fleet which is being built will require many captains and other officers. Of the eighty-seven who entered this course eighteen have already passed their examinations and received licenses as second and third mates. By special arrangement with the Government instruction in this course is free.

The Navigation School of the Institute has also many students in its own private classes who are preparing themselves for the service of their country. Among these are many business and professional men, most of whom have for years been interested in yachting and water sports of all kinds. They are studying to pass the examinations for master so that they may be well qualified for positions either in the United States Navy or in the Naval Reserve. Among those in this division are also several applicants for aviators' licenses who are learning the uses of the compass and gaining other information.

Captain Robert Huntington, an experienced navigator, is the principal of the school, and he is assisted by four instructors. The school is open on week days from nine o'clock in the morning to four in the afternoon and from seven to ten o'clock on Monday, Wednesday and Thursday evenings. On certain days practical instruction is also given on the steamship "J. Hooker Hamersley".

Interesting Boys in the Ministry

New York City.—At the General Theological Seminary the students have followed the example of the men at the Philadelphia Divinity School in organizing an informal club for those boys in the City of New York who are thinking of the ministry. Perhaps it would be more accurate to say that the point of organization has not been reached, and many question the wisdom of becoming so formal.

The Seminary students who knew of boys in New York parishes who were considering the ministry invited the boys to Vespers and supper at the Seminary. After a half hour of entertaining the boys in students' study rooms the group met in the gymnasium for brief talks by some of the Seminary men. A second meeting of a similar nature has been held, at which Dean Fosbroke addressed the boys. About fifteen boys have thus far been drawn into the circle.

PENSION FUND TRUSTEES' FIRST ANNUAL MEETING

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come of which will enable them to extend the benefits of the pension system.

The trustees of the Church Pension Fund are desirous of relieving the dioceses of the necessity of continuing to appeal for money to carry the present grants of the diocesan funds. They therefore are arranging mergers with the diocesan funds, two of the greatest dioceses in the country having already asked for such mergers. To accomplish this object, the trustees created another guaranty fund of $1,000,000 in order to carry the present diocesan fund grants when mergers are accomplished. This $1,000,000 will eventually be released, as the beneficiaries of the present diocesan funds that are going to be merged die off. The $1,000,000 will then be added to the similar $2,000,000 released from the guaranty fund provided for the General Clergy Relief Fund, the income similarly to be used in extending the benefits of the pension system.

This left at the disposal of the trustees the sum of $750,000. Of this amount $500,000 will be necessary in carrying the grants of diocesan funds that were taken over by the Church Pension Fund under agreements made prior to the inauguration of the pension system. The remaining surplus of $250,000 is, of course, too small to dispose of.

To sum up, it will be seen that the trustees of the Church Pension Fund have used the overflow which the Church has placed at their disposal for three purposes:

First, so as not to render it necessary to touch in any way the principal of money coming over from the General Clergy Relief Fund or the $5,000,000 Commission of 1907. Second, to enable the present grants of the Church to be placed on a perfectly solid basis and to enable the cessation of appeals from diocesan funds for money to pay their present beneficiaries. Third, to create eventually through the release of the guaranty funds necessary to carry out the previous purpose, a permanent fund of $3,000,000 to extend the benefits of the pension system.

That is, the $8,750,000, which the Church generously placed at the disposal of the Church Pension Fund trustees, has enabled those trustees not only to inaugurate a pension system as originally planned, but also in the future to have a separate account similar to the old General Clergy Relief Fund, only with a capital six times greater than that which the General Clergy Relief Fund had been able to accumulate.

The Church has, therefore, through its generosity during the 1916 campaign, not only created a solvent pension system but also, at the same time, provided for doing exactly what the General Clergy Relief Fund used to do, only on a more adequate financial basis and also on a sound administrative basis.

WORK FOR COMMON GOOD AND SERVE THE NATION

Mr. Melish Says All in Parish Should Deserve Stars

Brooklyn, New York.—In a recent sermon the Rev. John Howard Melish, who has recently returned to his work at Holy Trinity church, emphasized the glory of the right sort of war service on the part of those who remain at home.

"When the nation faces a supreme issue every citizen is either finely touched or remains an unshaped block or a lifeless stone," said Mr. Melish. "The late John Fiske wrote in 1861, when he was a college student: 'What fools people make of themselves about this confounded war! Why, I forget there is a war half the time. What's war when a fellow has "Kosmos" on the shelf and "Faust" on his table?' But after Lincoln's Proclamation of Emancipation Fiske wrote: 'What a splendid thing the President's Proclamation is! I am really enthusiastic about the war now. I feel as if we were fighting henceforth with an end in view. I am studying the war hard, strategy and everything.' Fiske had been finely touched, and was thereby fitted to serve his nation as one of its greatest historians.

"In the coming months of fiery trial and sacrifice every man can put into his task, whatever it may be, the high motive of national service. What is your task—growing food, mining coal, making things, investing dollars, rearing a family, educating, guiding, helping the youth? You can perform that task either in order to get your living out of it or as a contribution to the common welfare. If you do it for your living you serve yourself; if you do it for the common good you serve the nation. The miner keeps the nation warm, the architect roofs the nation over, the farmer feeds the nation, the physician keeps the nation well, the manufacturer clothes the nation's body, the teacher trains the nation of tomorrow and the preacher of unwelcome truth serves the nation that is to be. Let any one of these vital factors fail to serve and the nation fails.

"It always makes a mighty difference in our lives whether we live to get or to give. But in times of fiery trial and sacrifice like these the difference is as between good and evil, truth and falsehood, heaven and hell. It is well to put a star for every one engaged in national service upon some flag. But let us remember that these conspicuous servants of the State can do their part only because the many inconspicuous men and women behind them are doing their several parts. The true service flag of any parish, city or nation ought to have as many stars as there are men, women and children within it. 'Blessed are the valiant that have lived in the Lord. Amen, said the Spirit.'"

'ADESTE FIDELES' SOUNDS THROUGH VILLAGE STREETS

How American Troops Celebrated Christmas in French Town

How the American troops stationed in one little French village helped to celebrate Christmas is recorded in a letter written to a clergyman of the Episcopal Church by his son. It follows:

"La France, Le Jour de Noel, 1917.

"Dear Father:

"We are simply rushed to death with work and training, but I must write you this Christmas day.

"Being adjutant of the regiment I have charge of the band. This morning I got them out early to play, as was the custom in the old army in the Garrisons. This is a little town of some four or five hundred people. It is placed in a little hollow among low rolling hills. This morning was cold and clear and beautiful.

"Everything was very still, and I gather not so unlike that little town two thousand years ago. And early in the morning through the streets of this little village, there came the sound of 'Adeste Fideles', that beloved song of all ages, and 'Joy to the World'.

"The wondering and sleepy-eyed inhabitants could look out and see soldiers of a far-off land telling them that Christ was born again. It was beautiful. The hymns worked on my mind, 'The Little Town of Bethlehem', 'It Came Upon a Midnight Clear' and all the old Christmas carols I could remember.

"Then, after breakfast in the morning, Captain J. and I had a little service of our own. I knew that at ten o'clock you would be preaching in some great church there, with vaulted roof, full choir and crowded worshipers. In our room here we had our own little service. We repeated as best we could 'The Lord Is in His Holy Temple', the Confession, such chants as we could remember, the Creed and the Benediction and some Christmas hymns, albeit haltingly and stumblingly as you used to say of Paul, but here truly.

"Then I arranged a morning concert by the band. Overture from 'Semiramide', 'Aida', 'Traviata', 'Joy to the World' and ended up with 'The Hallelujah Chorus'.

"It was stunning. In the afternoon we had in the little Roman church here a big Christmas tree and presents for all the children. The priest very kindly lent us the church. We procured an enormous tree all decorated. The soldiers had each given a franc, making in all nearly 2,000 francs, so we were able to buy a little something for all the children. It was lovely. There are lots of little refugee children in all these little towns from parts of France still held by the Germans. And they all got warm clothes and some little toy or candy.

"I thought of my brother when we had our little service. He is always the one to be doing things like that. But this time it was the weaker brother. I have not always been, perhaps, but I am now and shall always be in the future a Churchman. I found myself going around to all these peasants in the village and saying, 'Jesu Christ est né encore'.

"You know me perfectly well and I am not the kind who would ordinarily do that. But over here I know He does live. He is with us here now, with the soldiers, stooping down to us, helping us, comforting us. He is here with us, I know. This is His war.

"And He is over there with you, Father, and He tells you of me perhaps. I knew this morning that you were preaching the word of God to the people there in America. And I could picture the great church, all white with snow and the choir boys and the 'Te Deum', the 'Venite' and the 'Jubilato Deo,' and I knew as you preached you were thinking of me. There was no doubt in my mind, I knew at that moment you were thinking of me. And now I know your spirit is with me here, too, to guide me, sustain and comfort me.

"Well, I may not come home. Those that take the sword must perish by the sword. I like to think now—am I justified?—that we are modern crusaders, that although we wear the modern uniforms there is over each heart the cross of the crusaders.

"Twenty miles from us on very still days you can hear the noise of the guns. And very soon now we shall be there, carrying right nobly, I hope, the white cross of God. Are we not, my Father, fighting that there may be peace on earth, good will to men?"

COMMUNITY REDEMPTION SHOWN IN FILM PICTURE

At Service of Social Worship, Christ Church, Springfield, Illinois

Springfield, Illinois.—"From Slidertown to South Park," the story of the redemption of a community, was the film picture given at the evening service of Social Worship at Christ church, January 20. It is an illustration of various community activities in the suburb of South Park, Dayton, Ohio, of the efforts to create a community spirit, and the results achieved by the enthusiasm of social activity.

The Rev. Lester Leake Riley, rector of Christ church, was challenged recently on the use of such religious terms as redemption, conversion and salvation as applied to communities, and in reply said: "The more closely we observe the co-ordination and concentration of social activities, especially through the present pressure of war demands, the more do we begin to realize the truth that our poets and prophets of all ages have been telling us that we have another life here on earth that is a community, even a national life, that is lived in common and that determines many of our activities and tendencies, because it has a conscious directing life of its own. To speak of such a life you must use these terms of spiritual experience, because this community can only be understood as a spiritual organism and with a spiritual experience akin to the individuals that we can only express intelligently by speaking of the soul of a community, as we now use so frequently the expression, the soul of America."

C. M. H. Annual Meeting

New York City.—The annual service of the Church Mission of Help will be held in Trinity church, Sunday, February 3, at 3.30 p. m. Preacher, the Rev. John Mockridge, D.D., rector of St. James' church, Philadelphia. The offering will be devoted to the work of the society.

WORK AT LEPER COLONY DEFENDED BY MISSIONARY

In Answering Criticism He Gives a Striking Picture

San Juan, P. R.—In a recent issue of *El Tiempo* appears a letter by our missionary, the Rev. Harvey P. Walter, giving a vivid picture of the work of the Episcopal Church for the Leper colony. It was written in answer to certain criticisms, and says:

"The article, both in Spanish and English in the *Times* of Saturday, January 5, about a visit to the Leper colony by certain persons, does a great wrong to many charitable persons and societies, which have remembered our afflicted brethren out on the reef during the entire year. In justice to them, please say that a representative of the Episcopal Church goes to the Leper colony twice a month. The Church has not failed once during the year 1917.

"Only twice, so far as I can remember, did I go empty handed. During the year I received four boxes, valued at considerably over $100 from different parishes in the States for the lepers. At Christmas every patient and every helper, fifty names and fifty packages were supplied. Each package contained at least four articles. In addition to these individual gifts, there were games, *rupe de las cabezas,* pictures, checker boards, etc. Miss Jackson supplied each one with a 'stocking' of candy. Mr. Linn Bartholomew sent over 500 oranges. With one consent, they said it was the best Christmas they ever had. And it would have been better yet, but for the unfortunate drowning of the Jeffe. He was coming to San Juan to get the milk and Christmas tree. And while I was to hold the Christmas service, he was to put their parcels on and around it, light it up and then sing a carol or two and call out the names. Everybody was to be there—cook, washer woman, cleaners, helpers. All were there and their names were called but we did not have the tree and we were all distressed on account of the accident, but otherwise we had a 'Merry Christmas' indeed.

"During the year, Mr. T. P. Lippitt furnished several bags of pineapples, Dr. Smoyer gave them five gallons of honey, Gilles & Woodward furnished pipes, the American Tobacco Co. and Temple Lodge of Masons in the States kept them supplied with tobacco the entire year, Hermanos Real and the Boletin Mercantil gave books and magazines, forming the nucleus of a library, Swiggett Brothers, an umbrella to a man who wanted one badly, Plaza Provision Company, candy; others have given me candy, cakes, chewing gum, tobacco. In fact every time I take a visitor with me, I tell the passage will cost them a treat for the patients, and how cheerfully it is given!

"You will see from this partial list, for I cannot remember all the donations, that our wards on the little island have not been forgotten nor neglected during the past years by the kindly disposed people of San Juan and vicinity, and it is cruel to make the charge in view of what has been done and given for them.

"However if some charitable society or societies wish to take up this work and supply them regularly with services, I am ready to hand back my commission to the sanitary department any time. There is nothing in it but the joy of service."

FINDS CHURCH IN WEST FULL OF WAR ENTHUSIASM

Melville K. Bailey Writes of Los Angeles Church Club Dinner

The Rev. Melville K. Bailey, vicar of the Chapel of the Holy Spirit, New York, who is spending the winter in California, has sent to THE CHURCHMAN the following description of a Church club dinner in Los Angeles: The Bishop of Los Angeles gave the closing address, reviewing in most genial and winning spirit the history of the diocese during the twenty-one years of its independent existence, and supporting the war drive and the cause of the Allies with all the eloquence and authority of his position.

Charming music was furnished by the choir of All Saints', Pasadena, and the program was admirably carried through by the presiding officer, Dr. A. S. Lobingier.

Taken altogether, it was an intensely interesting evening, and an inspiring manifestation of the position of California in the great war.

The enthusiasm for the meeting itself was notable. The banquet hall provided this year was larger than last, yet could not accommodate all who applied to Mr. E. D. Williams, who had charge of arrangements.

The next characteristic to attract attention was the fact that it was a war meeting from beginning to end. This was in accord with everything I have heard in the West. Like many others in the East, I had heard the question, "Has the West waked up?" Now, from Chicago to Los Angeles my impression has been of the undivided zeal of the West, and I have never attended any Church meeting so exclusively and intensely devoted to winning the war as that of the Church Club in Los Angeles.

The Rev. Dr. George Davidson, whose parish service flag has 113 stars in it, made a most eloquent and fervid appeal for raising the war drive apportionment, showing himself thoroughly acquainted with practical conditions in the cantonments.

Major E. G. M. Cate, who was with the Canadian forces at the Somme and Vimy Ridge, who is now convalescing, gave a detailed account of his personal experiences from his enlistment to his relief for recuperation. It was most instructive, and received with that kind of applause which indicates resolute purpose to support making "the world safe for democracy".

Henry Lewis Morris Dies

NEW YORK.—Henry Lewis Morris, one of the most prominent Churchmen of this diocese, died at Atlantic City on Tuesday, January 8. Owing to enfeebled health he had recently resigned from the vestry and as warden of St. Bartholomew's church. The following appears in the Year Book of St. Bartholomew's parish which is just printed:

"Henry Lewis Morris rendered to St. Bartholomew's parish long and valued service. He was a warden of this parish for more than twenty years and a vestryman for many years before that. He represented this parish in the Diocesan Convention and on the Board of Trustees of the Cathedral. He was also a deputy from this diocese to the General Convention for a number of years. All the honors of the Church were bestowed upon him but he repaid them by wise counsel and faithful service."

Mr. Morris was for many years a member of the Board of Missions, on the Seamen's Church Institute, and many other boards and committees. He is survived by Mrs. Morris and one son, who is in the service and about to sail for France.

LARGE SERVICE FLAG FOR UNIVERSITY OF SOUTH

To Hang With Tattered Sewanee Flags of Other Days

SEWANEE, TENNESSEE.—A monster service flag, bearing some 300 stars, one for each of Sewanee's men now enroled in the world war, is being prepared and will shortly be hung in All Saints' chapel at the University of the South to keep company with the stained and tattered war flags of other days.

And while the big service flag is being made, a movement is on foot over the university campus to send another ambulance unit to France, the first having already arrived and gone some time since into the thick of service.

The new flag, which is being given by a Sewanee alumnus, will not have a mere numeral in its center to indicate the number of Sewanee men that have responded to the country's call. There will be a separate star for each man and space left, probably, for the addition of new stars.

The stars will represent not only the scores of men whose active connection with university was interrupted by the call to arms, but will also represent the alumni, a complete list of whom is now being drawn up by Chaplain Henry D. Phillips.

The service flag probably will be hung before Easter, and an imposing religious service will be arranged to mark its dedication. Plans for the new ambulance unit are moving slowly, but indications are that with the arrival of early spring its organization will be well under way.

BOSTON PARISH ACTS FOR BUSY MOTHERS IN CRISIS

Opens Parish House When Coal Famine Closes Schools

BOSTON, MASSACHUSETTS.—St. Stephen's church has a happy reputation for community service which combines the intimate and the practical. A temporary bit of service of just this sort is a rebuke to some of us who do not see the opportunities of acute crises quickly enough to act effectively. While many of the Boston schools were shut down last month for want of coal, St. Stephen's opened its schoolroom in the parish house for its own and other children during every morning, thus relieving busy mothers of the necessity of caring for their children at a time when they would ordinarily be in school, and giving to some of the children the chance of a warm room which their own homes did not possess. The women of St. Mary's Guild were in charge each morning and the time was spent in games and work. The children were furnished with a substantial lunch in the middle of the morning. ing.

ALLIED NATIONS SERVICE ATTENDED BY 1,200 PEOPLE

Hundreds Turned Away From Grace Church, Orange

ORANGE, New Jersey.—More than 1,200 people attended a patriotic service of the Allied nations, held Sunday evening, January 20, in Grace church, and fully 500 others were turned away when it proved impossible to accommodate them. Hundreds were obliged to stand throughout the service.

Explaining that the issue is whether the world is to be ruled by force or by the great ideals which are interwoven with the highest principles of civilization, Bishop Stearly, who preached the sermon, declared that it is necessary not only for the young men to respond to the call for service, but for "each of us remaining behind to play our part well, to do our bit with money, influence, words and works".

Delegations from patriotic and fraternal organizations in the Oranges attended, and the Allied Consuls and the British and Canadian Recruiting Mission in New Jersey were represented.

With impressive ceremony the flag of each Allied nation, with attendant escort, was received separately, while the appropriate national air was sung by the vested choir. The American flag was the first received, and after William H. Zickler, a member of Grace church, who is in the navy, carried the Stars and Stripes to the front of the church, the salute to the flag was given by Earle A. Miller, commandant of the Washington Guards.

Following the singing of "The Star-Spangled Banner," the emblems of the Allied nations were received and when all the standard bearers had gathered around the national emblem the congregation joined in singing the "Battle Hymn of the Republic".

While the congregation knelt in silent prayer for individual soldiers, their families and loved ones, "Come, Ye Disconsolate" was sung by the choir.

With the Washington Guards as an escort of honor, the delegations marched into the Church, and at the close of the service the procession of flags was led by the choir and clergy.

GIFTS AND MEMORIALS

The will of Miss Callie M. Mayo has just been probated in Brooklyn, New York. She leaves to St. John's church, Ft. Hamiltou, New York, five hundred dollars. To St. James' church, Boardman, Ohio, five hundred dollars. Miss Mayo was organist of St. John's, Ft. Hamilton, for over fifteen years and of the Sunday school of Christ church, Bay Ridge, for several years. She was buried from the latter church. The Rev. Bishop Falkner, rector emeritus, and the present rector, the Rev. Mr. Fitzgerald officiating. She was buried in Greenwood December 14. She was a devoted Churchwoman and a lovable character.

Death of the Rev. Franklin Babbitt

NYACK, NEW YORK.—The Rev. Franklin Babbitt, rector of Grace church here for fifty-six years, who had held only this one pastorate since his ordination to the ministry, and who built the present Grace church edifice, died on January 24.

HUNDREDS HONOR MEMORY OF PHILLIPS BROOKS

Boston Observes 25th Anniversary of Great Preacher's Death

Boston, Massachusetts.—Clergymen of the Episcopal Church, clergymen from other Protestant Churches, and men distinguished in the political and educational life of New England were present in Trinity church, last Wednesday afternoon, January 23, at the special service commemorative of the twenty-fifth anniversary of the death of Phillips Brooks, late Bishop of Massachusetts, and rector of Trinity church from 1869 to 1891.

The 1,600 seats in the nave and the galleries were occupied, and approximately 400 men and women who arrived immediately before or shortly after the service began were standing. The service, which was arranged and directed by the present rector, the Rev. Alexander Mann, D.D., was impressive, and the commemorative sermon, preached by the Rev. Leighton Parks, D.D., rector of St. Bartholomew's church, New York, was listened to with deep interest.

Governor McCall, President Emeritus Charles W. Eliot of Harvard College, Mayor-elect Andrew J. Peters, who is a member of Trinity church, and other prominent citizens occupied pews at the front of the nave. Among the especially invited clergymen who were seated in the chancel were three who were present at the funeral of Bishop Brooks—the Rev. George A. Gordon, D.D., of the Old South (Congregational) church, the Rev. James DeNormandie, D.D., of the First church in Roxbury (Unitarian), and the Rev. James Reed, D.D., of the Church of the New Jerusalem (Swedenborgian).

The Rev. Dr. Reed and one other minister who was present yesterday, the Rev. James K. Hosmer, D.D., were classmates of Bishop Brooks at Harvard in 1855.

In the procession of clergymen, theological students and choir members at the beginning of the service were Bishop Lawrence, Bishop Babcock, Bishop Page of Spokane, Washington, who attended Trinity church in his youth; Dean Rousmaniere of St. Paul's Cathedral, Dr. Endicott Peabody, Principal of Groton School, the faculty and eighteen of the students of the Episcopal Theological School, the standing committee of the Diocese and the cathedral chapter.

The clergy of the Diocese sat in the chancel. The Rev. Dr. Mann was assisted by Dean Rousmaniere and by the assistant ministers of the parish, the Rev. Reuben Kidner, who was on the clergy staff in the days of Dr. Brooks, and the Rev. Gabriel Farrell. The hymns, sung by the full choir of men and boys, were those sung at the funeral of Bishop Brooks.

Dr. Parks, who was rector of Emmanuel church, this city, when Dr. Brooks was alive, made reference, as he approached the conclusion of his sermon, to the events of the present day.

"It was preaching," said he, "that became the medium through which his (Bishop Brooks') rich life revealed itself to his fellowmen. We have known none like him. None like him shall be seen, because like every genius he was primarily the interpreter of his time. The time has gone and he has gone, but God lives and a new messenger will come to prepare the way of Christ.

"Yet we cannot leave him without wishing we might know how he would feel about the storm now raging all over the world and of the prospect that awaits those who live to land on the shore of the new world which will appear when the waters of the flood abate. Of the first we can have no doubt.

"He would not have been of doubtful mind as if the Master, who placed the kingdom of God first and blessed those who hunger and thirst for justice, could have meant His disciples to turn the other cheek to the ravisher of Belgium and the pirate of the seas. Nor would his righteous indignation have degenerated into hate. He would have gloried in the thought that the liberty for which we fight shall be enjoyed also by the victims of autocracy.

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ANGLICANS AND EASTERNS HOLD BRILLIANT SERVICES

Association Has Important Meetings in New York and Brooklyn

The tenth annual meeting of the Anglican and Eastern Association was held in New York and Brooklyn Sunday and Monday, January 20 and 21.

Sunday morning was devoted to visitation of the Orthodox Churches by members of the Episcopal Church. The Rt. Rev. Edw. N. Parker, D.D., bishop of New Hampshire, attended by the Rev. T. J. Lacey, Ph.D., visited, presented greetings and made a brief address at the Armenian church in New York City, where the Archbishop of Galatia was officiating; to the Greek church of St. Constantine, Brooklyn, where the Archbishop of Antioch was officiating, and to the Syrian cathedral, Brooklyn, where they were received by Bishop Aftimus of the Syrian Church. At the same time the secretary, the Rev. W. C. Emhardt, attended the Greek church of the Evangelismos, New York City.

During the afternoon and evening the Anglican members acted as hosts. Evensong was sung at Trinity church, New York. The sermon was preached by Bishop Parker. Closing prayers of intercession for the President and people of the United States were sung by the Most Rev. Germanos, metropolitan of Selephkias and Baalbek and acting archbishop of the Syrian Antiochan Church in North America. Many of the Anglican members were in the procession.

In the evening a special service was held in the Church of the Redeemer, Brooklyn, in commemoration of the deliverance of Jerusalem. The Archbishop Germanos again sang the closing prayers in the quaint Syrian tongue. The sermon was preached by the Bishop of New Hampshire, and an address was made in Armenian by the Most Rev. Archbishop Papken of Angara, Galatia, and interpreted by Mr. V. Kirkjian of New York.

The evening service was held in the Greek church of the Evangelismos, New York City. Vespers for the dead was sung by the Rev. Nicholas Lazaris, assisted by the Greek choir. A brief service of

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WASHINGTON'S CHURCHES ARE ORDERED CLOSED

Two-Thirds Stop Services on Fuel Administrator's Demand

Washington, District of Columbia.—There was great surprise in Washington when the evening papers of January 24 announced the closing of two-thirds of the churches of the city for three weeks, beginning January 27, by order of the local fuel adminstrator. The Bishop at once called a meeting of the clergy, January 25, at the Church of the Epiphany, which was largely attended. The general opinion prevailed that the order was a mistake, that our people need prayer, instruction, Communion, all that brings them to God and God to them, in critical times. But patriotism demands obedience. Accordingly a motion was passed unanimously to open for those three weeks but sixteen of the forty-eight churches and chapels of our Communion in the District of Columbia, and requesting the Bishop to appoint a committee of three to determine those to be opened. The three appointed were Dean Bratenahl, Canon DeVries, and W. M. Lewin, Esq. Later they selected the sixteen to be opened and notified the Chapter and the press.

In certain cases where the support is entirely provided by free will offerings, this closing order will work great hardships. Other Christian bodies made provision for obeying the order, and the amazing condition is to be found in the Capital of the Nation, overcrowded with war workers and visitors, that two-thirds of the religious worship and activities are suspended by State order in the full tide of the season's work under powers given by vote of the clergy.

A committee including Dr. McKim (Chairman), Dr. Roland Cotton Smith, Dr. C. Ernest Smith, Dean Bratenahl, and the Rev. C. E. Buck, drew up and published in the papers the following resolutions, adopted in substance at the meeting, as the mind of the clergy of our Communion in Washington:

"Resolved: That as patriotic citizens we will abide by the order of the Fuel Administration closing two-thirds of our churches the next three Sundays. In doing so, however, we put on record our profound conviction that the Church of God is the most important agency for creating the spirit which is essential for the winning of the War and that in the condition in which we are now placed public worship of God is of supreme value to our country. We also desire, with great respect, to register our protest against the closing of the churches of God Sunday, while permitting places of amusement to be open that day. To our thinking it is not in the interest of patriotism or morals, nor will it conduce to the spirit requisite to success in this great struggle in which our country is engaged, that theatres, movies, poolrooms, bowling alleys, concerts, and dance halls, and vaudeville shows should be permitted to remain open six days in the week, while two-thirds of our churches are ordered to close their doors on the Lord's day."

STUDENTS ADOPT VIGOROUS POLICY AT NORTHFIELD

Conference Enlists 200,000 in Study of Christian Principles

The program adopted by the students at the recent conference in Northfield indicates the reaction of the War upon the young men and women of the United States now studying in colleges and universities. The program is summarized as follows:

1. 200,000 students enlisted in study and discussion of Christian principles, as seen in the life and teaching of Jesus Christ, and of the need of these principles in the nation and world today.

2. A call for decision to live these principles at whatever cost, on the campus, in the Nation, in the world.

3. An adequate number of qualified men and women for the foreign missionary program of the Church.

4. Half a million dollars for the foreign missionary program of the Church and such funds as may be necessary to meet the need arising from the war situation in 1918-1919.

This program, it is hoped, will conserve and make practical the results of the Student Friendship War Fund, to which last Fall the students of North America subscribed a million and a half dollars.

Northfield, which has seen so many student conferences, entertained this, its most important one, January 3-6, 1918, which took the place of the Quadrennial Student Volunteer Convention, postponed on account of war conditions. Over 800 college delegates were present. The purpose was to consider the altered world situation which now confronts the Christian Church and to face the responsibilities and accept the obligations which this situation puts upon the colleges in their relation to the Nation and the Kingdom of Christ throughout the world.

The addresses were the most statesmanlike and constructive ever delivered to a similar group of students.

CHURCH REPRESENTED AT COLLEGE CONFERENCES

Meetings in Chicago Plan to Follow Up Northfield Program

Rev. Paul Micou, secretary of the Collegiate Department of the G. B. R. E., represented the Church at the following conferences at Chicago: "The annual meeting of the Council of Church Boards of Education, January 8-9; a joint conference of Y. M. & Y. W. C. A. college secretaries, state University pastors and secretaries of boards of Education, January 9-10; and the annual conference of the State University pastors, January 10-11.

The meeting of the Council of Church Boards of Education showed many forward steps undertaken in the direction of co-ordination of religious education in the colleges and universities. There is no question but that this Council has before it an increasingly important task. The joint conferences of the leaders of religious work in the colleges and universities spent its time chiefly in the consideration of how to make effective the program adopted by the students at the Northfield conference. The conference of state University pastors dealt with many points of vital interest in such work. At this conference Mr. Micou read a paper on the missionary significance of the War, bringing out especially those points which a worker among students needs to emphasize at this time.

There was held also in Chicago, January 10-11, the annual meeting of the Association of American Colleges. Representatives of over a hundred colleges faced serious problems occasioned by the War. The most interesting suggestion brought out at this conference was that there should be an educational administrator of the Federal Government, similar to the Food and Fuel Administrators. Dr. Lyman P. Powell of Hobart College read an important paper on "What our Allies expect of American Colleges".

SERBIAN ARCHIMANDRITE HOLDS CATHEDRAL SERVICE

New York City.—Sunday, January 27, was a notable day in the Cathedral of St. John the Divine. There was a special service for Serbians conducted by Archimandrite Dabovitch, in St. Saviour's chapel, at 9 a. m., when the Liturgy of St. John Chrysostom was used, and a special offering for Serbian sufferers was taken. This service was especially timely on account of the visit to New York of the Serbian Commission and because the day was St. Sava's Day, the patron saint of Serbia.

At 11 o'clock the preacher was the Very Rev. Dean Robbins, and at 4 p. m. Bishop Lawrence of Massachusetts told of the work which the War Commission of the Church is planning to do to supply chaplains and Church services for the men at the training camps and at the front. Offerings were taken throughout the country on January 27 to raise one-half million dollars to carry out this work.

Robert Edeson in Health Drama

New York City.—The fight against tuberculosis has graduated from the moving-picture house and is about to appear in this country on the legitimate stage, with Robert Edeson of *Little Minister* and *Strongheart* fame, in the leading role. The play, entitled *Love Forbidden,* is by Jacques Renaud and will be presented here under Lawrence Webber's management. It has had a seven months' run in Paris.

"It strikes out upon original lines", says Mr. Edeson, in commenting on his new role. "While it entertains it also edifies. It tells a charming love story and at the same time depicts a tremendous battle for health that has its outcome in a delightful victory. It portrays that our happiness depends upon ourselves and that we are the responsible architects of our own destinies. And I believe that this play is particularly pertinent now. It sounds a trumpet call to the forces of civilization to awake and vanquish an invisible enemy that is sapping our national strength."

Geneva Alumni Group Formed

Syracuse, New York.—The organization meeting of the Syracuse alumni of the Geneva Conference was held here on January 17 at Trinity church. The Rev. H. H. Hadley presided. Miss Lillian Moser was elected secretary. It was moved that an effort be made to send one person on a scholarship from Syracuse. Seventeen alumni and eighteen guests were present.

For Country

"You have done your bit; you must now do your utmost!"

THERE is a Presbyterian parson somewhere in New York State who can't trust himself to go to France as a chaplain because he knows that if he sees a German he can't help pitching into the fight, so he has decided to serve his country in this way. He has taken a position in a munition factory. He works there six days a week, and holds one service on Sunday. His congregation pays his salary as usual. He turns over to them his wages in the munition plant (which considerably exceed his salary) for a special war relief fund.

The War Commission has made an appropriation of $6,000 for the work of the Church at the military camps in South Carolina.

The G. F. S. in St. Louis is in active cooperation with the Y. W. C. A. at Jefferson Barracks, and everywhere Patriotic Leagues are being organized.

St. Margaret's Sunday school, Washington, District of Columbia, contributed $39.27 at its Christmas Festival for the Armenian and Syrian Relief. This Sunday school also showed its patriotism by voting that the money usually expended in candy should be used this year in purchasing war saving stamps.

The Rev. Julian D. Hamlin, rector of Trinity church, Bethlehem, Pennsylvania, has resigned his charge and has been appointed by the Bishop of Pennsylvania to army work at Camp Meade, Maryland.

The Rev. Byrle Jacob Osborn has been much embarrassed by a notice of his ordination which appeared in the War and the Church number of The Churchman, saying that he had entered the aviation service and had been ordained on January 20. Mr. Osborn writes: "I was not ordained to the priesthood on January 20 nor will I be before I go. If I come back whole in body I shall go on in my ministry and be ordained—providing my bishop will permit it."

The Rev. W. A. R. Goodwin, D.D., rector of St. Paul's church, Rochester, New York, is spending the weeks before Lent as special preacher for the Y. M. C. A. in the training camps in the South. Writing from Fort Monroe he says: "This is Tuesday. Since Sunday I have spoken eight times. The opportunity is very vital. . . . There are over 100,000 soldiers and sailors in this vicinity."

At Washington Irving High School, New York City, Americanism is the standard for everything. One of the pupils was recently interviewed by the head of one department relative to some slackness in her work. "What nationality are you?" the girl was asked. "American." Then her failure to live up to this standard was discussed in friendly fashion. She left the office with her head held high and the words "All right, I'll be it".

HUNDREDS HONOR MEMORY OF PHILLIPS BROOKS

(*Continued from page* 168)

"Of the signs of the times in this land we may not be so sure how he would feel. We ask, 'What would this great individualist, whose work was done in an individualistic age, do now?' We pause. 'Perhaps it was best that he died when he did. Perhaps he could no more have met the demands of this new life than Moses could have settled the people in the Land of Promise.'

"Yet this seems an impotent conclusion in the remembrance of a life so vital. I cannot think it. I believe he would have delivered his message in different form perhaps, but still bearing witness to that without which no rearrangement of society will avail. 'Men change,' says Goethe, 'but man remains the same.' The new prophet to the new age must begin with the word of an ancient prophet: 'All souls are mine, saith the Lord'—otherwise the socialism which is to replace the old liberalism will be as impotent as the Bolsheviki.

"Individual initiative, individual responsibility, individual value is the pearl of great price and the new age will need a prophet of the soul even more than did the age of Brooks. May such a prophet have his faith—his love—his abounding hope—ever renewed and reinvigorated by communion with Jesus Christ—the one power in humanity which, amid all the changes and chances of this mortal life, is 'the same yesterday, today and forever.' That was the faith of Phillips Brooks. That, too, is our faith, and from it grows our confidence as we gaze into the portentous future that 'as God was with our fathers so will He be with us'."

ANGLICANS AND EASTERNS HOLD BRILLIANT SERVICES

(*Continued from page* 168)

intercession for unity and peace, in English, was sung by the Rev. W. C. Emhardt, assisted by a choir composed of boys from the Church of the Redeemer, Brooklyn, and students from the General Theological Seminary. The service was beautifully closed by the Greeks singing their National Hymn in response to the American National Anthem; and the choirs singing in turn the Greek and then an American Epiphany hymn.

Luncheon was served by the ladies of the Church of the Redeemer. After luncheon the annual business meeting was held. A program of constructive work for the coming year was adopted; and the following officers elected: Presidents, the Rt. Rev. Edward M. Parker, D.D., and the Very Rev. Leonid Turkevitch; vice-presidents, the Rt. Rev. James H. Darlington, D.D., and the Rev. Nicholas Lazaris; treasurer, Mr. Chas. G. Saunders; secretary, the Rev. W. C. Emhardt, Newtown, Bucks County, Pennsylvania; additional members of the Executive Committee: the Rev. T. J. Lacey, Ph.D., the Rt. Hon. Solon I. S. Vlasto, exarch of the Greek Church, and Mr. Samuel F. Houston.

Our Weekly News Letters

NEW YORK

Day of Intercession—The annual day of intercession at the Church Missions House takes place Friday of this week. Prayers for "the mission of the Church, in this time of bewildering opportunity, for the propagation of the Gospel, for the welfare of the workers and the safe return of the President of the Board" are offered throughout the day by the workers on the staff. The business of the office proceeds as usual, but one after another of the secretaries, clerks, stenographers and other members of the staff go to the chapel each for his appointed watch. I remember going into the chapel one year to find the minute office boy so absorbed in his intercessions that he did not yield the watch to me until my time was almost over and the next worker due. In some years the staff have given their share of the One Day's Income at the Communion service on the Day of Intercession. In fact it was in the Emergency Fund year that the custom originated. The Communion service is at nine, and the intercessions continue until five. At noonday prayers the address this year in Bishop Lloyd's absence is by the Rev. Dr. Gray.

Some Meetings—This is the season of many meetings and special services. Last week Dr. Teusler told some of Deaconess Knapp's friends of her work in Tokyo at an informal meeting at Mrs. E. Walpole Warren's house. On Wednesday night of this week the Church Club held their regular monthly meeting with an address by Major Francis Russell Stoddard, Jr., of the Ninth Coast Artillery on "How Germany Makes War", to which they invited ladies and non-members. The Lords of the Manor had their annual service on Sunday last at Trinity with Bishop Perry as preacher, and the Colonial Dames their service at Grace church on the same day. The Church Mission of Help is to hold its annual service on Sunday next, February 3, at 3.30 p. m., at Trinity church, with the Rev. John Mockridge, D.D., as the preacher.

Trinity Chapel—The organization meeting of a Men's Club was held at Trinity chapel on Sunday night, January 20. About thirty-five men had supper in the parish house and banded themselves together with Vicar Sutton as chairman and Mr. Henry L. Hobart as vice-chairman. Inasmuch as the regular Wednesday night Lenten services for the united parish will not be held in Trinity parish this year, mission services for Wednesday nights in Lent have been arranged by the clergy of Trinity chapel to be held in the schoolhouse. The vicar will conduct a quiet day on February 22. He also expects to give a course of lectures on Church history for the students of Hunter College.

The Seaman's Church Institute—The seventy-third annual meeting of the Board of Trustees was held at the institute last week. The following interesting statistics for 1917 were presented:

Amount of seamen's wages received for safekeeping and transmission, $533,459.24; number of lodgings registered, 192,778; number of meals served, 446,852; pieces of mail received for seamen, 41,705; pieces of dunnage cared for, 38,844; number furnished with employment, 5,168; sales at soda fountain, 276,124; total attendance at all religious services, 16,421.

MARGARETTA MILLER.

PHILADELPHIA

Bishop Rhinelander Praises Army Spirit—The splendid spirit of brotherhood inculcated into all classes of young Americans by army life was emphasized by Bishop Rhinelander in an address at the Diocesan Educational Day exercises in the Church house. He said a revolutionizing process is going on among young men, and the Army is proving to be a splendid melting pot from which a higher type of Americanism will emanate. "Those soldiers, sitting side by side, rich and poor, educated and uneducated, are creating a fellowship such as they never before realized. This sudden disappearing of artificial differences is giving our boys a new experience and a new brotherhood."

The Bishop to Lecture on "Religion in Wartime"—Bishop Rhinelander will deliver four lectures on "Religion in War Time", Thursdays, January 24, 31, February 7, 14. The titles are as follows: "The Lord of Hosts vs. the War God", "Devil's Work", "War in Heaven", "Democracy Made Safe in Christ's Commonwealth". These lectures will be given at St. James' church, twenty-second and Walnut Streets, at 8 p. m. Supper will be served in the Guild House before the lectures on each evening, that those from a distance may stay in town.

IRVING A. MCGREW.

SPRINGFIELD

Blizzard Stops Services—The blizzards of the past two weeks snow-bound the entire diocese and interfered greatly with church attendance and all Church work. In many places no services could be held on two Sundays, January 6 and 13. The Bishop was unable to make his appointments on the 13th on account of no train service and was fortunate in being at home instead of snowed in on some railroad train.

Largest Christmas Offering—The largest Christmas offerings for the Orphanage of the Holy Child ever made in the diocese are reported from many parishes and missions, and the canon requiring the Christmas offering to be made for this purpose seems to have been more generally obeyed than ever before. There lately seems to have been a great awakening of interest in this, the only charitable institution of the Church in the diocese. The Orphanage has done a splendid work in the past and is still filling an important place and doing a blessed work for girls, of whom there are now fifteen under the excellent care of Sister Geraldine. The institution has all the modern improvements, and there is a small endowment which, with the contributions for the parishes and missions, entirely supports it. It is regularly inspected by the State of-

ficials, who have given it a high place on the roll of such institutions. There is room for about twenty girls, who are taken at the age of five years and supported until they are of age. All the children attend the public school. The rector of St. Paul's church is the chaplain and the children attend the services at St. Paul's.

Death of Prominent Layman—Trinity church, Lincoln, and the diocese have suffered a severe loss by the death of Dr. Reuben Neal Lawrance, who was for nearly twenty-five years senior warden of Trinity parish and lay reader for almost half a century. The doctor died on January 8 of pneumonia after a short illness and was buried from the church on January 10, the rector, the Rev. John C. White, officiating. He was twice wounded during the Civil War and was a member of the Grand Army of the Republic. He was grand prelate of the Knights Templar of the State. The funeral was one of the largest ever held in Lincoln.

Service Flag Unfurled—The rector of Trinity church, Lincoln, recently blessed and unfurled a service flag of twenty stars, the number of Trinity boys gone to the front.

JOHN CHANDLER WHITE.

SHANGHAI

Evangelistic Work—The evangelistic work at St. Elizabeth's Hospital is carried on mainly by Chinese. Our Biblewoman, Mrs. Sung, does personal work in both wards and dispensary. She also visits the Municipal Jail each week and calls on ex-patients in their homes.

Miss Guei, a graduate of St. Mary's, who is now teaching at the McTyeire School, conducts Sunday school for the hospital children who are able to walk or be carried to the chapel. After Sunday school she repeats the lesson to the patients in the tubercular ward.

Miss Sih, also a graduate of St. Mary's, gives religious instruction in the wards on Sunday mornings. Miss Wei, another of St. Mary's girls, comes two afternoons a week to the hospital to instruct the children.

Evangelistic work in a hospital is necessarily very superficial, as very few of the patients are with us more than a few weeks. We can only hope to give them a glimpse into Christianity as lived by the doctors, nurses and other Christian helpers.

Nanking—We had a fine national anniversary, Morning Prayer and sermon with a national hymn and flag raising afterwards. There was a splendid congregation and in the afternoon a congregation "social" with a football game and sports. Last Sunday we gave the congregation an opportunity to help the Tientsin flood sufferers and they subscribed over $20, ranging from two cash from one of the orphan girls up to $5.00. I think this was really a splendid offering considering the size and means of our people.

Zang Zok—A former student in Epiphany Girls' school in Soochow has opened a day school in the country to the west, in her home. Her home is on a farm, in a thickly settled silk culture region. Christian farmers of the neighborhood have contributed $12 to help her buy an organ for the school. The pupils are paying tuition, making a small income for the teacher. The Educational Association of this county has established a lecture bureau, with a young man from the Normal school of Soochow in charge. At the first of the lectures, held under the auspices of this bureau, the foreign missionary here was invited to make an address. The lecture hall is in the new city library, a new building of western style, costing about $12,000. The audience was mainly of young and middle aged men, teachers and those interested in schools. Looking at these men one realized that progress and reform have some intelligent backing amonst the people.

For the second time within the year we have gathered the former students of St. John's in this city for a social hour, and we found the young men responsive and appreciative. In older parishes the St. John's men have done so much to establish the Church; in the future it may be they will take a like part in the Church here.

Zi-Z—In the country, to the east, at the town of Zi-Z, our catechist, resident there, has gathered a Sunday school of sixty pupils from the primary schools of the town. He takes them in two successive classes on Sunday afternoon, in the mission hall.

Day Schools for Girls—The Day Schools for Girls of the Shanghai District are nineteen in number, located in sixteen cities and towns. Four have been opened in the last two years. The total enrolment for 1917 is 560. A curriculum of study was drawn up, making uniform examinations possible semi-annually. This course of study covers seven years. All the schools have the four lower primary grades and five have the upper primary as well. The tuition ranges from a dollar (Mex.) a term to five, depending upon the location and upon the ability of the pupils' families to contribute toward the expenses of the school. The pupils vary in number from twenty to eighty in a school.

In all the schools sewing is taught. Where possible, cooking, marketing, housekeeping, the care of children and home hygiene have been given, to fit those who are to have homes of their own.

SHANGHAI NEWS LETTER.

SYRACUSE

Red Cross Work—Mrs. Charles Fiske, wife of the Bishop Coadjutor of Central New York, has become executive secretary of the Committee on Civilian Relief of the Syracuse Red Cross and with two assistants is caring for the large philanthropic work of the district for the families of enlisted men. Mrs. Fiske has been chairman of the Extension Committee of the Red Cross for Syracuse and the County of Onondaga and now that the work of organization is completed has taken up the new work for which her previous study of philanthropy and her experience in associated charities work specially fits her. The Syracuse membership in the Red Cross has now reached over 42,000.

Mayor's Inauguration—Syracuse had for the first time, this year, a formal inauguration of its mayor and Bishop Fiske presided at the ceremony which had been arranged by the allied clubs of the city. The Bishop made the principal address and representatives of various business clubs also spoke. Afterward there was a procession to the city hall, where the mayor took the oath of office. The president of the city council declared that the Bishop's address had shown such keen insight of municipal affairs and so high a conception of civic duty that he asked him to accept the position of honorary chaplain of the council, which body formally elected him to the position.

WALTER E. JONES.

UTAH

Bishop Jones in California—Bishop Jones has stored his furniture and with his family will spend the next few weeks in Southern California awaiting the action of the special session of the House of Bishops.

Convocation Meeting—The Eleventh Convocation met at St. Mark's cathedral, January 30-31. Bishop Touret of Western Colorado was the preacher and also ordained the Rev. S. C. Clark, Jr., to the priesthood.

Church Plant Nears Completion—The first unit of the new plant for St. Paul's church, Salt Lake City, is nearing completion. This consists of a ten-room rectory and a large parish house. The church will not be erected until after the War, although funds are in hand for it. The completed plan shows the three buildings occupying three sides of a square. The half-timbered style with stucco finish, red tiles and field stone are arranged in pleasing harmony. The cost to date is $50,000.

Personals—Deaconess Frances B. Affleck, of St. Peter's mission in Salt Lake City, has been granted a six months' leave of absence and will spend the time studying at an Eastern school for deaconesses. Deaconess Phelps will spend half a year in Utah, studying our local conditions.

The Rev. A. George has returned to his old district and will take charge of the work of the "Coal Camps", Castle Gate, Helper, Kenilworth and Standardville, with his residence at Helper.

Mr. J. L. Cattron, for six years manager of St. Mark's Hospital, has resigned to accept a commission in the Army and is succeeded by Mrs. N. F. W. Crossland.

HOYT E. HENRIQUES.

SOUTHERN VIRGINIA

School Crowded—The Virginia Episcopal School, located near Lynchburg, opened up for work after the Christmas vacation with seventy-nine scholars present. Twenty-five applicants had to be declined for lack of room. Every nook and corner of the school is full and the health and general condition of the scholars are excellent, all starting in with vigor and enthusiasm. The new chapel is well under way and will fill a great need for this school. It is of colonial architecture matching the present large building and fitting in with the general scheme of the plan. The chapel will seat about 200. The temporary gymnasium has been completed and fills a great need at the school, especially during this prolonged bad weather. The new bridge spanning the ravine has been completed, and the new athletic field is under construction.

Religious Education—The Convocational Board of Religious Education met in Lynchburg on the 11th. The Rev. T. D. Lewis of Sweetbriar is chairman and the Rev. T. F. Opie of Pulaski, secretary. While the various branches of work were considered the Board devoted most of the time to discussing arrangements for the next Summer school to be held in Lynchburg in the month of June. The Lynchburg local committee are making preparations for this school and together with this Board are making timely provision as to the faculty and place of meeting with the determination to make this the best of Summer schools of Southwest Virginia.

Personals—Bishop Tucker has designated two of the diocesan clergymen to serve as voluntary chaplains, one at Camp Lee and the other at Hampton and Newport News.

The Rev. T. Carter Page of Bedford volunteered for work in the army Y. M. C. A. but it is not certain that proper arrangements can be made for this move.

G. Otis Mead.

HARRISBURG

Archdeaconry Meeting—The mid-winter session of the Archdeaconry of Williamsport was held in Christ church, Williamsport, Wednesday, January 16. With few exceptions all the clergy of the archdeaconry were present including the Bishop. The regular session was preceded by a laymen's meeting which was held in Trinity house. For years past this occasion has been attended by from three to five hundred men. Owing to storm conditions and uncertainty of trains the number this year was reduced to about a hundred. Splendid addresses were made by Mr. George E. Wendle on "The Nation's Relations to Its Industries" and by Mr. Harry S. Knight on "The Individual's Opportunity in the Economic Readjustment". *America* 1917, a hymn recommended by the Committee of Public Safety of the Commonwealth of Pennsylvania, was sung with a will, as was the *Battle Hymn of the Republic.* The Bishop made the closing address on "How to Win the Cross of Honor". St. Agnes' Guild of Trinity parish served refreshments.

The session of the Archdeaconry was chiefly characterized by an address made by the chancellor of the diocese, C. LaRue Munson, Esq., on "The Need of Men", and an address by the Rev. F. M. C. Bedell of Shamokin on "Securing Men for the Ministry".

The Woman's Auxiliary of the Archdeaconry met in Christ church synchronously with the Archdeaconry. At the special election Mrs. Stephen T. Hayt, Jr., was elected vice-president of the archidiaconal branch. Deaconess Newbold, missionary in Japan from this diocese, made an address.

Leroy F. Baker.

BROOKLYN

Service in Interest of Negroes—On the first Sunday night in February at eight o'clock, in St. Ann's church, Brooklyn, of which the Rev. G. Ashton Oldham is rector, there will be a mass meeting held, in the interests of the Negro and the war. The Rev. Robert Patton will speak, as well as Mr. George Foster Peabody. A special effort will be made to interest the men of the different Long Island parishes in this. Extra music is promised, and the collection will be for the American Church Institute for Negroes.

The Juniors—The Junior Auxiliary held its annual meeting at the parish house of St. Bartholomew's church on Saturday, January 12. About 250 were present. Many parishes gave detailed reports and showed excellent work. One Sunday school, that of Grace church, has adopted the new Junior plan, and that of Christ church, Bay Ridge, and St. Paul's, Flatbush, have boy members as well as girls; these boys are doing their part by making toys for the Junior boxes, especially those sent out at Christmas.

The money report returns of Junior boxes covered sixteen months and showed a decided increase over other years, the result amounting to about $1,500.

They have sent $42.60 to general missions, $79.25 to specials, and $192.94 to miscellaneous objects.

Two missionary plays were well given: "The Sunset Hour", by the St. Matthew's branch, and "The Light of America", by the Church of the Ascension branch.

The Rev. W. M. M. Thomas, headmaster of the Southern Cross school, Porto Alegre, gave a delightful lecture, with lantern slides, on Brazil.

Fifteen Years Rector—At Church of the Redeemer, the Rev. Dr. Thomas J. Lacey preached a sermon January 13, reviewing his fifteen years of service in the rectorship of the parish. In the evening there was a special musical service and the rector spoke on the "Eastern Church; Its Possibilities and Outlook". This sermon was delivered by request in view of the annual conference of the Eastern Church Association, which convened here January 20 and 21.

Mary B. Smyth.

MONTANA

Important Meeting—On Thursday, January 10, an important meeting of the Diocesan Board of Missions was held at the Bishop's residence in Helena. Five clergymen and three laymen were in attendance besides the Bishop. The missionary work of the diocese was carefully considered from the standpoint of the fields already being worked with their problems, difficulties and opportunities; and also from the standpoint of new fields where the opportunities seem great, but where from scarcity of proper workers and means for their support the Board felt they must wait. However, a resolution was passed and a committee appointed to inaugurate a campaign for a more aggressive missionary policy in the diocese, through the operation of which it is earnestly hoped that new work may be undertaken in some of the more promising fields. A resolution was passed adopting as a basis for the apportionment for general missions for the ensuing year 65 cents per reported communicant, and 6 per cent. on the amount paid out for current expenses.

Personals—The Rev. Ralph F. Blanning, formerly in charge of the Whitefish mission field, has been appointed to the Musselshell field with residence at White Sulphur Springs. He took charge of the work the middle of January.

The Rev. C. W. DuBoise, formerly of Centralia, Washington, has taken charge of St. Paul's mission in Butte.

The Rev. J. C. Evans, formerly a Methodist minister, but now studying for orders in the Episcopal Church, has been appointed to look after the missions in the Thompson Falls field and the Bitter Root Valley, under the supervision of the Rev. H. S. Gatley of Missoula, with residence at Hamilton.

S. D. Hooker.

BOSTON

Church Club Birthday—The thirtieth anniversary of the Episcopalian Club of the diocese was celebrated at its dinner on January 28 at the Copley-Plaza. Nearly all the charter members still living sat at the head table. President Coveney presided. The annual election of officers resulted as follows: President, Charles E. Mason, St. John the Evangelist, Hingham; vice-presidents, John Quincy Adams, All Saints', Brookline, and Stoughton Bell, Christ church, Cambridge; secretary, Irving P. Fox, Church of Our Redeemer, Lexington; treasurer, T. Nathanael Perkins, Trinity, Boston; chairman of the executive committee, Alexander B. Clough, St. John's, Jamaica Plain; members of the executive committee, Homer Lockwood, St. Peter's, Weston; A. Windsor Weld, Church of the Redeemer, Chestnut Hill; Joseph G. Minot, Advent, Boston; J. Franklin McElwain, Cathedral; Howard Whitmore, St. Paul's, Newton Highlands; Edmund Q. Sylvester, St. Andrew's, Hanover; William N. Kenney, St. James', Somerville.

The after-dinner speakers were the Rev. Ernest M. Stires, rector of St. Thomas' church, New York City, who spoke on "The Work of a Metropolitan Parish in War Time", and the Very Rev. Edmund S. Rousmaniere, D.D., on "The Work of the Massachusetts Cathedral in War Time".

More Service Lists—The following list of average-sized parishes in the diocese, with the present number of their parishioners in active war-service, may give a pretty clear idea of the proportion of our young men who have already entered the country's service and are thus taken bodily from the organized life of the parishes:

St. Luke's, Chelsea, 29; Our Saviour, Roslindale, 34; St. John's, Arlington, 4; St. Peter's, Jamaica Plain, 12; St. Peter's, Weston, 4; St. James', Somerville, 32; Christ, Quincy, 35; Grace, Medford, 29; Redeemer, South Boston, 25; St. Matthew's, South Boston, 20; Grace, South Boston, 30; Emmanuel, West Roxbury, 31; St. John's, Winthrop, 80. So far as we have had reports, this last parish—St. John's, Winthrop—has the largest number in service in proportion to its communicant list of any parish in the diocese.

A Devoted Layman—Mr. John Foyer, long-time warden of St. Ann's church, Dorchester, died on last St. Stephen's Day. He was known throughout his parish and beyond as one of the rare spirits of the Church—an indefatigable worker, a capable business man and a devout, catholic-minded Christian, whose whole heart was in the Church and whose unstinted loyalty went out to parish and diocese. Massachusetts will miss him.

St. Luke's Home—St. Luke's Home for Convalescents in Roxbury is an official institution of the Church in this diocese that is too little known. The purpose of the Home is to provide medical attendance, trained care and the surroundings of a cheerful Christian home for women and girls convalescing after serious illness. There is a nominal charge of from $3 to $5 a week, but no patient is ever refused who cannot afford to pay. Bishop Lawrence is president of St. Luke's, Mr. William H. Aspinwall of the Church of the Redeemer, Chestnut Hill, is treasurer, and the Rev. Frederic W. Fitts, rector of St. John's Church, Roxbury, and secretary of the Standing Committee is chaplain. There is an exceptionally beautiful chapel adjoining the main building of the Home where daily services are held, where there is always a Sunday and Holy Day Eucharist, with Evensong every Sunday afternoon. The matron at St. Luke's arranges with parish priests for the admission of women or girls from their parishes.

War Commission Offering—The whole diocese responded last Sunday to the appeal of the War Commission for generous offerings to make up Massachusetts' $90,000 quota of the Church's $500,000. In numbers of parishes there was a systematic campaign similar to an "every-member canvass", so that no one could remain in ignorance of the happy opportunity for doing his bit in the war work of the Church. Next week it should be possible to report the results of the diocese's efforts.

KENNETH RIPLEY FORBES.

PROVIDENCE

Miss Nancy Green Dies—The recent death of Miss Nancy A. Greene of Providence, in her eighty-sixth year, removes a Churchwoman of striking personality, who had been devoted to good works in the Diocese of Rhode Island for many years. She was one of the oldest communicants of Grace church, and her recollections of the parish ran back through many years. She had been treasurer of the St. Elizabeth Home for almost the entire thirty-six years of its existence. It is doubtful if there is another case in the American Church of a woman of her advanced years who administered such extensive corporation funds.

Clerica Meets—The Clerica, an organization composed of the wives of the clergy of the Diocese of Rhode Island, which has existed for several years, met on January 14 at the Bishop McVickar House with a good attendance. Mrs. Frank P. Harrington spoke on "Food Economics". Mrs. J. F. Scott was re-elected president and Mrs. A. M. Hilliker secretary-treasurer.

Bequest—By the will of the late Martha W. Fish, the Church of the Epiphany receives $1,000, the income to be used to perpetuate her annual subscription to parish maintenance. Miss Fish was in the first confirmation class presented by the rector, the Rev. Henry Bassett.

Noonday Brevities—Recent preachers at the noonday services at Grace church, for a week at a time, have been the Rev. Burnham N. Dell of Emmanuel church, Boston; the Rev. Charles A. Meader of the Church of the Ascension, Auburn, Rhode Island, and the Rev. L. A. Parsons of St. Paul's church, Newton Highlands, Massachusetts. For the purpose of coal conservation the services have been discontinued and the Church is not kept open through the day as heretofore.

J. M. HOBBS.

SOUTHERN FLORIDA

Convocation Meets—The twenty-sixth annual Convocation of Southern Florida was held in St. Luke's Cathedral, Orlando, on January 8-10, with large attendance. For the opening service Evening Prayer was said by the Rev. Jas. H. Davet and the Rev. F. E. Alleyne. In place of a sermon Bishop Mann gave his annual address. The Holy Communion was celebrated by Dean Glass at 7.30 a.m. on the 9th.

An afternoon session was held at 2.30, and a forceful address given the Rev. L. G. Wood, field secretary of the Board of Missions, urging a diocesan forward movement for a general use of the duplex envelope system. The hearty approval of Convocation for such plan was given by a unanimous vote in favor thereof, the dates and other detail to be arranged by Bishop Mann in connection with the Rev. Messrs. Wood and Patton. The following are delegates to the provincial synod, which is to be held in Louisville next November: Clerical, the Very Rev. Jas. G. Glass, the Rev. C. E. Pattillo, D.D., of Tampa, the Rev. G. A. Ottman of Ocala and the Rev. S. F. Reade of Fort Pierce. Lay delegates: Messrs. L. H. Lothridge of Tampa, Captain George McConnell of DeLand, C. S. Crook of St. Petersburg, and A. D. West of Mulberry. The Bishop was authorized to appoint alternates should any of these delegates be unable to attend.

From 8 to 10 o'clock a delightful opportunity for pleasant social intercourse was given through the reception at Bishopstead, where Bishop and Mrs. Mann greeted all most cordially. The Holy Communion was celebrated at 7.30 a. m. on the 10th. Convocation gave hearty endorsement to plans for raising the $26,000 needful to complete the endowment fund which shall enable this district to become a diocese, the desire of the clergy being to accomplish this fund within this year in order to make the request for becoming a diocese at the next triennial General Convention, held in October of 1919.

On motion Convocation adjourned.

NEW HAMPSHIRE

Annual Convention—The Annual Convention of the Diocese was held in Grace church, Manchester, January 15 and 16. Before the session of the Convention a conference was held under the auspices of the Social Service Commission, the Rev. Samuel S. Drury, D.D., chairman, devoted to discussion of the Church and Prohibition and the Church and Socialism. The two hours were crowded with interesting consideration of these subjects.

The business session opened in the afternoon, Bishop Parker presiding. The Convention met in the evening to consider the Church's Responsibilities Created by the War. The speakers were the Rev. Arthur W. Stone, chaplain, stationed at the Charlestown Navy Yard, and the Rev. Howard K. Bartow, Voluntary Chaplain at Camp Devens, Ayer, Massachusetts. The story of a day's work was a most absorbing narrative of personal touch with the enlisted men, convincing all who heard it of the great need and value of the work.

The Bishop was celebrant at the Corporate Communion Wednesday morning. Elections included the Standing Committee, the Rev. Dr. Waterman, the Rev. Dr. Drury and the Rev. W. Stanley Emery and Hon. R. J. Peaslee, Hon. Edward C. Niles and Edward K. Woodworth; the deputies to the Provincial Synod: Rev. Dr. Littell, the Messrs. Hazard, Brine and Niles and Messrs. R. J. Peaslee, E. K. Woodworth, George Cook, M.D., and W. A. Whitney; and the Board of Managers of Diocesan Missions, elected, under a new canon, for three, two and one years with certain restrictions as to re-election: the Rev. W. P. Niles, the Rev. A. M. Dunstan and the Rev. J. C. Flanders and Hon. R. J. Peaslee, J. Arthur Williams and H. H. Dudley.

The Military Committee made a report dealing with keeping in touch with Churchmen in the service, showing New Hampshire to have been a pioneer in the work such as the Church War Commission is now doing on a large scale.

A constitutional amendment distinctly affirming the principle of man suffrage in the Convention, tentatively adopted a year ago, was defeated this time and replaced by an amendment giving parishes the right to elect two women delegates and missions one. This was adopted and carried over to next year for final action.

So much difficulty was experienced by delegates in getting to the Convention on account of weather conditions that it was voted to hold the next Convention in May, 1919. The following resolution was adopted: That the Convention endorses the prohibitory law enacted by the last session of the Legislature and expresses belief that in view of our present state of war all individual opinions should be subordinated to the policy of prohibition, whereby we may strengthen the physical, moral and spiritual power of the State and Nation and conserve their resources, and that the Convention memorialize the President of the United States to use his discretionary powers to this end.

WM. PORTER NILES.

SPOKANE

Interest in Sunday Schools—An increased interest is being shown all over the district in the work of the Sunday schools and in some cases the Christian Nurture Series adopted. Two successful meetings of the Spokane clergy and their Sunday school teachers have been held this year at All Saints' Chapter House, the first being addressed by Bishop Page and the second by the Rev. Gilbert W. Laidlaw, rector at Pullman. In each case much interesting discussion resulted.

Five Deaneries—The district is now divided into five deaneries, the latest of which is the Spokane Deanery, which has taken the place of the former Clericus, and of which the Very Rev. W. C. Hicks, D.D., is dean.

Parish Improvements — Holy Trinity church, Spokane, of which the Rev. J. A. Palmer is rector, has undergone some extensive improvements and it is now one of the most churchly edifices in the dis-

trict of Spokane. Considering the limited space it would be very hard to conceive a better arrangement than has been made, and much credit is due to all who had a share in the work of reconstruction.

New Vicar—St. Thomas' church for the colored people of Spokane has as its new vicar the Rev. M. J. Stevens of Epiphany Hillyard. The congregations are steadily increasing and the outlook is brighter now than for many years past.

Service Flag—St. Matthew's church, Spokane, has a service flag with nineteen stars and at every service the lads are remembered by name in the closing prayers, and the Ladies' Guild is doing what it can to make the parents of the boys interested in the work of the Church.

W. A. A. Shipway.

EASTON

Convocation Meets—The Southern Convocation of the Diocese held a two-day session January 8 and 9 at St. Peter's church, Salisbury, the Rev. Herbert D. Cone, rector. The sessions opened Tuesday evening with Evening Prayer and sermon by the Rev. Louis L. Williams, rector of Pocomoke. Wednesday's sessions began with an essay by the Rev. George M. Galarneau of Snow Hill, followed by a Celebration of the Holy Communion by Dean Sidney A. Potter, and sermon by the Rev. J. Vernon Ashworth of Crisfield. The afternoon was given over to a discussion of ways and means to increase the attendance at the evening services. The Rev. J. A. Brown of Spring Hill parish preached the sermon at Evening Prayer.

War Funds—The Rev. Henry Davies, rector of Christ church, Easton, and registrar of the diocese, is chairman of the War Commission Committee of the diocese. He is petitioning the parishes to accept a proportionate amount of the apportionment of $850 for the War Commission. A great interest is being shown in the diocese and the response is encouraging. He is also asking for a complete list of names of all enlisted men in the diocese to file as registrar.

Everett Johnson.

ATLANTA

Debt Paid—The congregation of St. Luke's, Atlanta, are rejoicing in the fact that the last of the $18,000 debt against the church has been wiped out, and the building has been consecrated. The Church Guild raised over $10,000 of this amount. The church, which is very beautiful, was erected seven years ago.

The consecration services were conducted by Bishop Mikell.

A Striking War Sermon—The Rev. John Gass, formerly of the mission field in the Diocese of Mississippi, is now doing work under the auspices of the Army Y. M. C. A., and is at present stationed at the artillery range near Marietta. Mr. Gass preached a sermon on the importance of the Army Y. M. C. A. and the Red Cross work in St. James', Marietta. It made such an impression that the following Sunday the other churches closed, that all might hear the same sermon in the Methodist church. This was held at 11 o'clock.

English Church News

Christmas Sermons—The fourth War Christmas will be but a memory when these lines appear, but, as some of the things said by our leading London preachers are of more than transient interest, they may be here recorded. At Westminster Abbey the Dean (Bishop Ryle) dwelt on the fact that there had been no Christmas like that of 1917, when Christian soldiers had been keeping watch by night on the Bethlehem road. We had lived to see one of the most wondrous things of history: never more might Turkish rule blight like a miasma that fair place. Meantime we must face suffering as the Babe of Bethlehem did. At St. Paul's Dean Inge took occasion to condemn the "Cromwellian Christianity" which would like to deal with Berlin as Titus did with Jerusalem. The Dean then turned to the question of Christ's legacy of peace, and held that our Lord knew very well what kind of world He was leaving: he was not predicting the cessation of strife. However bad the times, a happy and holy Christian life is still possible: even if we have lost dear ones, nothing can separate them and us from Christ.

The Rev. R. J. Campbell, however, was the preacher who gave us the most original Christmas message. Our present aim is to get the wild-beast nature out of humanity. It was a sombre hour for idealists, "yet far from the fourth War Christmas having less of the Christ spirit about it, it has far more. That spirit reveals itself in deeds of heroism and moral beauty. The Christ Child is at war with the brute and devil in man, and we may be sure that He will prevail".

Still Discussing the Hereford Appointment—One might have thought that by this time there would have been an end to the discussion on Dean Henson's appointment, especially as there are so many weighty public questions to occupy us. But the *Times* correspondents are still hard at it. I fear it would only weary my readers if I summarized the letters. All the familiar signatures are turning up: the only exception, of course, being that of Dr. Henson himself. He for once is debarred from writing to the *Times* on a question of burning ecclesiastical interest. Everything that can possibly favor the appointment has been said with the utmost emphasis, and Dr. Henson cannot complain that full justice has not been done to him. The *Church Times* still publishes nearly a page of letters. The most important of these is from Canon Douglas Macleane (well known as a scholar and a writer on theological subjects), who quotes liberally from Dr. Henson's books to show his unsoundness. But his liberalism "is less pronounced, I imagine, than that of the Hereford chapter itself". Canon Macleane speculates on what will happen if the Chapter refuses to elect. In that case the appointment can be effected by letters patent from the Crown. It would then be for the Archbishop to decide whether he will proceed with the Consecration. He believes that "a mandamus does not lie to a spiritual person to perform a spiritual act". Perhaps not, but, though prophecy is a rash thing, I venture to predict that the Archbishop will not make any refusal. If he had so intended, he would have intervened before the appointment was announced. And what one sees quite clearly is that the attack of Dr. Henson's orthodoxy is not likely to have any success. What Hereford itself thinks is expressed in language of dignity by the *Hereford Times*. Dr. Henson is not "the Bishop whom the diocese most needs". Its objection is quite logically based on the difficulty which the new Bishop will find in getting the clergy to obey him, as he has been in the past defiant of lawful authority. "It is an unhappy prospect and, unless Dr. Henson modifies his attitude with the acceptance of his new responsibility, it may be disastrous".

Bishop of London's New Year Message—"We have no right to be unhappy: we are only unhappy when we have done badly or disgraced ourselves". The Bishop of London is often called an optimist, but he at least gives reasons for his optimism. Great Britain, he adds, has risen like a tower from the deep, and stands higher in the opinion of the world than it has since Trafalgar and Waterloo. He repeats the familiar thought that everything depends on us, until such time as the first million from the United States has reached Europe. If the present "League of Nations"—eighteen of them—cannot enforce justice, are they ever likely to be able to do so? The nation at home must do its part, and he proceeds to specify the special duties of the Church. First, to provide more chaplains, even if parochial work should be largely reduced. Next, to get the Church reformed forthwith, the first need being that of a representative body strong enough to carry out reforms. Then, to support the Education Bill, and the Criminal Law Amendment Bill, and to oppose the Divorce Bill. The Ruridecanal Conferences must cease to be debating societies, and become councils for grappling firmly with local evils. He has been urging this duty in his Visitation of the Deaneries, which he has just concluded.

The Young People's Mission—The last part of the Bishop's message deals with a remarkable movement, of which I had already some partial information. Both in England and America there has been great worry over what is called the "adolescent problem". Now London has struck out a new line, based on the suggestion, "Why not consult the adolescents themselves?" A special committee, under the guidance of Mr. Batty, rector of South Hackney, has been holding meetings of lads and girls separately at which they were asked how the Church could more fully meet their needs. I hear that the response has been wonderful: there has been some quite plain speaking on the part of the young people. They want to be told what they can do for the Church, and what the Church can do for them. Mass meetings have been held, at which numerous papers have been signed by the young people, asking what they can do. The movement is to be followed up by two federations of lads and girls, which are to be formed in every rural-deanery of London.

James Cairns.

Letters to the Editor

Takes Issue With Miss Scudder

To the Editor of THE CHURCHMAN:

In a letter in your issue of January 12 Vida D. Scudder says: "We know if we are honest, how much reason Germany has for despising our claim to a kinder and more just civilization". My husband escaped from Germany rather than submit to the tyranny in the German Army. If he were caught he would be put in a dark prison for two months; he might come out then blinded or with impaired eyesight, and be forced to serve for three years. This is one of Germany's kind acts. Will Vida Scudder say that the United States of America has even yet forced her sons in time of peace to prepare to kill or crucify as the Huns did our three Canadian boys? "I do not write as a pacifist, but as a believer in this war". Why does she believe in a war of which she writes: "The standard for which we shall fight to the end is ragged, riddled with injustice, stained with cruelty." She is a strange woman to have to represent a college. She should read President Wilson's Flag Day address. Vida D. Scudder is not one, in my opinion, fit to train girls to be loyal citizens. Who are the trustees of Wellesley College?

AMELIA SCHEPP.

Social Service Makes for Soundness of Life

To the Editor of THE CHURCHMAN:

Immediately after reading the editorial in THE CHURCHMAN of January 5 on "The Fear of Living", the undersigned sent a letter discussing and disagreeing with the whole purport of the article. It was too long and the editor asked for the shorter form. The writer will content himself with one demurrer, and that is to the affirmation that until our entrance into the War "longevity of life had been made to appear as man's highest good". During the last quarter century there has been a growing interest in social service. The Church has constituted social service as one of its tripartite divisions for the manifestation of Christian teaching. Physicians and scientists have put forth every effort to prevent the ravages of disease, to purify milk and water supply. Municipalities have endeavored to lower the death rate. Social workers have been concerned with the interests of child life, in safety conditions surrounding labor, in eliminating all unnecessary risks of life. Have these men and women taught directly or by inference that longevity was man's highest good? Have they not rather taught that strength, vigor, soundness of life were the best equipment for responding to all the demands of life? Have their measures been in the interest of ease and luxury of life, or in the interest of fuller contribution to life? Science has been contributing its part to the realization of life, and life more abundantly. It remains for moralists and religionists to point the way to higher accomplishments and ideals with every progress in emancipation of the flesh from unnecessary ills. There is no inherent danger that blessedness and joy of life on earth will dim the vision of God and the life to come. Not by vivid contrast between conditions of earth, and the hopes of heaven, is life eternal made the more sure possession of faith, else Christ would never have bid us pray "Thy will be done on earth, as it is in heaven".

ROMILLY F. HUMPHRIES.
Chairman, Social Service Commission, Diocese of Maryland.

Books on Africa

To the Editor of THE CHURCHMAN:

My attention has just been called to the paragraph headed "Africa" on page 7 of your issue of January 5. No one will more gladly welcome the proposed series of stories by Miss Skinner than will I. Anything that can throw added light on Africa as a field of Christian enterprise is most desirable. My reasons for following the policy of my far-seeing predecessor and urging Church people to study, this year, the fundamental reasons why the Church has a mission at all and what that mission is, have been fully set forth in *The Spirit of Missions.* They seem to be cogent, no matter how strong the appeal to a study of any one specific field of the Church's mission. But the writer of the paragraph in question appears to ignore the fact that the Missionary Education Movement of 156 Fifth Avenue, New York, has recently published, upon Africa, what is perhaps the best material for study-classes ever issued covering any one field. This material comprises a dozen or more text-books for people of all ages, besides picture-sheets, object lessons, games, and a wealth of other aids. The only fair criticism of these books is that they do not present adequately the share taken by the Anglican Communion in the evangelization of Africa. This lack has been admirably supplied by a very recent book entitled "African Missionary Heroes and Heroines", by Dr. H. K. W. Kumm, published by the Macmillan Company, New York, at $1.25. Of great value also is a series of maps issued by the Missionary Review Publishing Company. These four maps give the location of every mission station of all communions having work in Africa, besides the geographical, physical and ethnological features of that continent.

It is a matter of regret to me that I should even seem to have "decreed" that our mission-study classes should not study Africa this year; for, while urging the pursuance of the regular course, I have done my utmost to co-operate with those who showed a desire to turn their attention to the Dark Continent. But I regret still more the fact that anyone should be under the impression that there is "a lack of suitable material" on this topic. There never, in my experience, has been such rich and suitable material on any field of missionary activity as there is on Africa today.

WM. C. STURGIS,
Educational Secretary, Board of Missions.
New York City.

Off Its Foundation

To the Editor of THE CHURCHMAN:

The Church Temperance Society has evidently left the foundation upon which it was established, and which is still advertised as its foundation. It was founded upon the principle of "according fully and freely to every man the right to decide in the exercise of his Christian liberty" whether or not he would adopt the rule of total abstinence, and it lays down as "the *basis* upon which it rests and from which its work shall be conducted, union and co-operation on perfectly equal terms for the promotion of temperance between those who use temperately and those who abstain entirely from intoxicating drinks as beverages". I would like to ask, Mr. Editor, how a society established upon such a basis justifies itself morally in conducting a campaign for national prohibition. Moreover, I deprecate the fact that while the Church Temperance Society may not so represent itself in the popular mind the Protestant Episcopal Church in the United States of America stands behind the constitutional prohibition amendment as a result of the attitude of the Church Temperance Society.

THOMAS L. COLE.
Christ Church Parish, Hudson, New York.

Too Far!

To the Editor of THE CHURCHMAN:

You are going too far! And so am I. I am one of those queer people known as commuters. One night last week as I was speeding homeward from a hard day's work at the office I became so absorbed in the current number of THE CHURCHMAN that I came back to earth only when the train had reached the station beyond mine. My dinner was cold and so was my wife—until I explained that it was the fault of THE CHURCHMAN. That name is becoming a charm these days sufficient to get a man out of any difficulty, from intellectual sloth to jail. I live in New Jersey, but if you liven the paper up any more I'll be getting off my train at San Francisco some night!

WILLIAM WORTHLY.

The Dearth of Clergymen

To the Editor of THE CHURCHMAN:

Your remark, "Perhaps there will be a revival of interest in the ministry" after the War, in article "The Dearth of Clergymen", page 841, December 29, reminds me of something in a dim way:

During General Convention that met in New York in 1874 either THE CHURCHMAN or the *New York Herald* published a list of the attending clergy with U. S. A. or U. S. C. after their names. It was the exception for the younger men not to have seen service.

It may be that this list was published in report of a Connecticut Convention, but I think not. This is not an important item, but rather interesting as showing a possible result.

A. B. MCCONNELL.
Watch Hill, Rhode Island.

A Letter of Thanks

To the Editor of THE CHURCHMAN:

In your Christmas number there was an article asking for help for the men in the hospital here. I wish to thank you for publishing this appeal for me, and to state that it brought splendid results. No one thing helped to cheer these men as did these packages which came in response to the appeal. Will you please publish in your next issue my thanks for the generous response I received? I have written and thanked each of those who made gifts, insofar as I could, but in some cases the senders failed to give me their addresses.

DOYLE E. HINTON.
Y. M. C. A. Headquarters, Camp Cody.

Three Interesting Books

CONQUERING AND TO CONQUER. A MYSTERY PLAY. By Marie E. J. Hobart. The Board of Missions. New York. Price, 40c.

SUGGESTIONS FOR PRESENTING. Price, 20c.

To dramatize the Creed would seem an impossible task and yet that is what Mrs. Hobart has accomplished in her last mystery play.

She has presented it with a beauty and a power that make it stand out article by article with the clear precision of a crystal, each facet of which refracts a separate aspect of the light of truth.

In these days of half statements and mental reservations about religious dogmas it is inspiring to find such superb, unhesitating conviction. The main characters of the play, the Church with her attendants, Faith, Hope, Love and the Articles of the Creed, move with a firm tread and unqualified statement through the various episodes, past and present, which prove and prophesy their conquest of the world.

It is in no way an imitation of a medieval mystery, it is absolutely modern, and yet it has essentially the spirit of the early plays, because like them it is primarily a religious expression. Writing it was obviously an act of worship, and no one who reverently reads it or acts in it can fail to be spiritually quickened. It is in no way a theological treatise, but is a very vivid apologetic, for the warm loving humanity of the Church is of the deep religious fibre of all the ages, the protecting mother, the wise teacher and the loving friend, holding out her arms to all the world with a love that is more than human, God's love for man expressed through her.

Each of the twelve episodes centers about one article of the Creed, treated historically, beginning in the year 49 A. D., when the Church goes to Graecia and teaches her that by building an altar to the Unknown God she is really worshiping God the Father Almighty. In the next scene Rome is converted from her sins by a knowledge of Jesus Christ, and so on down through the ages as nation after nation is Christianized. Arabia alone rejects the Church and defies her in the name of Allah.

The play is not wholly historical; the living quality of the Creed is shown by placing the last four episodes in modern times. The Holy Catholic Church is proclaimed to conservative China, the forgiveness of sins to caste-bound India, the resurrection of the dead to fear-driven Africa, and young America, vital and pleasure loving, is brought to the realization that this life is a preparation for life everlasting.

The effect is very fine as it piles up article after article, each truth a fresh revelation and a consistent and necessary part of the whole with the perfect support and balance of a Gothic cathedral, built solidly on the earth through the humanity of Our Lord and soaring many-pinnacled to the sky.

As a play it would be immensely impressive, especially if carried out according to the suggestions which Mrs. Hobart has published in a separate pamphlet which gives directions and illustrations for the costumes and stage settings. It has certainly equal value as a book for use in the mission field or as a preparation for Confirmation it would be peculiarly helpful. It cannot fail to give fresh courage and inspiration to all lovers of the Church.

U. H.

FORM AND CONTENT IN THE CHRISTIAN TRADITION. By W. Sanday and N. P. Williams. Longmans, Green & Company. Price, $2.00.

This book, which is described as a friendly discussion between the Rev. Dr. Sanday, Lady Margaret professor of divinity and canon of Christ church, Oxford, and the Rev. N. P. Williams, chaplain-fellow of Exeter College, grew out of an address delivered by Dr. Sanday at a meeting of the Churchmen's Union in the early Summer of 1915 and published in that year's June number of *The Modern Churchman.*

To those who are interested in the ever-recurring problem of presenting the ancient faith to the modern mind the book will be full of interest, indeed of fascination. Everybody, of course, knows Dr. Sanday and readers of present-day theology are familiar with his general position with regard to miracles and more especially with regard to the Virgin Birth and the Resurrection; not everybody knows Mr. Williams, but the reading of this book makes one feel that everybody ought to. His power of analysis is remarkably keen and he never misses the essential point at issue; he is thoroughly familiar with modernism as represented by Dr. Sanday and understands both its strength and its weakness. He is no less interested than that eminent and saintly scholar in presenting the ancient faith to the modern mind. The divergence between the two writers comes in deciding just what the ancient faith is. As to this, Mr. Williams is in no uncertainty and the grounds upon which he bases his position are eminently sane and strong. When he charges that modernism is reactionary one cannot resist a chuckle. These are his words: "I cannot deny myself the (somewhat malicious) satisfaction of observing that from this point of view Modernism, at any rate Continental Modernism, with its cry of *'Zurück zu Christus'* (in the sense in which these words are commonly used, that is, as meaning *'Los von der Kirche, los von Paulus'*) would naturally appear to merit the name of 'reaction' in its most literal application."

This quotation will perhaps serve in some measure to indicate how suggestive the whole discussion is and to arouse interest in the book which certainly ought to be widely read.

J. W. S.

VOYAGES ON THE YUKON AND ITS TRIBUTARIES: a Narrative of Summer Travel in the Interior of Alaska. By Hudson Stuck, D.D. Scribner's Sons. New York. 1917. Map and Illustrations. Price, $4.00.

It is now half a century since the United States acquired the territory of Alaska from Russia. Since then it has been the subject of many books. This output may be divided into three groups; first, books from the members of the Telegraph Expedition of 1865-7, and reports by agents of the United States Government, chiefly officers of the Army and Coast Survey, and of the Bureau of Education. Second, there came a succession of tourist books, coincident with the establishment of tourist service between Puget Sound and Glacier Bay in Southeastern Alaska, via the Inland Passage. These books were generally marked by a naïve assumption that they embodied what no one had described before. In consequence many of them were almost replicas of their predecessors and even illustrated by identical photographs purchased from Juneau dealers. Apart from these really negligible contributions to the literature of travel there were some useful compendiums of information like the first edition of the *Alaska Coast Pilot,* the guidebooks of Miss Scidmore and General Greely, and a charming little book by Mrs. Isabel Shephard. The third group comprised narrative, fiction and verse related to the abnormal conditions of the "Klondike rush," prominently typified by Joaquin Miller, Jack London and Robert Service. Much of this was sufficiently lurid and depicted a phase of Alaskan history already passed.

The primitive conditions described in the first group are now largely historical. The annual reports and bulletins of the U. S. Bureau of Education, and of the Geological Survey, the mapping by the Boundary and Coast Surveys; the data published by the members of the Harriman Expedition and sundry books by "big game" hunters, are ushering in a group of contributions to Alaskan literature of a more permanent and reliable character. The early pictures of the country as a wilderness of ice and Eskimo were followed by equally exaggerated stories of agricultural possibilities which can only be realized under the abnormal demand and high prices of isolated mining settlements. The time has now come when the real conditions can be impartially described and future prospects for the territory judicially weighed.

Among recent writers no one has contributed more to a just understanding of conditions in Alaska, especially of the part north of the Alaskan peninsula, than the Ven. Hudson Stuck, D.D., F.R.G.S., archdeacon of the Yukon. Already favorably known by his book—*10,000 Miles With a Dog Sled* and *The Ascent of Denali* (Mt. McKinley), the present volume can only add to his reputation.

The roadways of Alaska in summer are the streams and in the powerboat *Pelican* he has penetrated to many remote places as well as traversed the main arteries of communication.

Written in a frank and pleasing style penetrated by a sympathetic but not sentimental feeling for the natives, and restrained from exaggeration by sound common sense—we know no book to which one may more safely turn for a clear and interesting description of things as they now are in Northern Alaska. While the services of the missionary are adequately recognized there is an entire absence of clerical propaganda. The illustrations from photographs by the author are numerous and illuminating. The book has been handsomely prepared by the publishers and should be a welcome addition to any library.

WILLIAM H. DALL.

OUR WEEKLY NEWS LETTERS

Fifty-two Faiths at Camp Grant—Major Charles E. T. Lull, who is acting chief of staff at Camp Grant, has just released the figures of the religious survey of the camp which has been conducted under his supervision. The Roman Catholic Church leads with 32.4. The larger Christian bodies are represented in the following proportion: Lutheran Bodies, 16.6; Methodist Church, 15.2; Presbyterian Church, 9.2; Baptist Church, 7.3; the Episcopal Church 4.6. This gives a total of 1,096 men to whom our Church must minister. There are 658 Hebrews, 112 Freethinkers, 21 Agnostics and 2 Mohammedans. The remainder are divided among the minor Christian bodies.

Grenfell of Labrador at Winnetka—The people of Winnetka have enjoyed during the past few days the rare opportunity of coming into contact with "Grenfell of Labrador", and of learning more of his work. Dr. Grenfell was the preacher at Christ Episcopal church on the second Sunday after the Epiphany. To the people of Christ church he brought a valuable message, the truth of which he had discovered through his rich personal experience of the last twenty-six years in Labrador, where under hardships, and in the face of many difficulties he has striven to alleviate the sufferings of the people of that bleak land. On Saturday evening Dr. Grenfell lectured on the Labrador work at the Winnetka Congregational church, and on Monday evening he was the guest of honor and speaker of the evening at the Congregational Club banquet and gathering at the Hotel La Salle. At this meeting he spoke of his experiences with the troops of the Allies on the Western Front.

More Winnetka Activities—The missionary treasurer of Christ church, of which the Rev. E. Ashley Gerhard is rector, has forwarded the sum of $450, representing the offerings of the parish for the relief of the suffering people of Armenia and Syria. The larger part represented the Christmas offering at Christ church, part came from Mrs. Sebastian Hinton, being part of the proceeds of a playground which she conducted, and part from the Sunday school. On Monday, January 21, there was opened at the Winnetka Community House the "Dr. Alice Brown Gift Shop". Anyone may place on sale articles of any description at his own price. The proceeds of sales are to be used for the Winnetka dispensaries of the American fund for French wounded (now affiliated with the American Red Cross Society) which Dr. Brown is conducting in six neighboring towns in France. The "Gift Shop" is being conducted along the lines of the "Gift Shop" in London, where women send their jewelry, silver, china and valuables of various sorts, to be sold for the benefit of English prisoners in Germany.

Christian Service League at St. Simon's—The Rev. Leslie F. Potter, the rector of St. Simon's church, is responsible for the organization of a new parochial society which bids fair to mobilize the children of the parish for real work. The special objects are to "work for the country, for the parish, and for the spread of Christ's Kingdom". Fifty-two girls and boys have been enroled, and in an incredibly short time have raised $15.00 for the Building Fund and $20.00 for missions.

The Rev. Mr. Potter has resigned as minister-in-charge of the Church of the Holy Apostles, to take effect on February 1, when the Rev. Edward Sidney White, S. T. B., enters upon his work as the first resident clergyman of this new parish.

ALBERT EDWARD SELCER.

BALTIMORE

Mission at Mt. Calvary—A very effective parochial mission is being held at Mt. Calvary church by Fathers Officer and Harrison of the Order of the Holy Cross. Missions have been held at Mt. Calvary in previous years by the greatest of American mission preachers, but none has surpassed this in helpfulness and spiritual earnestness.

Anniversary at St. Luke's—The sixty-seventh anniversary of the Protestant Episcopal Brotherhood was held at St. Luke's church. The sermon was preached by one of the younger clergy of the diocese, the Rev. William O. Smith of Ruxton, who is a member of the Order. A service flag containing eleven stars was carried in procession and was blessed. At a meeting in the parish a highly appropriate address was made by ex-Governor Goldsborough.

Personals—The long vacancy in the rectorship of Trinity church, Towson, occasioned by the death of the Rev. Dr. Powers, has been terminated by the election of the Rev. Henry Bedinger Lee, Jr., now rector of St. Paul's church, Weston, West Virginia, the same parish from which Dr. Powers was called to Towson thirty-five years ago. Mr. Lee is a graduate of the Virginia Theological Seminary and a son of the Rev. Rector of Christ church, Charlottesville, Virginia. He was formerly rector of St. Thomas' church, Baltimore. He will begin work at Towson on the first of April.

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Managing and News Editor
MARGARET JEFFERYS HOBART
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Business Manager

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Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

OUR CONTRIBUTORS

THE Rev. R. J. Campbell's manuscripts have been delayed owing to the uncertainty of trans-Atlantic mails at present. For the last two weeks the editors have watched the mails until noon on Monday and then reluctantly let the paper go to press without the desired article. Last Tuesday morning three articles arrived together from the editor of "The Church Family Newspaper," so we were assured of articles from our distinguished English contributor for the next three weeks anyway. Our readers will read with interest the account of Mr. Campbell's institution at Christ church, Westminster.

The Rev. Edwin Augustine White, D.C.L., is the rector of Christ church, Bloomfield and Glen Ridge, New Jersey. He is a famous canonist, the author of "American Church Law" and "A Manual for Rectors and Vestries", and the chairman of the Committee on Canons of General Convention, of which he has been a member since 1901. The discussion of "What Shall We Do With Our Synods?" of which the first part appears this week is the substance of an address delivered at the recent synod of the Second Province.

Arthur Wallace Peach is one of our regular contributors living in Northfield, Vermont.

The Rev. George Parkin Atwater is the rector of the Church of Our Saviour, Akron, Ohio. The first part of "Religious Conditions in the Middle West" appeared in our last issue.

The Rev. Melville K. Bailey is the vicar of the Chapel of the Holy Spirit, New York City. He has leave of absence this Winter and is traveling in the West with Mrs. Bailey.

The Rev. Edward L. Parsons, D.D., is the rector of St. Mark's, Berkeley, California, a remarkable parish that includes all the Episcopal churches in Berkeley with St. Mark's as the mother church. He is a member of the standing committee of the diocese, and a member of the G. B. R. E.; he has served on the Social Service Commission and has been deputy to General Convention since 1904. His position as warden of the Deaconess Training School of the Pacific makes him well fitted to discuss the deaconess question.

The Rev. Arthur R. Gray, D.D., is the secretary for Latin America of the Board of Missions.

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Died

JOHNSON—Entered into rest on January 15, 1918, in Atlanta, Georgia, in his fifty-third year, Harvey Johnson, son of the late Richard M. Johnson and Georgia Wade of Yazoo County, Mississippi.

Appeal

APPEAL FOR THE ENDOWMENT FUND OF "OLD POHICK", THE PARISH CHURCH OF MOUNT VERNON

Again the twenty-second day of February, Washington's Birthday, is near at hand, with the Sunday following it, which is now generally regarded, not only in our own communion, but in many others, and the country at large, as the Sunday to be set apart for contributions to the endowment fund of the historic Old Pohick church, Truro Parish, Virginia, where Washington was a vestryman for twenty-two years. He was a member of the building committee of the present church, and a worshiper within its walls.

The restoration of this old church, which had been going on for a number of years, under the generous support of many friends, has lately been completed through the devoted interest of the vice-regent of the Mount Vernon Ladies' Association of the Union, from the State of New York. There now remains in connection with Old Pohick the completion of its endowment fund, which has slowly increased through a period of several years to the amount of somewhat more than $3,000. This has been invested in good securities. Inspired by the success which has now crowned the efforts of the friends interested in the restoration of the church, this committee feels that it has but to hold steadily on its course, in faith and unswerving purpose to reach its goal of at least $50,000, as an endowment fund, the income of which is to be devoted, in part, to the increase of the rector's salary, and, in part, to the keeping of the church in repair.

We therefore repeat the strong words of our presiding bishop, Dr. Tuttle, from last year's appeal, "It is a worthy appeal, if it can only get a hearing in these days of want and woe", and we might add to-day, of high purpose, after Washington's example, to win the war against the enemies of righteousness and world liberty. There are appeals which must be answered to carry on this righteous war and minister to the soldiers in camp, and field, and hospital, appeals "clamoring on every side for help"; but are there not some churches, and some private individuals, who can give of their offerings, large or small, to this worthy object *this* year?

Please make checks payable to the order of Pohick Church Endowment Fund, and remit to the banking house of Burke and Herbert, Alexandria, Virginia, or to the Rev. Samuel A. Wallis, D.D., chairman of the committee.

SAMUEL A. WALLIS,
Theological Seminary, Alexandria, Virginia.
MRS. ELIZABETH B. A. RATHBONE,
Vice-Regent, Mount Vernon Ladies' Association.
MR. HARRISON H. DODGE,
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THE REV. E. W. MELLICHAMPE,
Rector of Pohick Church, Accotink, Virginia.

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2. The Purification of St. Mary the Virgin.
3. Sexagesima.
10. Quinquagesima.
13. Ash-Wednesday.
17. The First Sunday in Lent.
20. Ember-day.
22. Ember-day.
23. Ember-day.
24. St. Matthias' Day.
The Second Sunday in Lent.

Preachers for Next Sunday

SEXAGESIMA

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Robbins; afternoon (4), the Rev. Frank W. Crowder.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. B. M. Washburn.

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(Continued on next page)

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(*Continued from page* 178)

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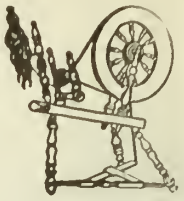

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New York - Saturday - February 9 - 1918

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Personals

THE ADDRESS of the Rev. A. R. B. Hegeman, D.D., Archdeacon of the diocese of Central New York, is 405 Oak Street, Syracuse, New York.

THE MANY FRIENDS of Bishop Roots of Hankow, who were not a little concerned about his health last Summer, will be glad to know that in a recent letter the Bishop says:

"I never felt better in my life, and I am sure that the visit to Shihnan has been not only a good thing from the point of view of our Mission work in general, but also of my personal health in particular. I have traveled a distance of about 300 miles over the hills and walked about two-thirds of the distance, possibly more than that, and the whole trip has been a delightful one in almost every way. I am quite sure, however, that there is no place in the diocese where conditions are more primitive nor the darkness and ignorance of heathenism more oppressive than they are in this Shihnan region, all of which, of course, makes this work all the more important."

THE REV. WM. HALL WILLIAMS has resigned as rector of All Saints', Austin, Texas. He should be addressed at the Harvard Club of Boston, Boston, Massachusetts.

SAYS WORST THING ABOUT ROCKFORD IS CHICAGO

Chaplain Wilson Backs Dry Movement in Western Metropolis

CHICAGO, ILLINOIS.—A special meeting of all the Roman Catholic Temperance Societies in Chicago was held on a Monday evening, recently, to aid in the "round up" of the Chicago Dry Federation. The Rev. Father I. McNamee presided. The Rev. Edwin J. Randall of St. Barnabas' church has proven an able representative of the Episcopal Church interests. The "Chicago Dry" Federation managers announce one hundred thousand signers have been secured for the petition which was filed on January 31.

"Wet Chicago" is a burning subject considering the close proximity of Camp Grant and the Great Lakes Training Station. The Rev. Frank E. Wilson, volunteer chaplain at Camp Grant, says: "The worst thing about Rockford is Chicago. Rockford is really dry. The blind pigs are hunted out and driven out. A few men go to Beloit, Wisconsin, which is a wet town, but the most of those who want to drink go to Chicago, and when they return they bring back their pockets full of whiskey. The military police are vigilant, and so far as possible take the whiskey from the men on the trains just before reaching camp." Dean Bell at the Great Lakes Training Station says: "It is a mistaken kindness to try to attract the jackies to Chicago for Church or other purposes. It is the unanimous opinion of the religious and military leaders that it is better for the men to have them stay away from Chicago as much as possible."

Dr. Anthony Leaves New York

The Rev. W. G. W. Anthony, the vicar of Augustine chapel, Trinity parish, has resigned this work among the Italians of the lower East Side and accepted the rectorship of St. Mary's church, Wayne, Pennsylvania. Before going to St. Augustine's chapel, Dr. Anthony was for a number of years on the faculty of St. Stephen's College, Annandale, New York.

NOPALA BOX ENCOURAGED BY MEXICAN AMBASSADOR

NEW YORK CITY.—People who in the past have been disappointed because of the apparent impossibility of sending missionary boxes into Mexico will be glad to know that in response to a request sent to the Mexican ambassador at Washington relative to sending blankets, sheets, etc., to Nopala for the great necessity of the hospital, the following telegram has just been received at the Church Missions House: "Please send list of articles you will send Mexico, stating port of entry to inform Custom House".

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HOUSE OF REST AT INWOOD CARES FOR 175 PATIENTS

Many Patients Turned Away for Lack of Room and Money

NEW YORK CITY.—On Inwood Hill is a very home-like hospital for consumptive patients. It has at present a capacity of seventy-five and receives patients of any age and any stage of the disease. One of the chief founders of the House of Rest was the late Rev. Dr. Thomas McClure Peters, rector of St. Michael's church. Over 175 patients have been cared for during the past year. About forty were discharged improved, including nine children who went home practically well. Most of the cases now under care are ambulant cases. Only a small proportion are bed-patients.

There has been no shortage in food or fuel thus far this season, and no decrease in the care and attention given. Nearly all are free patients. A few are paid for, according to the ability of their families or friends. There is one soldier here who has been two years in the trenches with the army of France.

The situation and surroundings are most attractive, and the equipment exceptionally complete. If the general public were aware of the superior character of this small sanatorium and its work, generous contributions to its support would be forthcoming. Seventy new patients have been received in the past six months, but seventy-seven applications for admission have been refused simply for lack of room. More than thirty applicants are continuously on the waiting list, thirty-four to-day for whom there is no room.

G. F. S. OPENS CAFETERIA FOR GIRLS IN WASHINGTON

Important Midwinter Meeting Held in New York

NEW YORK CITY.—The midwinter meetings of the Girls' Friendly Society have been particularly fruitful. Considerable business was accomplished and a number of interesting developments were reported. The War Emergency Committee made an appropriation for the long-desired Washington cafeteria. To this the Washington G. F. S. has added, and the cafeteria will be opened just as soon as a suitable place is found. Provision was also made to furnish a number of rooms in the San Francisco lodge so that the lodge would be fitted to take care of more of the girls flocking into San Francisco to take jobs left vacant by the enlistment of men. The Second Province reported that it had so far oversubscribed its ambulance that instead of sending one large car to the front it would send three Fords. One item of interest was the announcement that the history of the G. F. S. A. upon which Mrs. Thomas Roberts of Philadelphia, for so many years the honored president of the society, has been working, was at last in the hands of the printer. The first branch of the G. F. S. in the American mission in China was reported from Hankow. A report was also received from Kyoto that the branch connected with St. Agnes' School had been revived. The Department of Missions has issued a special call to members of the G. F. S. to rally to the support of the Board of Missions and not to let the War interfere with this vital work.

The 1918 meeting of Central Council will be in Paterson, New Jersey, in the middle of October.

Miss Sibley is now in Washington where she has been in conference with Miss Antoinette Greeley in reference to housing women workers. Miss Greeley is working under Secretary Lane on this war problem.

CHURCHWOMEN'S CLUB OF N. Y. HAS FIRST MEETING

Organized to Succeed Protestant Episcopal Suffrage Association

NEW YORK CITY.—The first meeting of the Churchwomen's Club was held last Wednesday and consisted of a luncheon attended by about sixty-five members and guests, with reports from the newly formed committees and short addresses from invited speakers. The club should not be confused with the Women's Church Club formed several years ago. This organization proposes to have a clubhouse which shall be a rallying place for the women of the diocese, but it has deferred its plans until after the War. The Churchwomen's Club is a houseless organization and consists of a federation of working committees. It expects to meet at luncheon or dinner (strictly War meals; the luncheon last Wednesday was a fifty-cent per plate Hoover affair!) three or four times in the Winter, and to hold three services during the Winter. The Churchwomen's Club is the outgrowth or reorganization of the Protestant Episcopal Suffrage Association, an organization which excited much interest in the diocese at the time of its formation a year ago. The members of the Association, after gaining the vote in the State, felt under obligations to continue as a group of Churchwomen interested in civic and community matters, a group which could bridge the gap which often exists between the good things outside of the Church and the good things inside of the Church. Many of the members are doing their work in organizations outside of the Church. They wished to organize in order to emphasize the fact that they are doing that work as Churchwomen. The committees at present are: Christian Fellowship, Mrs. Vladimir Simkhovitch, chairman; Women in the Church, Mrs. Arthur P. Hunt, chairman; Political Enfranchisement, Mrs. Richard Aldrich, chairman; Education, Miss M. J. Hobart, chairman; Protection of Women, Mrs. Norman Walker, chairman.

Mrs. Walker reported on the work of the woman protective officer (policewoman) which the club is supporting on Staten Island, and Mrs. Manes, the policewoman, described her work. Mrs. Aldrich described an interesting conference of women interested in emphasizing the spiritual responsibility of the suffrage held in Washington during the Suffrage Convention. Miss Hobart told of the classes in civics which have been started in the Mothers' Meetings in Grace chapel and the Church of the Advocate, Bronx. Deaconess Thompson described how the Grace chapel women were learning the mechanism of the ballot. It is the purpose of this committee to supply speakers for similar classes in the New York parishes. Miss Leland told the club of the work among college students in the diocese. Miss Edith Hadley invited all members of the club to the joint service of the Church Mission of Help and the G. F. S. on March 6 when the Archbishop of York will speak.

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The Churchman

SATURDAY - FEBRUARY 9 - 1918

On account of the war and the consequent delays in the mails on the railways, and especially in New York City, this copy of The Churchman may reach the subscriber late. The publishers are doing everything in their power to facilitate deliveries

Lent

SINCE last Good Friday we have been keeping a national Lent. We have been given to good works. Our theatres are half empty. Our bridge parties have been replaced by surgical dressings classes. Even men's clubs are making splints. The price of the children's Christmas candy paid for milk for the Armenian babies. Instead of new coats, we have bought comforts for soldiers, ambulances, warm clothing for Belgian refugees. Many of us have learned more about the value of abstinence from Mr. Hoover than we were ever willing to learn from the Church. We have kept a long Lent of self-sacrifice since last Easter dawned on a dedicated nation.

Ash Wednesday is here again, and the very fact that the coming forty days will not deflect the current of our normal social life as perceptibly as in past years brings with it the danger that we will miss the deep lesson of Lent 1918. "To labor is to pray" is a palliative which we are too ready to use. Red Cross working hours and noonday services are bound to conflict. But there is still the early morning Communion. Devotional reading need not reduce the number of sweaters made between now and the end of March. Missionary mite boxes need not deflect any of the money which has been flowing into war relief. We have not yet given to the utmost.

We needed this Lent to steady our souls. We are in grave danger of forgetting what is the ultimate purpose of the struggle. If we come suddenly face to face with the day on which the longed-for treaty of peace is signed, having forgotten the meaning of the Kingdom of God, the signing, the treaty and all our struggle will be a mockery.

We need a quiet time for self-examination and repentence. We must examine our consciences whether our sacrifice is to Mars or to Christ. We must learn at the feet of our Saviour how to purge the gift of ourselves, which we are so ready to make, of the pride and arrogance of the hate and self-will which have made the bitter sacrifices of our enemies sacrifices to Thor.

In Lent we put first things first. We dig down to fundamentals. In the tumult of this year's emotions and the hurry of this year's work we must not forget the basic things. We must not, for example, deny the children our leadership and encouragement in the matter of the Lenten mite boxes. For the children's Lenten offering to dwindle would be a great tragedy. Last year's offering was $190,000. Bishop Tuttle in his annual letter to the children calls for $200,000. If this mark is reached it means that the children know we are fighting in France for the coming of Christ's Kingdom. If the children's offering fails of its goal, it means that we have allowed the Americans of the next generation to lose their perspective; it means they do not understand that the foundation of true democracy is the Kingdom of God.

A Definition of an American Bishop

THERE are golden sentences in the sermon preached by the Right Reverend Irving P. Johnson on the occasion of the consecration of the missionary bishop of Salina. We have quoted some of these passages in this issue of THE CHURCHMAN because we know of no pronouncement by those with authority to speak that seems to us more prophetic of the new time that is upon the American Church and upon Christianity everywhere. Bishop Johnson's sermon gives wings to the imagination. He has drawn with power the portrait of a bishop, which recalls neither the Anglican nor the Italian tradition, but one which we are sure would command the reverence and esteem of the new and better democracy that is to come out of the War, for which the whole Church is solemnly praying today. Is there anything novel in such a definition of the episcopal office? It has a winning likeness to the New Testament and the Prayer Book.

Laymen and presbyters are thinking thoughts today that were not in their minds three years ago. These thoughts, if we mistake not the signs of the time, will become more articulate when the War is over. Strange and turbulent ideas are moving westward from feverish, starving Russia. Stern questionings and half-formed desires are springing up in every nation in Europe; America will not be permitted to sit tight. We, too, will have bitter problems in the decades that will follow peace.

It may be that the Bolsheviki spirit, which is likely to sweep over the world, will be none too friendly to the churches. On every hand we hear the warning that the Church be ready to enter the new day with a leadership worthy of the stupendous opportunity to leaven with the spirit of Christ some of the mad forces which are struggling to dominate the world. We have no wish to enter into prophecy concerning the future of the Church; but one need possess no extraordinary gifts of discernment to perceive that unworldliness is the only sufficient armor of defense. It is more than a defense; it alone can put into our hands those sure weapons for conquering the world—singleness of heart and a Christian conscience.

No complacent assertion of our apostolicity, no scholarly declaration of the validity of our Orders will serve as credentials of leadership. Before we can wrestle with the fierce elements of the new social order, the Church herself must have overcome the world in her own heart. Not the potentate but the missionary will speak the healing word.

It is a thousand pities that we have forced our bishops to be first of all administrators. The same wasteful system is everywhere at work undermining the pastoral office of our clergy. No one more than our conscientious bishops deplores the diversion of their pastoral gifts to the mechanical duties of the episcopal office. If the country parson and the missionary in the out-of-the-way corners of our dioceses complain, sometimes bitterly, of the brief visitations, growing briefer year by year, of their bishops; if they tell of their hunger for sympathy and personal guidance, the bishop himself, unless he is basking in the mellow atmosphere of feudal England, feels as deeply as does his diocese the wastefulness of a system that transforms chief shepherds into stewards. More and more the pastoral office, so rich in opportunity of spiritual leadership, is being robbed of its highest privilege. The system is faulty from top to bottom. Christianity is so simple; churches are so complex.

The way out will be revealed, we feel sure, by the zeal that is daily growing among us, to show Christ to the new world which is upon us. That zeal will offer as its first fruits an unworldly ministry and an unworldly church. We are grateful to Bishop Johnson for the most significant utterance which we have read in many a day. The ideal he sets forth of the episcopal office is so commanding, so apostolic, that, were it our pattern, an election to the episcopate would be a holy call to sacrifice which no one would dare to refuse.

Missionary Sermons

WE recall a conversation that took place several years ago in the robing-room of a church in New England just before the clergy were to pass into the church. It was the Sunday in Epiphany when a missionary bishop from the West was to present the cause of missions to the parish. The rector of the church, with great courtesy, turned to the bishop and said: "My dear bishop, may I remind you that this parish has believed in missions and heartily supported them for nearly two hundred years? Don't use any of your precious minutes in arguing about missions; just tell us what you are doing and what the needs are." We suspect that the warning was heeded, for the bishop on that occasion omitted his text and began in the middle.

The advice of this rector was pedagogically sound. If a man does not believe in missions, no argument of abstract principles is likely to convert him. The man who does not believe in missions is, of course, a badly instructed Christian, and the missionary who comes into the parish once a year to plead for missions ought not to be expected to instruct the parish in the fundamentals of the Christian religion. That is the rector's job. But the missionary has it within his power to help immeasurably the rector in this task of instruction by flooding the people's minds with missionary facts. Nobody, no matter how hard-headed a Philistine he may be, can resist the appeal of missions for ten minutes, if he knows the facts. Missionary facts are the most eloquent messages of the Gospel that exist—just the plain, unadorned facts. And the most successful missionary speakers are the men who have genius for letting the facts speak for themselves. We have noticed that such men begin with the facts and end with them. Their message is not obstructed with any philosophical deduction or conclusion. A missionary fact is capable of introducing itself to the congregation and it can be relied upon to draw its own conclusions. We wish that our missionaries would put a larger trust in facts.

One of the most telling arguments for domestic missions that we recall having heard was one of those simple facts. A woman told her rector that she was willing to give her money and time in behalf of any sort of Christian activity in the parish, but she was not willing to have any of her money go to missions, domestic or foreign. She thought that she thought she didn't believe in missions. The rector, having learned wisdom from experience, bided his time. One day this woman came to him with a troubled face. "My daughter", she said, "has moved to a little town in South Dakota. Do you know that there isn't an Episcopal church within fifty miles of her home? She has three dear little boys, who must grow up without knowing anything of our church services. Can't anything be done to put a church in that town"? "Yes", said the rector very kindly, with a smile in his soul, "but that, you know, is domestic missions". This winning argument for missions was an unobtrusive missionary fact, but it was a fact with a human-interest appeal. No man or woman can long resist that kind of appeal.

THE WEEK

Chronicle and Comment on Current Events

Lincoln's Birthday

THE gifts of leadership in Lincoln's character, which have been strengthening his hold on the affections of his countrymen as the years have gone by, have been all of them lovable traits. Can a statesman do his finest work if he lacks these qualities? It is a happy circumstance that in the churches, where mention will be made of Lincoln's birthday this coming week, the glowing words of the Quinquagesima Epistle will be sounding in the hearts of the congregation. What wonderful sermons there are in Lincoln's forgiveness! He never remembered a rebuff or permitted the iron of hatred to enter into his soul. He was a hard man to injure or insult, because he believed that the only real injuries which a man can suffer are those he inflicts upon himself. How much he endured at the hands of Stanton! Stanton did more than oppose Lincoln's policies. He insulted and tried to humiliate the President, but Lincoln refused to be insulted or to take opposition personally. He thought that the nation needed Stanton, so he used him for the service of the people. He was too big, too generous, too forgiving to intrude his own feelings. Again and again he forgave and when he forgave he also forgot. Was he callous, insensible, lacking in sensitive honor? For an answer to that question read again St. Paul's ode to love in the epistle for Quinquagesima. When St. Paul tells us how love comports itself, he describes a very effective quality of leadership—the only one certainly that can insure to a statesman the enduring affection of his countrymen. We can admire genius and be dazzled by brilliant gifts, but we surrender our hearts only to those whose greatness is the kind St. Paul describes in the thirteenth chapter of the first epistle to the Corinthians.

The Neutrality of Troy

THE leading article in the February *Atlantic,* by the Rev. Joseph H. Odell, confirms our belief that the grace of humility is more strongly developed among ministers than in any other profession—that is, if self-depreciation is a sign of humility.

The clergy expected to be held responsible for the War. It couldn't have happened if—well, we ought to have prevented it. When, in the early months of the War, John Galsworthy solemnly asserted that Christianity had failed, the ministers, after giving due consideration to the pronouncement, finally plucked up courage to say that "it hadn't been tried". Poor old Church, poor old parsons, what else have they been busy at all these centuries but trying?

But there are lengths to which humility ought not be permitted to go. When Mr. Odell blames the churches for having been neutral during the early months of the War, he must not be allowed to "put that over". If what one heard from the pulpits in those bitter months was neutrality, well, then the congregations would certainly have needed protection if the clergy had really got into the War. As we recall it now we heard a good many people saying: "We wish the ministers would stop preaching about the War."

Perhaps Troy really was neutral.

Christian Unity

THE War has given a new stimulus to Church Unity. As Christians look around them and behold neighboring peoples engaged in international massacre the cry goes up with new seriousness: "We must get together." So we have more irenicons. We must confess that to us they are very depressing reading. They throw so much responsibility upon God. One wonders if, after all, the reuniting of Christendom, like the League of Nations, will not be brought about by a cataclysm rather than by sweet reasonableness. God waits and waits for us to settle our affairs, while we go on talking and writing, each clinging stubbornly to his own. Then behold one day the world crumbles into pieces about our feet and quite unexpectedly a new order emerges. Perhaps Church Unity can come in no better way.

There are four big obstacles to Christian Unity, which we meet every time we set forth on a friendly tour of uniting the Churches. They are the Roman Church, the Greek Church, the Episcopal Church and all the other Churches.

The New Diplomacy

IT falls to the Bolsheviki to make the first romantic venture in the new Christian diplomacy. We read in the closing days of January of Trotzky's action in regard to Persia. He writes a letter to the Persian Ambassador at Petrograd, "Citizen Ambassador", informing him that the Government of the Russian Republic makes this declaration:

"The Anglo-Russian agreement of 1907 was directed against the liberty and independence of the Persian people, and is null and void for all time. Moreover, the Government denounces all agreements preceding and fol-

lowing the said agreement which may restrict the rights of the Persian people to a free and independent existence."

Whatever may come out of this new type of diplomacy, isn't it the way Christian nations ought to act one towards another? Perhaps, as the Germans maintain, Christianity has no place in diplomacy. At any rate these harebrained Bolsheviki are going to have the fun of trying it.

It may work better than the Machiavellian sort. Who knows?

Army Morals

THIS is the first war in history in which the people at home are a part of the army. Whole peoples are engaged in the war. The war will be won by the morale and sacrifice of whole peoples. In past wars, army morals were taken for granted. The moral wastage was counted in with the wreckage and lost sight of.

But with this war there has come a wholly new attitude towards soldiers' morals. Nations have felt that they must justify war before the Christian conscience. To do so they must carefully compute not only the righteousness of the cause for which men fight, but also the net moral gains and losses incurred in fighting. The only "losses" reported in war bulletins and statistics heretofore have been the dead and disabled. There has been no attempt to compute moral wastage. A hopeful sign that militarism is not likely to get much out of this war is that, for the first time in history, people at home are taking seriously the moral wastage. They want to know whether their sons are coming back to them morally disabled for life. The unprecedented enthusiasm for the Y. M. C. A. army work shows how alert people at home are over this problem.

It seems to us to be one of the most hopeful signs of a lasting peace that people are willing to face the cold facts regarding army morals. If we are ever going to abolish war, it must be stripped bare of every false glamour. If the boy who shows such superb courage in going over the top is to come home morally so maimed that he can never be counted upon again in civil life to go bravely over the top in the little and big battles of everyday life requiring discipline, then we must take such facts, unpleasant though they are, into our reckoning when we compute the cost of war.

One of the most eloquent arguments in behalf of a league to enforce peace will be statistics garnered in this war and after it, concerning moral wastage. While our poets, yes, and our preachers, are singing the romanticism of war—and it is a glorious song to sing—some experts will dare to tell us some of the unromantic facts that must also be taken into account.

In the beginning of the war, nothing was said about the moral wastage. We talked only of the glory of sacrifice. Now that the war has been going on for more than three long years, people seem to be talking more about the moral wastage than the moral grandeur. We all want to face the facts; but we must not let either aspect of war wholly occupy the field of vision. So, while the papers are being filled with stories of the drink and the lust among our armies in France, are we not likely to forget that the majority of the men who make up our American army are men who withstood temptation before they went to war? They are not, by any means, weaklings. We are glad to have reassurance from General Pershing in his report to the Secretary of War. He writes:

"There has never been a similar body of men who have led as clean lives as our American soldiers in France. They have entered this war with the highest devotion to duty and with no other idea than to perform their duties in the most efficient manner possible. . . . Forbidden the use of strong drink and protected by stringent regulations against sexual evils, and supported by their own moral courage, their good behavior is the subject of most favorable comment, especially by our allies."

Praying for Our Allies

IN every prayer we say for our own soldiers and sailors, surely we ought to remember our Allies. The armies, opposing the German peril, are one great army now. We should make no distinction in our thought of them. It is natural that in some of our petitions we should mention separately those very near and dear to us, our country, our own soldiers and sailors. But certainly in no service of public worship should we forget to pray for our Allies; for it is to them we now owe our safety.

A correspondent writes:

"In visiting many of our churches *'in statu populari'* I have greatly missed any prayers for our Allies. All prayers that I have heard are for 'our men', 'our country'. No recognition at all of the awful burden and sacrifice of others. No recognition of our debt to or partnership with these multitudes of heroic men whose hearts have been our shield."

An American Episcopate

WE have only two traditions of the episcopate to guide us and I believe they are both bad—the English and the Italian—and with this further limitation on our part: that, while we have the same spiritual office as the Lord Bishop of England or the Cardinal Bishop of Rome, we have behind us neither the secular power of the one nor the ecclesiastical authority of the other. Manifestly habits which might be tolerated in my Lord Bishop of the Court of St. James or St. Peter (that is, habits that belong to that world in which the Gentiles seek preëminence) have no place in our modest entourage as bishops of the Protestant Episcopal Church. When a man who really rules some one puts on the livery of his authority, he may inspire some sentiments of awe; when a man who rules no one puts them on he arouses sentiments of ridicule.

It is required in stewards that a man be found faithful. You are to be an example of apostolic simplicity in your life, in your teaching, your contracts, your appointments. There is just one thing to do and that is, to do as you say, even to your hindrance. To prate about the rights of your office when you are evading its responsibilities is to commit the error of those who wear the purple. There are no rights with which Christ ever invested men that did not carry with them the responsibilities—and the only charter of your rights is your sense of your responsibility. Now this responsibility is to be found in Christ's life; simplicity rather than pomposity; truthfulness rather than evasion; courage rather than timidity; kindness rather than officiousness; sympathy rather than conventional authority; to avoid ostentation in manner; not to be known as belonging to a class, whether it be capital or labor—for the rich will fail you because of their meanness and the laborer because of his envy. We are to proclaim the Gospel of the common blood, of common prayer, of common interest—and we cannot be common if we belong to a class.

A bishop is a missionary rather than a potentate; his responsibility is to go to men with the word and the touch of Christ—the word of His mouth, the touch of His hand—rather than to impress them with the dignity of his office. It is a stupid interpretation of the Life of Christ, whether it be English or Italian, which would persuade a man that he reaches the highest expression of his episcopate by being impressive in manner or dress. A bishop like any other man reaches the pinnacle of his glory when he suffers little children to come unto him, and when he does his full duty to the least of these his brethren.

There is no higher task than to know your sheep, to feed them, to bind up their wounds, to keep them in the green pastures beside the waters of life, where the wolf will not devour and the hireling will not fleece. It is a monstrous task, for sheep are silly and those who take care of them become very eccentric, and you like the rest of us are a sinful man, entrusted with a divine task. In trying to be a bishop, never forget that you are just a man, prone to be a fool and entirely dependent upon the grace of God.—*From a sermon by the Rt. Rev. Irving P. Johnson, D.D.*

SATURDAY NIGHT SERMON

To Love Greatly is to Live Cheaply

By THE REV. GEORGE THOMAS DOWLING, D.D.

"—but have not love, I am nothing."—I Corinthians xiii-2. (R. V.)

IN his wonderful exposition of this chapter, Henry Drummond tells of a man whom he knew who determined to read its verses conscientiously, once a week for three months, and it changed his whole life.

I can readily believe that; for we become like those with whom we companion, and to do that steadily for three months would be like intimately associating with the Master, because *Jesus Christ was the thirteenth chapter of First Corinthians.* Read it again, as I shall shortly give it in this article, as translated in *The Twentieth Century New Testament,* and see if that is not true.

And it is equally true of the men and women whom you know who are most like Him. In just so far as they are Christians, seeking to make his life their life, this chapter is their biography. When I was rector in Los Angeles, Francis Murphy, one of the most saintly men I have ever met, was conducting a series of temperance meetings. One night he was ill and they asked me to take his place. And when I arose before the congregation with his Bible in my hand to read the Scripture, it opened of itself; and it opened to this chapter. The pages were all thumbworn with use, and in every verse some words were underscored with red ink. And then I knew what had made Francis Murphy Francis Murphy. So I read the chapter and told the people why I read it.

We are now approaching the most solemn period of the year. And because tomorrow will be Quinquagesima, meaning the fiftieth day before Easter, the next Sunday before Lent, in all our churches this chapter will be read. Why? Because to all who so desire a special audience is to be given by the King. And this chapter is the gate to the palace. *No man can meet the King, unless he is willing to pass through this chapter.* It is put in the forefront. Read it carefully now, that you may listen to it with greater interest tomorrow. It will not take long. I have timed it. It can be read aloud, slowly and distinctly, in three minutes. We are accustomed at this season to make some few resolves as to how we will use these days. Suppose this be one of them. Will you join with me in reading this chapter every night during the Lenten season just before retiring? Then the working day will be over, and we can ask ourselves whether or not during that day this thirteenth chapter of First Corinthians truthfully represents the way we have dealt with the men and the women, yes, and God's little ones, with whom we have left an impress for good or for evil, for happiness or unhappiness; for "the greatest thing a man can do for his Heavenly Father is to be kind to some of His children".

And when the Lenten season shall be gone, as it will be almost before we are aware of it, let us see how much of a lasting influence it shall have made upon our lives to have read this *Life of Christ* together during those forty days. If we do, and do it sincerely, asking Him to help us, we shall remember it in eternity. There is no doubt about it. I am presenting tonight this modern translation simply as a helpful commentary upon the accepted version to which most of us will listen tomorrow, though we can, of course, each choose which we shall read. For myself, I shall select the older version because, while some of the phrases have changed their meaning with the passing of the years, I shall want to read it just as it was first read to me long ago by lips which have become still. Yet this modern translation, because it is modern, will be both arresting and interesting.

"Though I speak in the 'tongues' of men, or even of angels, yet have not Love, I have become mere echoing brass, or a clanging cymbal! Even though I have the gift of preaching, and fathom all hidden truths and all the depths of knowledge; even though I have such faith as might move mountains, yet have not Love, I am nothing! Even though I dole my substance to the poor, even though I sacrifice my body, that I may boast, yet have not Love, it avails me nothing!

"Love is long-suffering, and kind; Love is never envious, never boastful, never conceited, never behaves unbecomingly; Love is never self-seeking, never provoked, never reckons up her wrongs; Love never rejoices at evil, but rejoices in the triumph of the truth; Love bears with all things, ever trustful, ever hopeful, ever patient.

"Love never fails. But whether it be the gift of preaching, it will be done with; whether it be the gift of 'tongues' it will cease; whether it be knowledge, it too will be done with. For our knowledge is incomplete, and our preaching is incomplete, but, when the Perfect has come, that which is incomplete will be done with.

"When I was a child I talked as a child, I felt as a child, I reasoned as a child; now that I am a man I have done with childish ways.

"As yet we see in a mirror, dimly, but then—face to face! As yet, my knowledge is incomplete, but then I shall know in full as I have been fully known.

"Meanwhile Faith, Hope, and Love endure—these three, but the greatest of these is Love."

I have said that we can read these verses deliberately in three minutes; and we can. But let us not read them in that way. In using the Bible we should learn to chew the cud, or, to employ a term which is derived directly from such a process, we should *ruminate* after reading; as the cattle regurgitate their food and ruminate it; they chew it again and again. Thus the Psalmist says, "My *meditation* of Him shall be sweet"; and again, "While I was musing the fire burned". There is always a temptation in perusing serious books to read too rapidly for our own good. We put out the fire with too much fuel. The novel of the day we read to be amused, but the Bible we read to "muse".

So let me suggest that after reading this chapter, each day we select one phrase, and while in the midst of our employment, if possible, ruminate upon that phrase; chew the juice out of it. During the day let us look for illustrations of its truth in the actual life surrounding us. Let us repeat it to ourselves and try to discover the glint of a new facet, as we would turn a diamond in our hands. *Therein lies its beauty.*

I have room for only one brief illustration of what I mean. Suppose we were to select that passage which reminds us that "Love never fails". How much there is to think about in those three words, especially when taken in their context. *It will outlast everything.* "Whether there be prophecies, they shall fail." The Scripture is full of prophecies which have now failed by being fulfilled. They are past products. But love is not a past product; never will be. "Tongues shall cease." Suppose a man had known ten languages in the days of St. Paul, if he were here on earth again, how few of them he could use. The very Greek and the Latin, the world-wide tongues of those early days, are now referred to as languages which are dead. But love is not dead.

And how much knowledge has "vanished away". Go back to St. Paul's contemporaries. Select one of the wisest scholars of that time. Suppose Pliny the Elder were to be placed by the side of a man like Thomas Edison, and they were to attempt to converse. Why, he would be like a little child. He would have to go to school again before he could begin to talk with him. But have we ever gotten beyond St. Paul? Have we ever caught up with Jesus Christ? Would the writer of this chapter have to go to school in order to talk with the greatest Christian in all the world if he could find him today. "Love never fails."

Now abideth Faith, Hope, Love—these three; but the greatest of these is Love; "because for even these,

> "Faith shall vanish into sight;
> Hope be emptied of delight";

but forever and forever, and forever,

> "Love in heaven shall shine more bright.
> Therefore give us love!"

The League of Nations

By THE REV. R. J. CAMPBELL

PRESIDENT WILSON is the first statesman of commanding authority to crystallize into an abiding phrase an ideal which has long been working in the minds of men and has suddenly sprung into a prominence undreamed of before the war; in fact, the war has made it a matter of the most urgent practical importance, whereas previously it was merely a vision of what might be, an aspiration to be realized in the far future. We are all talking of the League of Nations now; it is no longer regarded as a mere vague theory impossible to translate into practice; the most responsible and experienced administrators in two continents have committed themselves to it and are prepared to establish it forthwith as soon as international conditions allow—that is, from the moment the war ends. In a partial but very real sense it may already be said to have begun to exist. Bishop Brent of the Philippines told the present writer that immediately on the receipt of the news in England that his own great country had entered the war on the side of the Allies he cabled to America: "The League of Nations is now in being."

It is the war itself which has forced the pace. Civilized humanity cannot endure to contemplate a renewal of the present bloody strife which is convulsing the world or of the conditions which for many years past have been making towards it. Such a prospect would be intolerable, and all men of good will are drawing together in the effort to render it unthinkable for all time to come. At a bound we have placed this objective in the forefront of our moral and political counsels. Dire necessity has driven us thereto. In justice to the sincerity and loftiness of purpose with which Great Britain accepted the gage of battle thrown down by Germany three years and a half ago it should be recognized that it was Mr. Asquith, then Prime Minister, who gave the lead on the subject as far back as September, 1914, when he said in his speech at Dublin that the idea of public right when translated into concrete terms meant a real European partnership, based on the recognition of equal rights and established and enforced by a common will. "A year ago", continued the speaker, "that would have sounded like a Utopian idea. . . . If and when this war is decided in favor of the Allies, it will at once come within the range, and before long within the grasp, of European statesmanship". It has already done more; thanks to the bold and chivalrous action of the United States a pact of all nations to keep and compel peace has now come within the range and grasp of statesmanship as a whole.

How much does it imply? No more and no less than can be justified from history. Man's normal condition was at one time a state of war. The individual home was fortified; every clan or tribe was the natural enemy of every other. Ulysses and his companions, weather-bound on their perilous voyage home from Troy, land on an island containing a single city; they promptly sack it and kill the inhabitants. Such was the rude code of a primitive time. Nationality is of comparatively modern growth and not a very staple bond of union, as those persons ought to remember who insist upon it as the basis of a final settlement when the map of Europe is re-drawn. City formerly fought with city, even in England; in Italy their feuds were merciless and endless. Private war was cherished as one of the privileges of every individual magnate or civic unit possessing the power to threaten their neighbors, and the growth of centralized national government was for generations unable to check it and indeed hardly regarded it as calling for interference; the State kept the ring, as it were, and let the combatants fight it out; kings and parliaments alike considered it no part of their business to prohibit bloodshed between local communities any more than between one man and another.

This could not last, and at length it dawned upon the common consciousness in one country after another, which grew up within and without that unwieldy congeries of peoples and tongues that constituted the mediæval Roman empire, that it did not pay to allow continuous warfare within their borders; it was inconvenient all round and hampered development; order and security were requisite for progress in the arts of life. So gradually—England being among the first—nationalities developed with a centralized power strong enough to compel those living within its particular territories to keep the peace. Nottingham was no longer to be allowed to fortify itself against Derby; Baronial strongholds were to be destroyed and armed retainers abolished; the Crown alone, or whatever executive authority existed in its place, was alone invested with the power of making use of physical force either against law-breakers at home or enemies abroad.

Now what is the proposed League of Nations but an extension of this principle to human affairs at large? We are discovering on a grand scale precisely what our ancestors discovered on a comparatively small one. We cannot afford to let anarchy prevail any longer in our international relations; we cannot let Germany or any other power attack her neighbors any more than we should be disposed to let Devon attack Cornwall. The rest of the world suffers so acutely when any two nations go to war that we have all a vital stake in preventing them from doing it. Besides, force is irrelevant to the issue, as Mr. Norman Angell would say; and it is a vitiated patriotism which thinks otherwise. We must get together to prevent the piling up of armaments and to coerce people or group of peoples whose conduct is incompatible with the security of all the rest coming within the pale of International Law.

There is something higher than patriotism as commonly understood, and that (*Continued on page* 195)

Love

THOUGH I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope and love, these three; but the greatest of these is love.

Bishop Brooks' Visit to a Rural Parish

By THE REV. H. USHER MONRO

BISHOP BROOKS made his first and only visitation to St. Mary's church, Newton Lower Falls, on the evening of Thursday, March 10, 1892.

He had planned to visit the rectory for tea before the service and so came by an early afternoon train. I met the Bishop at a little station below the town and rode the rest of the way with him. He gave me a very cordial greeting, and at once made a place for me in the seat beside him.

In a few minutes he asked when it would be possible for him to get back to Boston. I told him of two trains, the last, which seemed the more available, going out at 10.05 p. m. The Bishop gave a sigh of regret and I then noticed that which I had feared through all his bishopric, a tired condition. He was very much worn. As we were nearing the station he said, "I am so tired, and it is this way every night: I am so late getting home". I then suggested to the Bishop a way by which he might get the earlier train to Boston at 9.00 p. m.—that he might shorten the service, omit his sermon, and have only a brief address. To this he replied that he thought it would be better not to curtail any of the service, that he would preach as he had expected, and would return on the later train.

It was a cold, wet night, and as we rode to the rectory the Bishop asked me about the confirmation class, the number of candidates and other matters. He was very much interested as I spoke of different things incidental to the preparation of candidates. When I happened to remark that the work of preparing persons for Confirmation was to me the tenderest side of the ministry it seemed to open the Bishop's great heart at once. There was a cordial agreement with what I said, and much more of a spiritual nature added in the spirit of real sympathy and helpfulness. From that moment his relations to me as my Bishop seemed nearer than ever. From the beginning to the end of this memorable visit there was not the least suggestion by word or manner of the "official" or of the dignified ecclesiastic.

At the rectory during the tea hour the Bishop's tired feeling seemed to disappear, so cordial and happy was his manner. There was a warmth and light about his wonderful presence that charmed the whole household. The little boy of the family, a lad of seven years, seemed to attract him at once. He called the child to him and putting his arm around him, said, "Well, my little boy, what have you been doing today?" The child said. "Oh, everything!" This made the Bishop throw his head back in his characteristic way and laugh very heartily, remarking instantly, "Everything! That is a capital answer!"

At tea the conversation turned mainly to spiritual things out of the abundance of the Bishop's soul. All, however, was lighted up with his witty sayings and little pleasantries which cannot be reproduced by memory. One or two, however, are recalled. In speaking of the Puritans the Bishop said that they were a queer lot; they certainly had done some good in the world, but for his part he had always thought of them very much as he thought of the big stones he had seen placed beneath his house—their best use was being underground. In speaking of the office and work of the bishopric, in a joking way referring to himself, he said he thought some of the bishops in early times must have had very queer notions of what constituted the work and character of a bishop. "There was Bishop Bass, the first bishop of Massachusetts; when he was elected he sent word to Bishop White in Philadelphia that if the Church would pay his traveling expenses to and from Philadelphia for the consecration service, he would consent to take the office; otherwise he would not."

After a few minutes spent in the study, when the Bishop gave simple but positive directions about the evening's service, we started for the church. A little incident at this time showed how utterly groundless were the charges so often made about the Bishop's lack of Churchmanship or regard for rubrical order. "He that is faithful in that which is least, is faithful also in much." We were talking about the confirmation service, and the Bishop had carefully arranged for the service to go on in its regular order. He had appointed me to read the preface to the office at the proper time. Then he added, "And you will notice that you are to present the candidates by the prescribed form which you will read". I then remarked that, as a boy in my home church, I had been much impressed by the words and manner of my rector when he used to present his candidates. The Bishop said, "Well, in those days it was not rubrical for the minister to say anything, but now it is prescribed what he shall say".

As the time came for going to church and the Bishop was getting ready, the rector's little boy, with whom the Bishop had been playing, expressed the wish that he might go to the service too. When he was reminded that it was his bed-hour, the Bishop turned quickly and said, "Won't they let you go to church? Now I think that is too bad; I have no doubt that in a few years, when you get a little older, they will not be so anxious for you to stay at home". The child then went to the Bishop to bid him good-night, who, in his gracious and quick manner, said, "Won't you kiss me good-night?" Of course, there was no resisting the loving appeal, and with his great arms around the little fellow they kissed each other in a way very touching to see. Bishop Brooks never revealed the love and sympathy of his soul more sweetly and clearly than in his tenderness and fondness for little children. It is not wonderful that they all loved him. It was a glimpse of his greatness.

I may have mentioned the fact that the Bishop was suffering from a severe cold on this occasion. It was sadly evident that he was much worn down by his labors. It added much to the distress of his friends that he would allow nothing to be done for his relief. He seemed very unconcerned about himself. He preferred to be with others rather than to be alone, to talk than to be quiet or to rest his voice.

When we reached the church he said, "It is always a pleasure for me to preach at old St. Mary's, and it is a comfort to be in a chancel where there is plenty of room!" I could appreciate his remark as I looked at his towering frame and thought of the largeness of his views of life and of things in general. He must at least have felt a little cramped sometimes, as he tried to get around in some of the small but elaborate chancels of his diocese.

The church was crowded that night, as it has seldom been in its history. There were many from the neighboring parishes and of all denominations. The Bishop preached from the text in John xv: 15 and 16. There was the same fervor and strength on this as on other occasions, and yet to the close observer it was plainly evident that there was a great expenditure of force through it all, and a very tired voice. One who had any interest at all in the matter could not help saying to himself, as he listened to that voice and watched that marvelous presence pouring out its wealth of love and thought to others, "Why does he not spare himself a little for the sake of the diocese and for the Church?"

Then after the sermon came the beautiful service for confirmation. Never in my experience was it so tenderly impressive as on this night, nor need we expect to witness anything like it in spirit again in our time.

Following that came the Bishop's address to the candidates, remarkable because in a wonderful way he could make known or apply spiritual experiences to the conscience of his hearers as realities in his own life and faith. I think that the spiritual influence of such an address as Bishop Brooks could give on such an occasion was not simply the loving exhortation of a chief pastor, but his words made his candidates feel that from that time he was their special friend—they knew him and

he knew them. This was the gracious and telling power of our late Bishop throughout his diocese.

But to me the most impressive part of this memorable confirmation service was not witnessed by the people that night. As the Bishop and the minister were kneeling together at the altar in prayer for those around the chancel rail, I saw in the appearance of the Bishop something which held my attention, so beautiful was the sight! He was leaning against the altar with arms outstretched upon it, in the attitude of supplication, his robes and white hair shining with a soft lustre in the warm glow of the chancel light. The strong, sweet face was turned to heaven, glowing with the fervor of his earnest appeal; the great lustrous eyes were looking upward as seeing only "Him who is invisible". It was a solemn moment in the service! Souls were being dedicated to God's keeping! To this holy consecration the soul of the Bishop seemed to be giving all its energy, sympathy and pathos. The scene reminded me of that of King Solomon and his prayer at the dedication of the Temple. It was the vision of an instant only, but filled with heavenly suggestions—a picture to be always cherished in memory!

After the service the Bishop, by hurriedly taking a carriage, might have reached the 9.00 p. m. train to Boston. I suggested this to him, but he preferred to wait. After removing his robes he said that he would like to go into the church and meet the newly confirmed. I think that it is safe to say, judging from his manner, that he counted this opportunity of meeting his candidates and others as one of the most pleasant features of his episcopric. There was, as I observed, a heartiness in his greeting of each one and an interest in the many little things said to him, which evinced the fatherly concern of a true bishop. It was plainly a happy privilege to mingle thus among the people. The "common people heard him gladly," why should he not give himself gladly to them? This was surely his spirit, if not his thought.

It was a stormy night and many of the congregation lingered for some time in the church talking with the Bishop. He sat down in one of the pews with a little group around him. At the same time he asked some questions about the old church and spoke especially of the pulpit, the peculiar design and construction of which he greatly admired. He said he had found it a very comfortable and easy place in which to preach. Then looking up and around, in his characteristic way, the Bishop turned to the rector and said: "I think you ought to be a very happy man in such a parish as this." I said, "Why, Bishop?" And he replied: "Oh, I think there is always a charm in working and preaching in such a venerable church as this! It is associated with such an interesting past!"

The carriage was now ready for us and, as there was nearly an hour before the train left, we rode to the rectory to pass the time. This was to me the pleasantest and most profitable hour of all the time spent with the Bishop. Our conversation was upon things spiritual and practical, relating to pastoral work. The spirit of a noble-hearted Bishop was as clearly revealed on this night and in the country parsonage as it surely had been on greater occasions. His manner conveyed no suggestions that he was annoyed by the train's late departure, or that he was bored by having to stop with you, or that he was counting the minutes of an enforced stay. Though urged to give himself entire rest, yet he refused to do so, saying that he preferred to pass the time in the study. And what a delightful hour it was!

In his gracious and kind way the Bishop asked about the state of the parish and of the work and duties relating to it. There was godly concern about the spiritual life of the people and an affectionate interest in the welfare of the rector and in the progress he was making, such as might delight and encourage the heart of any pastor. This country parish was as much on his heart for faithful oversight as any other part of his diocese. This the Bishop made very clear in all that he said that night.

There was very much more said relating to the work of the ministry and upon spiritual matters in general which cannot be stated in detail. That the conversation was thoroughly helpful may be inferred from the following incident that occurred during our conversation.

The Bishop had questioned me about the attendance at church—how many usually were there in the morning; if there were an afternoon or evening service, and if many came out to that. In reply to this question I said that although usually there were but few at the second service, I felt it to be my duty to do my best to minister to these few as faithfully as to a greater number, and for my own encouragement I often thought of Christ's conversation with the "Woman of Samaria"—that He was as devoted to her and as earnest as if He were speaking to a multitude! This casual remark touched the Bishop, for instantly he lifted his face and said, with that glowing expression of intense feeling so familiar to his friends, "Oh! yes, Christ gave to her from the depths of His soul the very best that He had to give". From that we went on commenting upon the gracious interview as related in the fourth chapter of St. John, the Bishop quoting one verse and I another until we had spent at least half an hour in this way. What a delightful half hour that proved to be!

The Bishop's visit was on a Thursday night in Lent. On Friday afternoons he had service and an address at Trinity church, Boston. On the Saturday following our conversation in the rectory I saw in the morning's paper a report of the Bishop's service of the previous afternoon, and that he had preached upon the subject of Christ's interview with the "Woman of Samaria".

The manner of the Bishop was not that of a man who was in the least self-conscious either of his office or of his greatness. His spirit was that of an earnest soul talking of the deep things of God to a brother in the same work of life. Yet in the sweet simplicity of his ways with men there was ever the shining presence and the irresistible power of a great bishop—the greatest of the Church in modern times.

Cardinal Mercier

By THE REV. PASCAL HARROWER

"MY Brethren, do but look up, I beseech you, and keep your eyes fixed upon this polar star of your eternity."

He stands, and all the world, a thousand years,
Shall sight this age, and see his lifted hand
Of benediction o'er the Belgian Land.
Such blessing, who can doubt? What craven fears
Can weaken this stern will that holds its way
From task to task, lighted by faith and prayer?
Through all these troubled horrors, who would dare
To doubt that right shall in the end have sway
Upon the earth? In this one Cardinal,
His mighty Church hath found alone her voice
For liberty, sounding his shepherd call
So clear and far, that baffled souls rejoice,
And through the haggard misery of war
Men see the light, and follow Mercier's Star.

"THE same heart of the father, which in its hunger of love is so exacting, will, out of the same hunger, never despair, and never forsake; it will never cease from the pursuit of that responsive trust which it desires; it will make allowances, it will permit delays, it will weave excuses, it will endure rebuffs, it will condescend to persuasion, it will forget all provocations, it will wait, it will plead, it will repeat its pleas, it will take no refusal, it will overleap all obstacles, it will run risks, it will endlessly and untiringly forgive, if only, at the last, the stubborn child heart yield, and the tender response of faith be won."—*Henry Scott Holland.*

A More Abundant Life

By GEORGE FOSTER PEABODY

OUR American democracy lost during the last Summer one of her great souls, a man whose life was a splendid illustration of "the more abundant life", which phrase was one of his favorite citations of the words and life of Jesus Christ. Hollis Burke Frissell lived for sixty-six years a life that was to the very last young in its charm and courage of faith, and its manifest growth in strength and patience and sweetness. His life was one that demonstrated the real purpose of education, and the advantage of culture of manners, whereby his heart and soul were able to express his character through many points of real and helpful contact with people of every kind. It is well that such a life should be known far and wide.

Hollis Frissell began his child life with the many limitations to be found in the home of a country clergyman. He had, however, the advantages that such a home surrounding gives to know nature and realize the supreme fact that the earth is the source of production of all life's necessities. He early learned the importance of the farmer, and his insistent emphasis on this issue and his successful development of an important school of agriculture, and its many offshoots, proved his ability to see in advance the vital necessity of the farmer's occupation which the world now realizes to be the first need of life. Dr. Frissell's parents did not have money to afford him full educational opportunity and he was spared the temptation to depend on others, which so often hinders the growth of a proper sense of independence. This made it necessary for him to work even for the means to secure the school and college training which his ambition to do his part in life and his inheritance of a cultivated environment made him purpose to have. His life was notable because he invariably grew to the measure of the stature that his work called for. He did not show, in student days, the brilliant promise that so often fails to prove out in life's contests, perhaps because such individuals gain too early in life a measure of satisfaction without due relation to life's great function of co-operation, the working patiently side by side with one's fellowmen; but at that time the quality of service was developed in his very successful leadership of the Yale Glee Club, which gave him the added advantage of travel and thus meeting with many people whose co-operation was important to secure. Dr. Frissell, after doing some teaching, entered the ministry and as assistant to the Rev. Dr. Charles S. Robinson, pastor of the Madison Avenue Presbyterian church in New York, his education was enlarged by the contact with the manifold revelations of human life that the pressure of city life develops. In this position of prominence young Frissell was observed by the genial founder of the Hampton Normal and Agricultural School of Virginia, General S. C. Armstrong, who asked him to become chaplain of the school, in which service he showed the qualities and devotion which led him to be made assistant principal, and, after the death of Armstrong, principal of this school.

Hampton teaches the practical and thorough education of the hand, the head and the heart, and so effectively that its fame has spread literally to every corner of the globe. In a real sense it can now be said on the eve of its fiftieth anniversary that this school has worked a revolution in educational thought which promises untold blessing to the democratic world of the future. It is a true portion of a sketch of Dr. Frissell's abundant life to emphasize the growth of this school, for it is now proper to say and it is beyond question that the throbbing and manifold and really thrilling life of the Hampton Institute is the splendid outworking of the spirit of Frissell as well as of Armstrong. Of no school can it be said so assuredly that the students in it, after fifty years, feel the personal spirit of the founder. "The Hampton spirit" and "the Armstrong spirit" have meant the same thing to those who know and to say "the Frissell spirit" will now be recognized as equally true, and yet Frissell was no imitator of his great predecessor. He was, in marvelous humility, always saying, "this was what the general would have done", but that meant he knew in his soul how the spirit of service, thought for others and constant seeking for the best method was the essence of Armstrong's consecration to the service of humanity through the working out of the problem of democracy with Negro boys and girls and men and women.

Frissell made as definite and distinct a contribution to the growth and development of education as almost any man of his generation. It was through painstaking thought, discussion and investigation of every detail that he reached conclusions; patiently, quietly but with a force irresistible, although often not realized, that he pressed them to the experiment. But with all this he showed through the whole effort, and in its carrying out, this spirit of relation to the more abundant living of the human life in its varied aspects of labor, social relations, religious expression and community co-operation. It was in this unlimited variety of expression that Frissell always worked out this emphasis of what humanity was capable of, and those of us who were privileged to know him intimately have the consciousness of the true greatness of our friend, from our association with the gentleness, simplicity, intellectual apprehension, breadth of tolerance, and sympathy of this man of notable physique, quiet manners, large knowledge of men and affairs, and the charity, which make up the abundant life.

This man of God was always a man among men. I recall no one who was more sure of being the centre of a group at the Century, the City, the Yale, the Cosmos and other clubs, where he was always at home. Not less was his social power manifested among the six thousand Negro farming population of St. Helena Island off the coast of South Carolina, where his coming to the Penn School was always a joy as well as a benediction. In every gathering on a university campus he was just as simply at home, and his constant reading made him always up to date. But he was ever at his fullest stature in the unique gatherings on the beautiful campus of the Hampton School, where the coming together of the Indian students with the choice spirits of the world's highest civilizations ever stirred his historic sense to recall the first coming of European civilization to the spot where the waters of the Atlantic Ocean mingle with those of Chesapeake Bay and the James River. Here at Hampton will be found his living monument in the company of students, teachers, neighbors, and friends, who know that he rejoices that his fame is mingled with that of Armstrong and the myriad company of those who, fifty years ago and more, realized that the race problem of the reunited states of America was a fundamental problem of democracy.

He was broadly liberal in his sympathies in both religion and politics, standing for the advanced movements, for women's opportunities and responsibilities, and for the broader and simpler education of the coming citizenship of the democracies of the world. He had traveled widely, in fact around the world, bringing back from Africa confirmation of the wisdom of the Hampton idea.

This man's life was, as is readily seen, abundant in its personal reach and emphasis, and through it all Dr. Frissell in simple and natural fashion always recognized and emphasized its true relation to the Christ revelation of what human life may be, and also the fact that one aspect of Christ's mission to humanity is that just such lives may be and should be abundant in number in "this present world", recalling Paul's words in writing to Titus, "Christ bids us to live soberly, righteously and Godly in this present world".

In this day of democracy's test, should not the Church of the living Christ consecrate her efforts to the making of more such abundant lives? The call is to everyone. The life of Hollis B. Frissell may teach us how each one can live and help others to live the more abundant life.

The Woman Movement and the Deaconess—II

By THE REV. EDWARD L. PARSONS, D.D.

IN the previous paper I noted the unsatisfactory situation in which the Church finds itself in relation to the ministry of women. There is much work neglected and much poorly done without women. On the other hand, women are doing much work, but with a status which varies from diocese to diocese and even from parish to parish.

There are in the parochial life of the Church great numbers of functions which men can perform only inadequately and some of which men cannot perform at all. Today in most of our work these things are done in a haphazard way by volunteer helpers or in a clumsy way by the clergy. Some parishes have paid "parish visitors" or "parish secretaries". Their work is good, but they have no Church standing outside their own parish. A few parishes have deaconesses. A few dioceses employ deaconesses for their more general work or in special mission fields. The whole situation is unsatisfactory.

What the Church needs to do is to gather up all these loose ends and bind them together in the deaconess order. It needs to give that order a status and a dignity and a bigness of opportunity which shall enlist into it the finest young women from our colleges and universities. Today these fine young women, true earnest Christians, devoted to the Church, are turning eagerly into social work of various kinds. They go through the schools of philanthropy. They go into the Y. W. C. A. If they are determined to work in the Church, they go as missionaries, or, by good fortune, they find some responsible position in the Auxiliary or in organizations like the Girls' Friendly Society opened to them. Some of them go through the training schools and then slip off into these other kinds of work. But the total number of them all who stand by the Church officially is infinitesimal compared with the number that go into other work; and of that small number only a part become deaconesses. The rest may or may not continue their service in the Church. It is largely a matter of chance.

There are many more women in the Church than men. There are many more women eager to serve the Church than there are men. If our schools and colleges and universities can send four hundred young men to our theological seminaries a year, why is it that more than four hundred young women do not crowd our training schools? A paltry forty-five is the entire number in our three schools at present.

Why is there no sense of vocation? Why is this vast spiritual power lost to us in any effective way? There are great fields of work which the clergy cannot touch. There are women to enter upon them. Why do they not? The answer is, I believe, that the Church has never led them to feel that there is an opening and ministry commensurate with what they give when they give themselves. A few women have seen it and entered upon the field and the Church is enriched by their service; but at what sacrifice and with what heartsearching as to whether they have done right.

Let me give an illustration of the way it works. A boy and a girl grow up in a parish together. He graduates at the high school. She goes to the university. He is good but stupid and a little weak. She is strong, brilliant and a leader. Both love Christ and the Church. After four years of indifferent clerking in a business house he is led by his rector to enter the ministry. The rector asks her as she graduates to become a deaconess. Now note the contrast which she has to face. The young man with his ordinary gifts and no college training has three years of professional study. However little he may be able to take advantage of it the great opportunity is there. The Church has legislated carefully to guard its high standards of training. Examining chaplains and candidates may fail to keep up to the standard, but the Church tries to insist that they shall. For the woman, admirable as are our schools, no opportunities at all comparable to those for the men are offered. Two years' training is required; but it is not defined. Individual bishops may interpret the requirement as they like, even to considering two years of ordinary parochial work as sufficient. The Church takes no real interest in the matter.

When the young man is ordained he and all the Church know what transpires. His status is recognized. The service is in the Prayer Book. Orders are conferred by the laying on of hands. The heritage and responsibilities of nineteen hundred Christian years are laid upon the newly-made deacon and priest. But this young woman, giving her brilliant life, is set apart as any bishop may choose. The Prayer Book is silent from end to end about her work. It knows no ministry of women. In one diocese she may be only a uniformed parish visitor, set apart like a lay reader, or admitted to her work like a Daughter of the King. In another diocese she may be treated as possessing a real ministry; but in any case her position is dependent upon the way in which the clergy regard her.

The average young man has a decent salary, a bishop who feels responsible for him, an assured position, a pension when he retires. The outstanding young woman is certain of nothing; not even that other women will think of her as anything but a uniformed assistant to the clergy. Is it any wonder that the woman whose rector has asked her to go into Church work draws back? She sees all about her immense opportunities for service. She sees the work of countless parishes inadequately done (although most of them do not know it) for lack of the contributions which she can make. But the only professional standing which the Church can offer her is so ill defined, so insecure, so doubtfully regarded that she hesitates. To the young man whose attainments, character and qualities of leadership are utterly mediocre, the Church has much to give. To her, with university education and proved gifts of leadership, the Church has little or nothing to give. Is it any wonder that she seeks a field in the Young Women's Christian Association or in education or in social work of some kind? The Church expects from her everything and gives her nothing. She will keep on with her purpose of working for Christ; but the Church cannot command her services.

There are no doubt many other reasons which help to this strange fact, that in an age of marvelous advance in woman's work, with women taking advantage of every kind of opening for vocational work, the Church in which women otherwise count so greatly cannot command the real vocational service of women in the only opening which it offers them; but this concrete illustration of a young woman's problem does, I believe, go pretty close to the heart of the matter.

The question before the Church is whether we desire to draw into a woman's ministry some considerable proportion of the stream of fine young Churchwomen coming out of our colleges and universities. If we do we must give them a chance. We must make their ministry in its way as worth while, as full of dignity, as carefully exalted and safeguarded as the ministry of their brothers.

That means for one thing that when they come to the momentous service in which they give themselves to the Church the office which is used must be found in the Prayer Book. It must be wrought out with thought and prayer from the riches of the past and the vision of the future. The woman who brings forth a child finds her Thanksgiving counted worthy of a place in the Prayer Book. She has rendered a true service to God and man and it is well. But is her service greater or her thanksgiving more sacred than the service and the vows of the woman who gives herself to the Church's work? Is the consecration of a building to God's service of more consequence than that of a life? Is the Institution of a minister into a pastoral relation which he may sever in six months a more sacred occasion than the admission of a woman to a life service? The answers are obvious.

For another way of exalting this work there must be

canonical legislation which shall put the education and status of the deaconess beyond the decision of the individual bishop or priest. It would be needless to attempt to define the details of her education and examinations as closely as has been done for the men; but some definition as to education and some fuller safeguards in her professional life are needed.

And yet once more the Church must put behind this work of the women the enthusiasm and interest which show themselves in seeking to stir the sense of vocation, in building up the schools, in increase of salaries and in revealing everywhere the greatness of the opportunity. Twenty-five years have seen a vast change in the position of women in the world. They have seen very little apparent change in the position of deaconesses in the Church. They have seen a most inadequate utilization of women's readiness to serve. Some people have therefore concluded that there is little or no place for the deaconess; others have traced the condition to various special difficulties and hoped they would in time be overcome. But the women are not waiting, I believe, for the solution of any special problems, nor are they unready to serve. They are waiting for some tangible evidence that the Church wants them, believes in them and is eager to give much to those who are offering to give themselves.

An Enheartening Report

"THE Message of the Church to a World at War" was the chief topic at the annual meeting of the General Board of Religious Education, held in New York Tuesday, Wednesday and Thursday, January 29, 30 and 31.

The attendance was unusually large owing to the fact that the meeting celebrated the end of the first five years of the Board's life and to the fact that important subjects concerning the war were under discussion.

Bishops Burleson and Beecher came to present the needs of the preparatory schools of the West. They reminded the Board of the enviable reputation for secondary schools which the Church had secured. They reported that many schools felt the need of some Church-wide plan for secondary education. At present there was no plan, and Church schools were constantly succumbing to the pressure of the difficulty of financial maintenance. The names of fifteen schools were listed which had given up work during the past year. There were many loyal Churchmen and women who were willing to devote their lives to Church preparatory schools, but they wanted to be sure that there was some plan by which the schools would be developed and supported.

The bishops claimed that it was necessary that there should be a secretary of the Board who would devote his entire time to Church preparatory schools. He would make inquiries into schools and spread information among Church people.

After consideration of this subject, the Board voted to provide a secretary as soon as the income of the Board would permit. Another vote was passed, making provision for the traveling expenses of voluntary agents who in the meantime would make preliminary inquiries and assist in forming some plan for strengthening the work of the preparatory schools of the Church.

The discussion of the disorganized condition of our Church schools brought up the whole subject of the financial needs in the various departments of the Church's educational work. Dean Bartlett made a plea that the whole subject be dealt with comprehensively and that if financial aid was to be given, it should be given in relation to the total needs of the Church. As a result, a committee consisting of the Rev. Dr. Wm. E. Gardner, Bishop Lines, Bishop Reese, Dean Bartlett and Mr. Theopold was appointed to report at the next meeting of the Board a plan by which the financial needs of the Church's educational work may be dealt with comprehensively as a responsibility of the whole Church.

The attention of the Parochial Department was centered especially upon the best way of equipping teachers for their work in our Church schools. The present Standard Course in Teacher Training, having been in use practically ten years, needed revision. This revision has now been undertaken by the Department, so that by next Summer the first of a new set of training courses will be available for work in the field. Most of these new courses will be constructed especially for our own Church use. They will, however, be so articulated and arranged as to make co-operation possible in the spreading movement for community teacher training. Reports from many sources show that the attention of teachers has been drawn away from training courses probably by the War interests. It is desirable that every effort should be made to maintain the highest standard of equipment.

Report of progress was also rendered on a plan for a universal schedule of daily devotional Bible readings, which the Board wishes to make available for the whole Church.

The figures showing the progress in the use of the Christian Nurture Series, prepared under the direction of the Board, for Church school work, are most encouraging. Roughly speaking, there are about 100,000 children in the Church working every Sunday on this material.

Both the Primary Council and the Senior Council, which have in charge the production of further courses under the Series, were continued, and it is hoped that by next September all the courses, from the kindergarten through the high school years, will be in print.

The Primary Council has also under preparation a manual on primary worship, which promises to be of great assistance in all the lower grades of the Church school.

The demonstration school which the Board maintains at Gary, Indiana, for experiments in weekday religious instruction, is proving most effective. The Church School established there, under the guidance of Miss Vera L. Noyes, has doubled its numbers, and is giving every child of the parish, with the exception of the Kindergarten and High School grades, two periods each week of religious instruction in addition to the Church school session on Sunday.

The Rev. Paul Micou, the secretary of the Department of Collegiate Education, made his first report to the Board. His clear grasp of the situation in our colleges and universities won the confidence of the Board. The Board approved a plan by which the department would make an effort to place the right man, properly equipped, in one college town each year; that a system of scholarships be established by the Collegiate Department by which students in a given university who are definitely training for service in the Church might be awarded scholarships for their junior and senior years; that the department raise a fund to make inquiries into the best methods of promoting religion in colleges and state universities; this inquiry should cover the kind of courses needed in religion, either within the curriculum or without, and the best methods for student worship and organization, and the peculiar kind of pastoral care which the unique college situation demands.

Dr. Gardner, the general secretary, presented a report covering five years of achievement.

In October, 1912, few dioceses had organized diocesan boards of Religious Education, and the provincial boards existed only in name. Today, nearly every diocese has passed a canon providing for a Board of Religious Education, and the eight provincial boards are recognizing opportunities for service, discovering leaders and organizing for the work in the future provincial life that is bound to develop as the Church grows and meets enlarged needs.

In 1912 there were only three persons employed by the Church in Religious Education, outside of educational institutions. Today, twenty-two persons give full time

under the direction of general, provincial or diocesan boards.

In 1912 there was a variety of Sunday school text books and an indecision regarding what should be taught in the schools. Today, there is a growing unity of devotion to the Christian Nurture idea with its demand for training in memory, devotional life, Christian service and instruction in doctrine, scripture and history, and a co-operative effort to win by tested material the right text books and properly equipped teachers.

In 1912 there were only two summer schools offering training for Sunday school teachers. Last summer there were twenty, with a total enrolment of over twenty-five hundred teachers.

In 1912 there was no co-operation between the public schools and the agencies for religious education. Today, in New York, Indiana, Colorado, North Dakota and many other places there is a recognition by the public school of the educational work done by the Church.

In 1912 there was little co-operation between the various communions in educational inquiry and promotion. Today, there are the Council of Church Boards, the Commission on Christian Education of the Federal Council, the Sunday School Council and the Association of American Colleges.

In 1912 no Church-wide effort had been made to win and hold the college student. Today, by conference and correspondence, over one hundred Church workers in as many institutions are organized in their quest for an answer to the question—How can the Church keep and nourish college students living four years under the peculiar conditions in our institutions for higher education?

In 1912 bishops, examining chaplains, seminary faculties and candidates for holy orders were groping in a maze, in which interference, waste of effort and distrust of guidance yearly meant the loss of good men for the ministry and the diminished confidence of the laity. Today, the Council on the Education of Postulants and Candidates for the Ministry, and various provincial and diocesan committees on theological education have at least pursued some of the problems to their sources. As the result of earnest thought and conference, they will request legislation at the next General Convention.

In October, 1912, there was no assured income for the work of education in the general Church. Today, two-thirds of the diocesan conventions are voting over $15,000 annually, and each year sees progress toward the payment of the total apportionment of $32,000 for the budget of the General Board.

In response to many requests from rectors for topics and study outlines on the religious questions raised by the war, the Board voted to issue a pamphlet entitled *Studies in Religion for War Times*. This will be mailed to the clergy immediately; it will contain topics and guiding questions for meditation and class study. It will also suggest Bible reading and books to aid discussion.

The Rev. Dr. Nichols reported for the Department of Theological Education that during the year three meetings had been held by the Council, devising plans for a better equipped ministry. Over thirty members were at work and at the last meeting nine theological seminaries were represented. The Council will report in time for the General Convention at Detroit in 1919.

Dean Bartlett presented a report on the recruiting and support of candidates for holy orders. He showed that the supply of future clergymen was endangered. While the Church gained communicants at the rate of 2 per cent. per annum, the clergy increased by less than 1 per cent. During the quarter century ending 1913 the communicants had increased 103 per cent., while the clergy had increased but 23 per cent.; in other words, communicants increased four times as rapidly as the clergy who were to minister to them. The report showed also the disturbing fact that a large proportion of our clergy came from the Baptists, Methodists, Presbyterians and Roman Catholics. One diocese reported "that fully half of the men entering our ministry today are importations". The Church is not self-maintaining and self-reproducing in the ministry.

While the war has partly created and partly revealed our needs, it has also given us the greatest chance in a half century for securing candidates. When the Civil War ended a remarkable number of remarkable men entered the ministry. The sober and quickening influence of war should be supplemented by a clear and ringing call for enlistment in the greatest of all armies. The necessary agents to spread the call are at hand: chaplains, lay workers of the Brotherhood of St. Andrew, secretaries of the Y. M. C. A. and Red Cross—all might become recruiting sergeants for the Church.

At the conclusion of the report the Board voted to request the aid of the chaplains and Church workers among the soldiers, in presenting the need of recruits for the ministry. It also voted to press the example of England, who is raising £500,000 for the education of soldiers who offer for the ministry, and to confer with the War Commission concerning the raising of a fund for similar support in this country.

The most enjoyable session was the dinner at the General Seminary, Wednesday evening. The members of the Commission on the Revision of the Prayer Book which was in session, were the guests of the General Board at the dinner. After dinner a circle formed around the big fireplace at the end of the refectory. Addresses were made by Mr. Robert H. Gardiner, the Rev. Hugh L. Birckhead, Bishop Reese and Mr. John W. Wood. The topic was "Religious Education in War Times". Bishop Reese said in part:

"A question put to me in one of our military camps was this: What has religion to do with the war? Don't you know that science and military strategy are the forces which will win the war? Such a man sees the grim necessity for the use of physical force in this present crisis, but he also realizes that this is but preparatory for the constructive conquering forces to follow. When you knock a man down who has mistreated a woman, he is not thereby conquered. You have conquered his body, not the man. Not until the quality of good-will enters the heart of a man, creating right relationship with you and the person he has injured, is he conquered. Good-will is the product of religious influences.

"Our young men are not laying down their lives upon the altar of science or physical force, but that through their sacrifice the great moral and spiritual forces may become permanent.

"In this sense religious education is a war measure, the essential training of those who in the next generation must be leaders in the reconstruction of our civilization upon a sure foundation, the guarantee that the democracy for which we fight may be a democracy interpreted and kept true to Christian standards.

"Back of the training camp is our American youth in our colleges, Church schools and homes. It is a short-sighted patriotism which sees only the training camp and neglects the training of the reserve force at the home base. The man in the camp summons the Church to help him do his duty as he prepares for his service 'over there'. Then, as he goes forth to take his place on the firing line, he asks the Church to see to it that those who follow after him be so trained in Christian truth that they will 'carry on' that for which he is fighting and giving his life. We cannot be a true patriot and neglect Christian education."

A League of Nations

(*Continued from page* 189)

is the claims of humanity. The Christian religion is in spirit and essence international; it makes no virtue of patriotism but much of citizenship in the heavenly kingdom. The undivided Church of old never lost sight of this and proclaimed as its ideal the city of God on earth as it is in heaven. Popes and Puritans alike tried to realize it in practice, and they only failed because their aims were too narrow. Hildebrand's attempt in particular has been called "the most magnificent failure in history", and it well deserves the name; ours of today are petty in comparison. Let the Church recover this note; the world is ready and waiting; our present sufferings have made us long to hear it once again uttered as by the voice of the Lord of Hosts.

NEWS OF THE CHURCH

FIRST OF CLERGY WOUNDED UNDER GENERAL PERSHING

The Rev. Lieut. Vanamee Hit by German Bomb

ESSEX, CONNECTICUT.—The Rev. Lieut. Parker Vanamee, rector of St. John's church, Essex, who is serving under General Pershing in France, was wounded in the knee by a bomb from a German airplane. He is, so far as is known, the first priest of the American Church to suffer casualty in the war. He was sufficiently recovered from his wound that he is now back again with his battalion. Mr. Vanamee entered one of the training camps immediately after the United States declared war, and received the commission of first lieutenant. He is on leave of absence from his parish.

BEWARE OF IMPOSTORS ASKING FOR WAR FUNDS

Social Service Commission of Federal Council Issues Warning

The following paragraphs contained in a letter from Mr. George T. Scott, assistant secretary to the Board of Foreign Missions of the Presbyterian Church, calls attention to a kind of fraud which is prevalent, and sure to increase during the war:

"You may remember Mr. Atto Eshiya of Persia who presented to you about a year ago a letter of introduction from Bishop Ostenfels of Denmark. You may remember that Eshiya's story was to the effect that Presbyterian missionaries were mismanaging the expenditure of relief funds in West Persia and that the logical person to handle such funds was himself! You will be interested in knowing that Eshiya has been arrested by local authorities in Trenton as a fraudulent beggar and is now out on bail.

"I mention this faker who came to you so well recommended merely because he is typical of many hundreds of similar Oriental frauds getting rich on the charity of Americans, largely church people. The New York *World* in its magazine section of October 28, 1917, gave a two-page expose of this amazing swindle'."

The Commission on Social Service, which is responsible for war relief of the General War-Time Commission of the Churches, advises that pastors should inform themselves, when unauthorized solicitors appear, and givers should report suspicious persons. The American Committee on Armenian and Syrian Relief says: "Beware of solicitors. This committee pays no commissions and authorizes no collectors other than well-known treasurers."

FIRST NATIVE BISHOP IS ELECTED IN CHINA

The Diocese of Chekiang is the first of the eleven dioceses of the Church in China to elect a Chinese to the Episcopate. Bishop Graves writes that on December 11 the Rev. T. S. Sing, Archdeacon of Chekiang, was elected Assistant Bishop. This, Bishop Graves points out, is another step in advance and means much for the future of the Chinese Church.

The confirmation of the election will be one of the most important duties in the next General Synod when it meets in Shanghai in April of this year.

IT ISN'T SERMON THAT PUTS HEARERS TO SLEEP

Though Some Require Partial Anæsthesia for Safe Delivery

CINCINNATI, OHIO.—If you fall asleep in church it may not, after all, be the fault of the sermon. The janitor might be to blame. So says Health Officer J. H. Landis of this city in an editorial on "Ventilation" in the weekly bulletin of the Health Department.

Referring to a news item about "a prominent public official who 'took the count' in a contest with an overworked church atmosphere", Dr. Landis says: "Some sermons require partial anæsthesia of on audience for safe delivery. Fortunately the number of this variety is limited. Most people attend church services with the definite purpose of experiencing a spiritual uplift. An atmosphere that hits like a club puts this definite purpose to sleep in short order and may lead in some instances to the erroneous impression that the clergyman is losing his hold on his audience.

"Many congregations have changed ministers when they should have discharged the old janitor and employed a new one. One of the answers to a decreasing church membership is the appointment of a health committee with instructions to devote particular attention to church ventilation. It must be discouraging for the man in the pulpit to see a goodly proportion of his audience sleeping placidly through a sermon which, in the quiet of his study, appealed to him as an unusually able effort.

"Any shepherd who has noticed growing indifference towards his efforts on the part of his flock is recommended to try the fresh air treatment. If it fails to bring results the psychological moment for resigning is at hand."

CAMBRIDGE STUDENT WINS SOCIAL SERVICE PRIZE

PHILADELPHIA, PENNSYLVANIA.—Last April a prize of one hundred dollars, given by an unknown donor, was offered through the Social Service Commission of the diocese of Pennsylvania for the best essay on "The Field of Service Open to Members of Religious Orders in the Preaching of Social Righteousness". Bishop Brewster of Maine, Professor Miller of the General Theological Seminary and Miss Vida D. Scudder of Wellesley consented to act as judges. Their decision has been unanimous in favor of the essay of Mr. Alfred Scott Priddis of the Episcopal Theological School, of Cambridge, Massachusetts, to whom the prize has accordingly been awarded by the Commission.

GOOD SHEPHERD CHURCH BURNS IN LEXINGTON

Building Just Completed and Freed of Debt Destroyed

LEXINGTON, KENTUCKY.—Shortly before the hour for night service on Sunday, January 20, the Church of the Good Shepherd in Lexington was destroyed by fire. A new location in a substantial and growing part of the city had been purchased and the church removed thereto.

Under the inspiring and energetic ministry of the Rev. Dr. Richard Wilkinson the indebtedness involved in this removal had been wiped out, and the Church had later been enlarged and beautified at a cost of some $9,500, and all but about $1,500 of this sum had been pledged, and most of the pledges had been paid.

Pastor and people left their burning church when any salvage was clearly hopeless and, at a meeting near by, heroically resolved to build again, notwithstanding the exhausting effect of their previous gifts and labors.

"It was my privilege to meet with them", said Bishop Burton, "and I promised to secure as much aid as possible from outside this city. Dean Massie and his Cathedral congregation, with quick sympathy, sprang enthusiastically to the financial assistance of the afflicted congregation, and Dr. Wilkinson has many friends in the community at large who will contribute generously toward the new church. We must rebuild at once, and as attractively and commodiously as possible, if our beloved Church would hold its own in the popular eastward part of the city of Lexington."

ORDER CLOSING CHURCHES IN WASHINGTON REVISED

Opens All Churches for Services During Morning Hours

WASHINGTON, D. C.—The local fuel administrator who closed two-thirds of the Washington churches beginning January 27, for three weeks, revised his decision a few days later, opened all for the morning services on Sundays, February 3 and 10, and permits the opening of all chapels and parish halls where war work is in progress. After February 10, unless something unexpected occurs, the usual arrangements will be resumed and our churches will be able to begin their Lenten schedules on Ash Wednesday.

Morristown Rector at Camp Merritt

MORRISTOWN, NEW JERSEY.—The Rev. Barrett P. Tyler, rector of the Church of the Redeemer, has been given three months leave of absence by his vestry and goes to Camp Merritt as a volunteer chaplain for that period of time, beginning last week. He is quartered with the Y. M. C. A. and will work in intimate relations with them.

This means a great deal to the diocese of Newark, as it is naturally anxious to do its part in ministering to the soldiers as they pass through this great embarkation camp.

SAYS EPISCOPAL CHURCH LEADS TOWARD UNITY

Louisville Pastor Gives High Praise to Dean McCready

LOUISVILLE, KENTUCKY.—In conversation recently with the Rev. Dr. E. L. Powell, pastor of the First Christian church of Louisville, the speaker pointed out some interesting facts and made some very complimentary statements about the Episcopal Church to the correspondent of THE CHURCHMAN. In doing this he made one realize the great responsibility, as well as the great opportunity which our Church has along the lines of Christian union. Dr. Powell was asked for a statement and said:

"Growing out of the World War there must necessarily come new adjustments, domestic, social, industrial and certainly religious. Divided Protestantism has had revealed as never before its weakness and inadequacy in dealing with the world task. Some sort of organic unity is fast approaching. It may not be based on church polity or historic creeds, but whatever is valuable, and certainly whatever is essential to the life of Christianity in both creed and organization will be preserved.

"The Episcopal Church in the establishment of its Christian unity foundation has put herself in a position of splendid leadership in this great and inevitable cause of Christian union. I say 'inevitable', for nothing can be more certain in the outworking of both spiritual and economic laws than the realization of this mighty consummation.

"In our own city of Louisville the newly-chosen Dean of Christ Church Cathedral, the Very Rev. R. L. McCready, has in both speech and by example won a place in the hearts of all denominations in this supreme and vital matter. When he was inaugurated dean of the Cathedral it was most gratifying that one of the week night services of his inauguration was arranged with particular reference to promoting this Christian fellowship, one and indivisible. The simple fact is that the laity of our churches are growing restless under the economic waste associated with denominationalism. We cry out for the leaders who, for both economic and spiritual reasons, yea, who for the supreme reason of bringing the world to a belief and vital acceptance of Jesus Christ, shall sound in clarion notes the prayer of Jesus that 'they all may be one'.

"Now is the day of the Church's opportunity. Now is the day of the Church's salvation from provincial inefficiency and impoverishment. Now is the day for the prophet to speak from the mountain top, for both the hour and the message have to do with world relations, and every pulpit must have nothing smaller for a sounding board than the infinite heavens."

TRAINING SCHOOL FOR LEADERS HELD IN OMAHA

OMAHA, NEBRASKA.—The training school recently held in Omaha for the teachers in mission study and those co-operating in the New Junior Plan was well attended and helpful. Miss Wittens had a number of clergymen and Sunday school superintendents in her classes, besides the Junior leaders, and her explanations and instructions gave the "Plan" a real boost in Nebraska.

Miss Matthew's class on Bible study was wonderful. The earnestness and consecration of the teacher herself inspired in her entire class a desire to have a fuller and clearer idea of the Book and its purpose, and a willingness to try harder than ever before, not only to bring friends to join the study class, but to do everything possible to further the cause of missions. The classes were held on January 15, 16, 17 and 18 at the Gardner Memorial parish house in Omaha.

FEDERAL COUNCIL DENIES CHARGES OF DISLOYALTY

Professor Deissmann Said American Churches Did Not Support War

In refutation of the statement of Professor Deissmann of Berlin that the American Churches are not supporting the war—a charge based on the assertion that the Federal Council had not issued any statement until a month after war was declared—the Rev. Charles S. Macfarland, general secretary of the Council, has issued a statement calling attention to the fact that the officers of the Council sent a message to President Wilson within twenty-four hours, assuring him of the whole-hearted support of the American Churches.

The statement to which Professor Deissmann referred was issued by a full meeting of the entire Council which included four hundred representatives of thirty denominations from all parts of the country, held at Washington about a month after war was declared, the preceding weeks having been given to preparation for the meeting. The utterance said: "We are here to pledge allegiance in unstinted measure, without haste or passion, to steady and inspire the Nation and to keep ever before the eyes of ourselves and of our Allies the ends for which we fight".

At the present time the Federal Council is preparing, with other church bodies, for a nation-wide campaign to educate the people in the moral aims of the War. Dr. Macfarland, who is an advisory member of the Speakers' Bureau of the Committee on Public Information, recently presented to Mr. Creel and the president the results of a nation-wide questionnaire, among clergymen, giving clear evidence of their practically unanimous support of the policies of the president. "Indeed", said he, "in the main the preachers who have been the most urgent pacifists are now in large measure the most earnest supporters of the War, in the feeling that the victory of the Allies is not only the surest, but the only way of securing an enduring peace."

Rectory at Kenedy, Texas

KENEDY, TEXAS.—The new memorial rectory of the associate mission which includes Beeville, Karnes City and Runge, with Kenedy as the centre, was dedicated here on the feast of the Epiphany. Bishop Capers visited the other churches of the mission on Friday and Sunday afternoon, but Sunday morning was devoted to a united service for the mission held in St. Matthew's church here. The building is known as the Hutcheson Memorial, since it was erected with money bequeathed by the Rev. Dr. Hutcheson, who spent forty-six of the sixty-three years of his ministry in Texas.

AMERICAN WOMEN GO TO AID FRENCH PROTESTANTS

Will Help Refugees Going to France Through Switzerland

NEW YORK.—The first women to go to France under distinctly religious auspices, Miss Grace Marling and Miss Catherine Wetmore, sailed from New York on January 25, under the auspices of the American Huguenot Committee, which represents in America the Franco-Belgian Evangelization Committee.

It is at present impossible for the committee to send these women direct to the towns now occupied by the Germans, in which the French pastors and deaconesses are working, so, temporarily, they are being "loaned" to a secular organization, La Societe Secours d'Urgence, of which Madam Joffre is president and Madam Viviani vice-president.

Miss Wetmore and Miss Marling, who have spent a number of months in "intensive training" in preparation for this work, will go at once to Evian-les-Bains, to aid in the work of caring for "les repatries"—refugees who are being sent by the Germans from occupied territory, through Switzerland, back into France. These are mostly women and children and are pouring into the little town at the rate of about six hundred a day.

HOW A PASTORAL CALL REMADE A BROKEN LIFE

Social Service Visit Restores Automobile Manager to Happiness

CHICAGO, ILLINOIS.—St. Andrew's church on the West Side ministers to a large community composed of the diverse elements which have made the West Side of Chicago so well known in the sphere of social service. Naturally the clergy of these parishes seemingly have little to encourage them, as they work against intolerable social conditions. However, now and again encouragement comes.

The rector of St. Andrew's, the Rev. Benjamin E. Chapman, on New Year's took a few flowers from the altar of the Church and made a sick call. As he was leaving the house one of the members of the household made an appointment to meet him the next morning at the Church. Then came the all too frequent story of a life ruined by intemperance. The man had been manager of one of the largest automobile agencies in Chicago. Then the crash and ten years of wandering. Work was secured, the man instructed and confirmed. Finally before the end of his "Year of Grace 1917" he was called into the service of the country, and writes that he has become the secretary to the general commanding one of the largest military camps in the country. He states that his ability to stand for the right, and to command confidence, comes from his participation in the Church's life and Sacraments. 1917 was an epoch-making year for him. It was the year in which he returned to his Father's house.

Church Periodical Club's New Offices

NEW YORK CITY.—Very soon the Church Periodical Club will move its offices from the Church Missions House to 2 West Forty-seventh Street. The reason for the move is that the Board of Missions needs more room for its own departments.

BERKELEY ALUMNI HAVE REUNION IN NEW YORK

Enthusiastic Gathering Hears Talk of Reconstruction After War

The New York Alumni of the Berkeley Divinity School met at the Harvard Club on January 24, about thirty members being present. It was a great pleasure to all that the President of the association, Dr. W. H. Vibbert, was able to attend. The Rev. H. S. Whitehead acted as secretary and Dr. Bernard Schulte as toastmaster. In his speech on behalf of the trustees Bishop Brewster gave his conception of the Berkeley ideal—that of a wise synthesis of acceptance of the best of the past with a genuine welcome to all that is good in the new, and an educational program fitted to the Church's task in the present day.

The Rev. Theodore Sedgwick, an alumni trustee, gave a statement of the financial needs of the school. Bishop Lines and Dr. Seymour also spoke briefly on behalf of the trustees. Professor Ladd made a report of the past school year while he was in charge. He referred with enthusiasm to the work of the new lecturers, especially of Dr. Duncan B. Macdonald in the department of Old Testament, Dr. Dickinson S. Miller in Apologetics, and Dr. Chauncey Linsley in Pastoral Theology. He spoke of the unwisdom of taking a short-sighted view and reducing our educational efficiency on account of the exigencies of the war.

In America the word "reconstruction" recalls one of the least honorable episodes in our history. If, during the Civil War, the leaders in Church and State had had imagination and faith to plan ahead for the period after the war, conditions both in North and South might be vastly better today. A school which believes in itself and its opportunities should have no difficulty in attracting students and in raising the few thousand dollars necessary to meet the present annual deficit. Professor Ladd spoke of the large number of undergraduates now on leave of absence and in the national service, all of whom intended to re-enter the school at the close of the war. Mr. Louis Pitt, '18, spoke for the student body. Dr. Miller, Dr. Karl Reiland, the Rev. J. W. Walker, and others of the alumni also spoke. The meeting was one of the most enthusiastic ever held.

HOSTESS HOUSE PRAISED BY GENERAL NICHOLSON

Says Nothing Does More to Develop Morale of Men

Admiral, Maryland.—Camp Meade, the great cantonment here, is fortunate in having in its midst a cozy and attractive rendezvous, a haven where thousands of feminine visitors, wives, mothers, sisters, and sweethearts of the men in camp can meet with them on holidays and find opportunities for social intercourse. General Nicholson, the commandant, bears the following testimony to the value of this admirable institution, which is conducted by the Young Women's Christian Association: "Nobody knows how much this hostess house means to Meade, except those who know the soldier boys and what it means to them to have a chance to meet and greet the home folks under cheerful surroundings.

"There is only one improvement I think could be made to the house—that is to build it so that it could take care of three times the number of visitors here. The management is perfect and there is everywhere felt the refining, cheering influence of women. The decorations, the home comforts that are to be found there make the place so attractive that the men hate to leave it. I am sure if a ballot were taken in camp, the men would give a rousing big vote for the extension of the activities of the Young Women's Christian Association. I do not know of anything in camp that is doing more to develop the morale of the men, to make them strive after higher ideals, to make them want to be good soldiers and clean men than the work done at this hostess house.

GRAND RAPIDS RECTOR CUTS WOOD ON FARMLAND

Uses Practical Method of Saving Coal for Industry

Grand Rapids, Michigan.—"There is enough wood around Grand Rapids to keep the city warm all Winter", said the Rev. David C. Huntington, rector of St. Paul's church, in telling how he is fighting the coal shortage. "We are keeping our church warm by the wood we cut from woods around Grand Rapids. Two vestrymen and myself recently went out to the farm of J. O. Weed, cut several cords of green wood and hauled it to the church. The coal that is released when we burn wood can be sent to the factories and keep the men working."

Mr. Huntington said that there was a great quantity of wood on his farm at Ramona, as well as on surrounding farms. "Farmers will be glad to have their land cleared", he said. "Here is a good chance to do it. There are many men out of employment and these could be sent to these farms and thus serve a three-fold purpose —giving the men employment, clearing the farm land and making it more valuable to him, and furnishing fuel to the city residents that the coal can go to the manufacturers."

ANGLICAN, RUSSIAN AND GREEKS HELP EACH OTHER

In his sermon at Trinity church on the occasion of the recent meeting of the Anglican and Eastern Association, Bishop Parker told how an Anglican coached by a Russian conducted the Epiphany services for a group of Greeks. The Bishop was at a committee meeting in Springfield, Massachusetts. He was called to the telephone by a long distance call from the youngest but one of the clergy in his diocese, who sought the Bishop's permission to conduct a service for the Greeks in his community on their feast of the Epiphany. The Bishop gave his permission. Could the service be conducted in the Episcopal Church? Certainly. Might the Anglican clergyman use the liturgy of St. Chrysostom? Did the Anglican know how to use it? Yes, he had been coached by the Russian priest with whom he was friends. Very well, the Bishop gave his hearty permission for the service. So the Anglican coached by the Russian helped the Greeks.

CHAPLAIN FOR STRANGERS FRIEND OF ALL PEOPLE

Touches Lives of Many in New York Who Need Help

New York City—It is not always through Church organizations that clergymen are enabled to serve humanity. Sometimes even greater opportunities come to those released from all pastoral obligations, who are free to minister to a whole city without regard to denominational lines. There are several noteworthy examples of this sort of religious ministry in New York.

The Rev. James B. Wasson, D.D., director and chaplain of the Strangers' Welfare Fellowship, will be remembered as having been appointed by the late Bishop Potter, when senior assistant at St. Thomas' church, as chaplain to strangers under the direction of the Chapter of the Cathedral of St. John the Divine in 1907. Dr. Wasson soon realized that a broader work could be maintained on non-sectarian lines and three years later reorganized under its present name with an advisory board which includes the names of F. D. Roosevelt, Robert C. Morris, Charles F. Hoffman, Lewis B. Preston, Zelah Van Loan, treasurer, and Hugh Gordon Miller, counsel.

The aim of the Strangers' Welfare Fellowship is "to make brotherhood real to strangers". The word stranger, as used here, does not necessarily mean a newcomer, but any one who for one reason or another remains an unassimilated unit in the city's life. In the seven years in which Dr. Wasson has given his time to this broad field there have come to him many individuals to whom he has been able to give counsel and help. In talking of the fellowship recently he outlined the work of one week, which included providing a home for a respectable young woman secretary who is facing the serious crisis in her life; obtaining employment for a choir singer whose rector had been unable to grant an interview, but for whom Dr. Wasson found employment as bookkeeper; arranging for a former convict, recently released from prison, where he had served nineteen years for forgery, a chance to make good in a position; helping to place the aged mother of a city employee in a home, and advising three other women where to obtain positions suited to their abilities.

Helping to find employment is but one part of Dr. Wasson's work. An important feature is the free service of ministry to guests in hotels in his capacity as Honorary Chaplain of the New York State and City Hotel Association. To those in trouble, sorrow, need, sickness or other adversity his services are always willingly rendered. This work is wholly supported by voluntary contributions. There are no fees and no paid solicitors of funds are employed.

Death of Venerable Churchwoman

Seattle, Washington.—Adeline deBeeler Roberts, widow of the late William Milnor Roberts, died at her home here recently. Mrs. Roberts was one of the oldest subscribers to The Churchman. She was born in Pittsburgh in 1832. Her grandfather was Baron deBeeler Bertholf, minister to the United States from Brussels. Her husband was the grandnephew of the Rev. James Milnor, sixth rector of St. George's church, New York City.

SYNOD OF SOUTHWEST IN FIFTH ANNUAL MEETING

Hears Inspiring Addresses From Clergymen and Laymen

OKLAHOMA CITY, OKLAHOMA.—The fifth annual meeting of the seventh province was held at St. Paul's Cathedral, Oklahoma City, for a three days' session beginning January 22. Into these days was crowded much that was inspiring, interesting and illuminating. Ten bishops and one bishop-elect were present.

The revered and beloved presiding bishop was general chairman of the meetings. The time and place of the Synod most happily coincided with the twenty-fifth anniversary of the consecration of Bishop Brooke. Not only the host, he was also the chief figure at a special thanksgiving service the first evening, and a luncheon on the second day. Fitting tributes were paid to the great work of this pioneer Bishop, so arduous and even dramatic in the earlier years.

The chief speakers at these two occasions were Bishops Tuttle and Thurston, and the Rev. E. H. Eckel, Mayor Oberholzer, who brought the city's greetings; Judge Ames, representing the Commercial Club; the Rev. Mr. Baird, Presbyterian, who spoke for the ministers of the city, and Mr. Trudgeon, junior warden of the Cathedral parish.

There are several hundred thousand soldiers in the great camps of the Southwest; naturally, therefore, the responsibility of the Church for the army work was most earnestly presented.

Archdeacon A. W. S. Garden of San Antonio received the nomination of the Synod to succeed the Rev. E. H. Eckel as provincial secretary.

An interesting resolution offered by Archdeacon Garden was adopted and sent to the Commission on Revision of the Prayer-book. It provides for a form of reception into any congregation of the Church, before Confirmation, of persons who have been baptized in some "congregation of Christ's flock" not of the Episcopal Church.

The conference on religious education was most ably led by the Rev. B. T. Kemerer and the Rev. J. S. Bunting; on social service by the Rev. J. H. Lever and the Rev. R. D. S. Putney; Bishop Partridge and the Rev. R. N. Spencer, and the work for the soldiers at San Antonio and El Paso was forcefully described by the Rev. Dr. W. B. Stevens and the Rev. Fuller Swift. War-time work in the domestic field was enthusiastically advocated by Suffragan Bishop Saphoré of Arkansas, and the relation of the Red Cross to the cross of Christ graphically pictured by the Rev. E. H. Eckel. An address on "The Impelling Cause of Missions" was given at the closing service by the Rev. W. P. Witsell of Waco, whose parish will receive the Synod next October.

The sessions throughout were enlightened and enlivened by the stirring addresses of the bishops. There were present the Rt. Rev. Drs. Tuttle, Brooke, Kinsolving, Partridge, Thurston, Capers, Howden, Wise, Moore and Saphoré. A message of sympathy was sent to Bishop Temple of North Texas, now recovering from illness.

The newly elected Suffragan Bishop for work among the colored people in Arkansas and the province, Archdeacon Demby of Tennessee, was presented to the Synod on the first day, and made an address at the final service. He gave the impression of a man who will do a vigorous and tactful work for the people of his race.

The Woman's Auxiliary held meetings and study classes during the week, and many of its members were in attendance at the Synod itself. The Synod had the privilege of hearing inspiring addresses by Miss Lindley, Mrs. Biller and Miss Withers. Another woman speaker at the Cathedral was Miss Schuler of New York, who told of the political conditions against which the Suffragists in that State had to contend to win their recent victory.

In a resolution of gratitude presented by the Rev. H. J. Lloyd, the Synod expressed appreciation for the lavish hospitality furnished by Bishop Brooke, Dean Bate and the Cathedral Auxiliary. Many words of praise were said also for the beautiful music at the chief services, led by the vested choir of men and women.

The next Synod will be held at Waco, Texas, October 22 to 24 of this year.

JAPANESE YOUNG WOMEN WILL BE STENOGRAPHERS

Modern Business Methods Require Machine Writing in Japan

Japanese young women are beginning to make the acquaintance of the typewriter. Not a machine that writes the weird Chinese characters that constitute Japan's written language, but a real American machine that writes perfectly good English. This is one of the recent developments of St. Agnes' school, Kyoto.

Miss Etta McGrath, who went from St. Luke's church, Montclair, New Jersey, last summer to be Bishop Tucker's secretary, writes that on April 1 she is to become instructor of typewriting at St. Agnes'. The trouble is she has not a single machine other than the one she uses for Bishop Tucker's work. She needs three machines of standard make. Rebuilt machines, costing approximately $50 each, will serve the need.

"Would any young woman who is familiar with writing machines like to form a Typewriter Guild to supply at least one machine?" asks Mr. Wood of the Missions House. "Would any business man, who knows the necessity and mechanical assistance of a typewriter in modern business, like to give another?"

Mr. John W. Wood, 281 Fourth Avenue, New York City, will be glad to supply further particulars.

A Successful Canvass

BAY CITY, MICHIGAN.—A recent every-member canvass at Grace church (the Rev. O. E. Newton, rector) was attended with gratifying results. There were forty-seven more pledges for the parish and seventy-two more for missions than ever before. Two years ago there were only three persons contributing towards missions: today every envelope which goes on the plate has money in both ends. The Sunday school has increased over 200 per cent. during the past two years.

Chaplain at Camp Dix

The Rev. H. H. D. Sterrett is now chaplain, with rank of first lieutenant, of the Twenty-sixth Regiment Engineers at Camp Dix. The vestry has granted him leave of absence.

MEN URGED TO STUDY MISSIONS AND THE WAR

Committee on Missions of Washington Sends Letter to Men

WASHINGTON, DISTRICT OF COLUMBIA.—The Standing Committee on Missions in the Province of Washington has sent a letter to the men of the Province in regard to studying world conditions and their bearing upon Christian missions during the coming Lent. This was pursuant to action taken by the recent synod of the Province. The letter is as follows:

"We are paying the bills for a small army of workers—2,800 and more. What are they doing in the various so-called mission fields? How do present world conditions affect them? Has their work any influence on the great movements of today, especially in the Far East? You as an intelligent Christian and Churchman ought to be able to answer these questions. Can you?

"The recent synod of our Province felt that you should be able to answer these questions, and instructed us to place the matter before you.

"We therefore suggest that during Lent, 1918, one hour each week be spent by our men in groups large or small in every parish and mission in the Province to acquaint themselves with the facts.

DISCUSSIONS AT LUNCHEON

"Some of our busiest laymen, finding how interesting the subject of modern missions is, are extending their luncheon hour once a week to discuss this subject; others meet downtown after office hours; others at the home of one of the group on a week-day evening; others again at the rectory, church, or parish house, as is locally most convenient, on a week-day evening, or before or after service on Sunday.

"The point is to gain the approval of the rector to form one or more groups, and to meet where and when is most convenient each week during the Lenten season. Your best method might be to turn your Men's Bible Class into a group during Lent.

"The leader of such a group needs no special training. His duty is rather to start and direct the general discussion of the subject. Some simple book as a guide should be used, and each member should have a copy.

"We recommend the 'Why and How of Missions' or 'Then and Now'. A copy of these can be obtained free of cost from Wm. C. Sturgis, Ph.D., Educational Secretary of the Board of Missions, Church Missions House, 281 Fourth Avenue, New York, also other interesting material giving facts and figures will be sent on request.

"The 'Spirit of Missions', or any other missionary magazine will help as additional reading.

"Consult your rector. Start now!

"Faithfully yours,

"WM. CABELL BROWN,
"GEORGE G. BARTLETT,
"DAVID W. HOWARD,
"J. GIBSON GANTT,
"WM. R. BUTLER,
"JOHN W. REYNOLDS,
"STEPHEN E. KRAMER,
"Standing Committee on Missions."

WHAT FOOD CONSERVATION MEANS IN A PARISH

And What It Would Mean if Every Parish Did the Same

SCRANTON, PENNSYLVANIA.—The Social Service Commission of the Diocese of Bethlehem asked the parishes of the diocese to do everything they could in the way of food conservation. "I want to let you see", said the Rev. Robert P. Kreitler, of the Commission, "what hearty co-operation on the part of every parish would mean were the clergy and lay-folk to follow some such plan as one of our brethren did here in a congregation of a few families. You will appreciate the startling totals. I have just had this report sent me by the Rev. Ezra Neikirk, who is rector of this little parish."

The parish referred to is St. James' church, Pittston. It co-operated in the food saving campaign seven weeks of November and December. The average number of families reporting weekly was twenty-five. Weekly reports were made to the Food Conservation Department at Washington.

Families	Wheatless Meals	Meatless Meals	Wasteless Meals
Total for 7 weeks	814	1,692	3,675
100 persons	3,256	6,768	14,700 clean plates
	651 loaves or 2 barrels flour	1,000 pounds 1 nice steer	$150 estimating waste at 1 cent a plate
For the nation, 100 x 1,000,000	2 million bbl.	1 billion lbs.	$150,000,000
For 1 year 7 3/7 x 7	15,000,000 bbl.	7,500,000,000	$1,114,000,000

"This is the modern miracle of feeding the multitude, including the parable of gathering up the fragments", said the rector.

"Moral: Help Hoover, stand by Garfield, hats off for Wilson. Let no man complain about his own sacrifices and loss of wages or property or ease and comfort until he has laid upon the altar of national sacrifice as much as the least of the men who this wintry day stand in the trenches of Flanders or face the gales and horrors of the sea."

NEWARK AUXILIARY HOLD STIMULATING CONFERENCE

Services, Classes and Conferences Occupy Women for Two Days

PATERSON, NEW JERSEY.—A conference for Churchwomen of the neighboring towns was held here on January 29 and 30. It began with a celebration of the Holy Communion, followed by a quiet hour conducted by Bishop Stearly. "12:30—Luncheon (Bring your lunch and knitting)" was the next item on the program. In the afternoon there were classes on such subjects as "The Bible, Its Message for Today", "The Meaning of Prayer", "Africa" and "Sunday School Teaching" with Mrs. McCulloch, Mrs. Newell, Mrs. Hutchison and Mrs. Brewster for the leaders. Then conferences on the "Church in War Times"; "The War Commission", led by the Rev. Augustine Elmendorf; "Experiences at Camp Dix", led by the Rev. A. W. M. Thompson, who has just returned from work at St. George's Club, Wrightstown; "Girls in War-Times", led by the diocesan president of the Girls' Friendly Society, Mrs. Van Winkle. The second day the classes met again in the morning and the afternoon, and after the third session the conferences were continued: "Do Mission Stations Need Supplies This Year?" Mrs. Gantt; "The Draft Law and Missions", Mrs. Danforth; and "The World Family", Bishop Burleson.

These meetings were under the direction of the Newark branch of the Woman's Auxiliary. The excellent program planned so wisely, the vital and stimulating messages of the leaders, and the fellowship in worship and study proved the great worth of such gatherings.

MAIN RECITATION HALL IS DESTROYED BY FIRE

Blue Ridge Mountain School Suffers Serious Loss

DYKE, VIRGINIA.—Church people generally will be shocked to learn of the burning on January 31 of the recitation hall at the Blue Ridge Industrial School, Dyke, Greene County, Virginia. Coming as it does in the midst of the school session it will seriously hamper recitations, which may have to be suspended for a while. The loss is estimated to be $6,000 with insurance of $4,000.

This school was established about seven years ago to give industrial training to boys and girls of the mountains. Beginning in a log cabin it has steadily grown until to-day it represents an investment of $45,000. One hundred and eight pupils are enroled, of which number eighty are in the boarding department. The pupils live in cottages, from twenty to twenty-five in a cottage. All classes in academic work were held in the building which has been destroyed.

It is imperative to rebuild at once. Funds for this purpose should be sent to the Rev. Geo. P. Mayo, Dyke, Virginia.

RECTOR OF DANISH CHURCH WORKS WITH ANGLICANS

Has Always Been Friendly With the Episcopal Church

BROOKLYN, NEW YORK.—"My hope is a full connection between the Church of Denmark, the Church of England and the American Episcopalian Church", recently said the Rev. R. Anderson, "Kirkens Praest" of the beautiful little Danish church in this city. This work has always been friendly to the Episcopal Church, and Mr. Anderson frequently uses Episcopal churches for his services. He is connected with the Seaman's Mission in Copenhagen, and for twenty years has been considered a member of the staff of the Seaman's Church Institute in New York, where he frequently has services. Many of the young people are confirmed in the Danish church in Brooklyn, and many others are confirmed in the Episcopal churches.

SIX LANGUAGES USED IN UNITY CORRESPONDENCE

One Year's Total Is 10,000 Letters to Secretary Gardiner

GARDINER, MAINE.—One of the most encouraging things about the World Conference on Faith and Order is the mail received by the secretary of the Commission. Before the War he was receiving about 10,000 letters and postal cards a year. But they came largely from the United States. Since the War broke out the number of letters received has decreased, for many people in the United States think the movement has been suspended by the War.

Here is what came to the secretary on January 3, 1918. Letters from Y. M. C. A. secretaries in Massachusetts, Virginia and Ohio, from a minister of the Reformed Church in Ohio, a Congregational minister in Minnesota, a minister in New Zealand, the head of a religious order of the Episcopal Church in the United States, an American Baptist Mission in Burma, an archbishop of the Church of England in Australia, a bishop of the Church of England in Canada, another in an island in the South Atlantic, a prominent Free Church minister in England, a Church of England clergyman, a Church of England clergyman from South Africa now a chaplain in France, a Canadian Church of England clergyman also a chaplain in France, an English doctor of divinity, a bishop of the Episcopal Church in Japan, a minister of the Christian Church in Kentucky writing for himself and the three other ministers in his town, a clergyman in Iowa writing also for himself and the pastors of the other churches in his town. All of these promise to observe the Week of Prayer for Unity.

Besides there were letters from a Greek bishop in Crete, a Roman Catholic archbishop in India, an eminent Roman Catholic divine in Italy, a metropolitan of the Greek Church in Macedonia, a Roman Catholic archbishop, a bishop and an Apostolic vicar in Asia, and a layman of high official connection with the Church of Greece. All these express interest in the movement. The Greek layman sends also a magazine containing a long article by him about the World Conference, and the divine in Italy a review with an article by him explaining the Mass *ad tollendum schisma*. Then there are inquiries for the literature of the movement from a Church of England clergyman in Ceylon and a lady in England. The languages used in the letters are English, Latin, French, Greek, and in the reviews, Italian and Greek.

Bethlehem Convention Date

BETHLEHEM, PENNSYLVANIA.—The 1918 Convention of the diocese of Bethlehem will be held in Trinity chruch, Pottsville, and the Bishop of the diocese, with the concurrence of the Standing Committee, has fixed the date for the fourth Tuesday in May, the 28th.

GIFTS AND MEMORIALS

Grace church, Jefferson City, Missouri (the Rev. George L. Barnes, rector), is the recipient of a new two-manual pipe organ, the gift of Judge A. M. Hough, the senior warden of the parish. The instrument was made by the Möller Company of Hagerstown, Maryland.

Personals

Archdeacon Garden of West Texas has returned to his diocese after spending a number of weeks preaching and speaking in the Northeast. Among other things he set forth his interesting plan for mission preachers working under the Board of Missions at the December meeting of the Board; secured the building of the military chapel at San Antonio through the gift of New York Churchwomen (the $3,000 is not all in; Miss Emily Warren is anxious to receive sufficient to complete the fund); and secured the gift of their senior curate, the Rev. Dwight Cameron, for military work from the Church of the Transfiguration.

The Rev. Lin Tse-yang (formerly known as Yang Tse-ch'ien) of the Hankow Mission died recently. Mr. Lin's father, Yang, a London Mission Christian, was the first teacher of our first Wuchang School (later to become Boone School) and presently was ordained the first deacon of our Church in Hupeh. The son studied at Boone and St. John's, was ordained deacon in 1882 and as such served in many of the "up-river" stations. He was not ordered priest till 1914, but of late years, especially, he has used most faithfully and to the great advantage of the Church his unusual gifts as a preacher to non-Christians.

The Rev. Paul F. Swett, canon precentor of the Cathedral of the Incarnation, Garden City, and head of the Church Charity Foundation, Brooklyn, is in St. John's Hospital, Brooklyn, suffering from the effects of a fall, during the slippery weather, in which he broke a ligament in his shoulder and burst a blood vessel in his inner ear.

The Rev. Arthur J. Watson of St. Paul's church, Albany, New York, has accepted charge of St. Luke church, Pawtucket, Rhode Island, and has entered upon his work.

The Rev. Horatio N. Tragitt, rector of Crystal City, and Miss Henrietta Muller, of Jackson, Missouri, were married by the Rev. H. Nelson Tragitt, father of the groom, at high noon Wednesday, December 12, at the home of the bride's parents.

The Rev. F. J. Barwell-Walker has been appointed Priest-in-Charge of St. Bartholomew's, Chicago.

The Rev. H. Hobart Barber has resigned the Church of the Messiah, Detroit, Michigan, after a rectorate of ten years and with Mrs. Barber will spend the months of January and February at the Allison Hotel, St. Petersburg, Florida.

The Vestry of Christ's church, Ravenna, Ohio, has extended a unanimous call to the Rev. James H. Clarke, D.D., of Sistersville, West Virginia, to become their rector. Dr. Clarke has the call under consideration. He has been at Sistersville about five years.

The Rev. Ray O. Miller has accepted a call to St. James' Parish, Los Angeles, California, and will take up his work the middle of February. Mr. Miller was formerly rector of the Church of the Saviour, Hanford, California, but spent last year in the East. He is the author of a recent volume published by Sherman, French & Company of Boston, "Modernist Studies in the Life of Jesus".

The Rev. J. A. Weagle, formerly assistant at the Chapel of the Mediator, has been called to the rectorship of St. Bartholomew's church, Philadelphia.

(*Other Personals on page* 182)

ST. ELIZABETH HOSPITAL DOES 15 YEARS' WORK

Capacity Much Enlarged Since Foundation of the Institution

Shanghai, China.—In March, 1918, St. Elizabeth's hospital will have completed fifteen years of work since its foundation. Although the development of the work has at times seemed slow, yet a comparison of the amount done ten years ago with that of this year is encouraging. For the year ending September, 1907, the number of inpatients received was 299 and of those treated in clinic was 7,198, as against 945 in the hospital and 17,957 in the dispensary for the year ending September, 1917. The earnings of the hospital for those two periods respectively were $2,000 and $11,000, which is a fair index of the increased amount of work.

The capacity of the hospital has been considerably increased during the decade first in 1911, by adding a wing to provide for maternity and tubercular wards and a chapel, and by enlarging and remodeling the dispensary building, in 1913 by building two-story servants' quarters and enlarging the kitchen, and in 1916 by building a nurses' home with dormitories, class rooms and recreation rooms to accommodate thirty students. The first two additions were made possible by gifts from America, but the nurses' home was built from the local income of the hospital.

The parish authorities of St. Lawrence's, Libertyville, have begun the raising of a fund by popular subscription for the purpose of erecting a suitable altar window in the new church building recently dedicated to the memory of the late Bishop Toll, Suffragan Bishop of Chicago. Bishop Toll was the founder of the parish, and until his death its sponsor. He frequently spoke of St. Lawrence's as the "child of his old age". The year before his death he dedicated the older church building, which he had purchased for the parish, and which was destroyed by fire last year.

Church Loaned to Syrians

Grand Rapids, Michigan.—The Syrian Orthodox Church held their Christmas midnight service according to Eastern times, January 6. Grace church was loaned to them for this service. The terrible blizzard and shortage of coal and the order by Mr. Garfield closing the churches and parishes to but six hours a week, have hindered the work of the Church greatly.

Clerical Brotherhood

Philadelphia.—Heatless Mondays have hindered the meetings of the clergy at the church house. Through the hospitality of Dr. Grammer, the regular meetings will be resumed at St. Stephen's church on February 8.

For Country

"You have done your bit; you must now do your utmost!"

At St. Peter's church, Philadelphia, the women of the parish come to the church every Wednesday morning at ten o'clock for a celebration of the Holy Communion, with special prayers for Base Hospital No. 10 with which their rector, Dr. Jefferys, is serving as chaplain in France. Then they go to the parish house and sew and make surgical dressings for the unit. Each woman brings two sandwiches with her, and at noon one of their number makes hot cocoa. In this way they are able to stay at their work until five o'clock. Women of both the uptown and the downtown congregations come together at this time. Never in the history of the parish has their been such a unifying work as this war service.

The following letter is being sent out by the American Girl Scouts to the girls of the United States: "Would you enlist in the United States Service if you could? Perhaps you cannot go to France, but you can do your bit here as a recruiting agent. We are organizing the girls of America solidly behind the national struggle to preserve intact the heritage and liberties our fathers bled to give us. The nation as a *whole* must be strongly behind our men who go to fight and die—or they die in vain. Already our 15,000 Girl Scouts are doing daily their bit—the bulk of it is great. It must be many hundred times as great. The Girl Scouts not only give war service. Every Girl Scout gives to the home finer ideals for stronger and better living, and the Scout Troop leavens the home town with an organized sentiment for wholesome joy. It makes for practical girl-woman righteousness and effective, devoted patriotism. Girl Scout Troops are self-supporting when once started; *but they must be started.* It takes field service to carry the message and show the way. It costs less than a dollar to enlist one girl 'for the period of the war' and her training will last a generation. How many girls will you enlist? Now is the time for individual sacrifice. Blood over there and money here. Your help is given twice if it is given quickly. Interest yourself in American girlhood—now!"

Secretary Daniels has sent the following message to the men serving under the color:

"There is not an army in the field whose effectiveness is not reduced by reason of immoral disease. The Navy suffers likewise, and business halts because venereal diseases destroy the manhood of workmen and fighters.

"During the last statistical year men of the American Navy lost 141,378 days by sickness from a small group of absolutely preventable diseases—or, rather, diseases contracted by sin. And this does not count those who, though diseased, were not disabled, or the evil of the loathing danger of contagion to the clean members of the crew.

"The remedy? There is but one—continence. It must be preached in the home, in the school, in the marts of trade, in the pulpit and military camps, and among shipmates afloat.

Our Weekly News Letters

BALTIMORE

Hospitality to Soldiers at St. Paul's—Old St. Paul's church is showing a lively interest in the large number of soldiers and sailors who visit the city. Its large and attractive parish house is thrown open to them on Saturday and Sunday afternoons and evenings and they are welcomed and entertained by a committee of gentlemen and ladies. Music, stationery, and magazines are furnished, and hot coffee and food are provided. A friendly interest is shown towards the visitors, who are invited to church and guided to suitable places to spend the night. More than 2,000 men in uniform have already been entertained, as many as 200 at a time, and much has been done to impress them with the broad interest which the Church feels in their welfare.

Gift to the Church of the Redeemer—The Vestry of the Church of the Redeemer, the Rev. Charles A. Hensel, rector, has just received from Miss Ethel M. Miller a gift of $5,000, the income from which is to be used by the Woman's Guild for the music of the church services, in which her mother, Mrs. Edgar G. Miller, of whom the gift is a memorial, was deeply interested for many years. The beautiful organ in the church was given by Mrs. Miller as a memorial of her husband, who was for forty-two years a vestryman of the parish.

Bequests by Miss Green—Miss Ella Green left by her will substantial bequests for church and charitable purposes. There is a trust fund of about $75,000, the income of which is to be enjoyed by her cousins. After their death the principal is to be equally divided between Christ church, Baltimore, the Diocese of Maryland for superannuated and disabled clergy, and the Church Home and Infirmary of Baltimore.

WYLLYS REDE.

PHILADELPHIA

The Church and Coal—One hears on every hand of parish houses being used for Church services. Organizations in the parishes are being asked to meet on one or two days only. Among such reports, one shines out: the Church of the Holy Apostles has closed the church, moved into the parish house, and given some sixty tons of coal to needy families in the neighborhood.

St. Paul's Church, Doylestown—The Sunday school of St. Paul's, Doylestown, has undertaken the support of a French orphan child for one year.

A service flag has been presented by a member of this parish with a star for each of the twelve men who have gone into the service of the Nation. Several young men were confirmed just before they were called to the colors.

On Christmas Day the parish presented the rector, the Rev. W. Y. Edwards, with a purse containing $110.

Personal—The Rev. P. S. Atkins of Morrisville has been extended an unanimous call to the rectorship of St. Matthew's church, Sunbury, Pennsylvania.

IRVING A. MCGREW.

CONNECTICUT

1,700 in Service—There are some 1,700 young men from the congregations of Connecticut serving in the Army and Navy. To each of these the Bishop sent a letter for the Christmas season.

Sunday School Union Meets—The twenty-seventh (Mid-Winter) Conference of the Hartford branch of the Connecticut Sunday School Union was held in Christ church parish house, Hartford, on the evening of the Feast of the Conversion of St. Paul, under the joint auspices of the Connecticut Sunday School Union and the Diocesan Board of Religious Education. Few meetings of the Sunday School Union have been more inspiring.

Archdeacon Harte briefly outlined the work and purpose of the Diocesan Board of Religious Education. The Rev. Geo. Henry Heyn of Trinity church, New Haven, then gave a clear and most helpful address on "The Practical Workings of the Christian Nurture Lessons". His conclusions were based on four years of experience with this new system of lessons. On very short notice Bishop Acheson had consented to take the place of the Rev. Llewelyn N. Caley of Philadelphia, who was unable to be present. His topic was "The Personal Touch in Sunday School Teaching". With searching and relentless directness the Bishop pointed out the serious failures of the teacher. Lateness, irregularity, irreverence were no mean offences when viewed in the light of personal touch. It was a splendid and stirring address and gave a remarkably clear perspective of the commonplace in the teacher's work. In spite of the failures it called to mind, the Bishop's address was one of highest hope and encouragement.

The meeting was honored in having both Bishop Brewster and Bishop Acheson present.

War Committee Appointed — Bishop Brewster has appointed a strong committee, with Bishop Acheson as chairman, to take charge of the war activities in this diocese. This committee co-operates with the Church War Commission, and has been of great assistance in carrying out the plans of that body. Bishop Acheson is laying a vigorous hand on the task put upon him.

Social Service Conference—The Commission on Social Service and Social Research, the Rev. Geo. L. Paine, New Haven, chairman, held a conference at Berkeley Divinity School on February 7.

Church Damaged in Storm — Grace church, Broadbrook, suffered severe damage in a recent storm. Sixty feet of the roof was torn away by a severe gale, which will necessitate difficult and expensive repairs.

Coal Conservation—Many churches through the diocese are using every means to conserve coal. St. John's, Hartford, is holding all of its services in the parish house. In most cases the churches have adequate coal for their needs but are meeting in every way possible the suggestions of the Fuel Administrator.

WILLIAM T. HOOKER.

MINNESOTA

Auxiliary Meeting—Enthusiasm and generosity marked the mid-Winter meeting of the Woman's Auxiliary of the diocese of Minnesota at St. John's church, Minneapolis, and in spite of the cold weather the attendance was very good. The rector, the Rev. Elmer N. Schmuck, opened the meeting and welcomed the delegates to the new St. John's. After an address by Bishop McElwain Mrs. Theopold presided over the business meeting and then introduced Bishop Tuttle, Bishop Tyler of North Dakota, and Bishop Thurston of Eastern Oklahoma.

In his own characteristic manner Bishop Tuttle discussed the influence of women in the home, the school, religion, business, war. "And now", asked the Bishop, "who has put upon woman the business of politics"?

At this meeting announcement was made by the Educational Secretary, Miss Mary Smith, of the plan for gatherings of a strictly educational nature both in Minneapolis and St. Paul.

Downtown Survey—At the regular quarterly meeting of the Church Extension Society of Minneapolis Bishop McElwain appointed a committee to make a survey of conditions in the downtown part of the city with a view to establishing a permanent downtown mission work. Bishop McElwain also stated that it is his intention to have all new suburban mission work placed in charge of one of the older city parishes until such time as the work becomes self-sustaining.

Service Flags—A service flag with nearly 350 stars now hangs in Shattuck school, Faribault, and at the Church of St. John the Evangelist; a second service flag has been hung in the church. The first flag, bearing over seventy stars, proved to be too small.

Coal Conservation—The clergy of the Twin Cities are arranging their Lenten schedules with a view to conserving fuel as far as it is possible to do so. Chapels and parish houses heated for Red Cross work, etc., are to be used for weekday and Sunday evening services.

Lenten Luncheon—This year the rector of Christ church, St. Paul, the Rev. Walter S. Howard has been asked to provide a simple luncheon for those who are anxious to attend the noonday services during Lent. Christ church is the downtown parish of St. Paul, and as a rule there is always a very fair attendance at these services, and it is felt that making it possible for the worshipers to secure their lunch at the parish house will increase their number.

Heatless Monday—From every part of the State comes the word that the people are doing their utmost to keep the spirit of the "heatless" Monday order. The order has created difficult problems in

Minnesota as it has in every other State where it is in force, but those most affected are meeting their problems in a patriotic manner.

FREDERICK D. TYNER.

CHICAGO

Dr. Birckhead in Evanston—The people of Evanston were granted the rare privilege of hearing Dr. Hugh Birckhead of Baltimore on three occasions. On January 26 he spoke at St Mary's Hall under the auspices of the Evanston War Council. On Septuagesima Sunday he was the special preacher at St. Luke's church. That evening he spoke at the First Methodist church under the auspices of the Evanston Sunday Evening Club. On each occasion Dr. Birckhead brought to his hearers the results of his experiences at the front. He had ample opportunity for visiting the various battle lines, hospitals, munition plants, and other activities. He was present during the violent attack and counter attack on the line in Belgium; went up 5,000 feet in a hydroplane, and took a trip in a submarine. Later he went to Switzerland and interviewed several distinguished German officers.

Honor Roll Service in Evanston—An "Honor Roll" service was held at St. Luke's church the Second Sunday after the Epiphany, with the parents, relatives and friends of the eighty men and women enlisted from St. Luke's as special guests. Company E of the National Reserve Militia was present in a body. The processional service flag was carried in procession, the flag bearer being escorted by a soldier on one side and a sailor on the other. The Rev. Frank Wilson, voluntary chaplain at Camp Grant, was the preacher. The choir was assisted by brass instruments, the trumpeters being in procession.

The "Feast of Lights" was observed this year on the Feast of Epiphany. Meanwhile the greatest blizzard of the year was raging. The Wise Men in costume bearing the traditional gifts were represented by men of the congregation. Immediately after the service scores of men fought their way to St. Luke's parish house, a half mile away, to receive instructions for what has proven to be an epochal campaign of conquest for St. Luke's. The ultimate result of the "Blizzard Conference" was a special service of Thanksgiving on Septuagesima Sunday afternoon, at the close of a week's campaign for weekly pledges for parish, missions and building fund. A unique feature planned for the campaign was the issuance of a daily paper which was to be sent to all the parishioners. The first issue was just in the press when Dr. Garfield's Fuel Conservation Order shut down the printing establishments. Nothing daunted, however, the parish authorities contracted for a page in the local newspaper for the six days. Thus each parishioner received each day seven columns of live messages on the church and its work.

New Altar at St. George's—During the month there has been placed in position in St. George's church, Grand Crossing, the Clarke memorial altar. The altar is being presented in memory of Mr. Christopher Clarke, by his entire family. Mr. Clarke was one of St. George's most faithful workers.

"War Analyst" at St. Peter's—In accordance with the expressed policy of the Men's Club of the parish for the year 1917-18 of having some phase of the war situation presented at each meeting, the speaker in January was Mr. S. J. Duncan Clark, the war analyst on the staff of the Chicago *Evening Post*. Mr. Duncan's subject was "Strategy of the War Fronts". The lecture was profusely illustrated by means of lantern slides.

The Rev. Malcolm J. VanZandt, who for some time has been acting as junior curate of the parish, has been promoted to the position of senior curate. Mr. VanZandt was married early in January to Miss Alice Meredyth, and on the Sunday following the parish presented him with a substantial purse as a token of appreciation and good will.

ALBERT EDWARD SELCER.

LOUISVILLE

Church Closes to Supply Coal to Poor—For the first time in eleven years the little Mission of St. Thomas' at Lyndon, Kentucky, was closed on two Sundays, January 13 and 20. On January 13 the Mission was closed because the snow was drifted so deep that the children could not get to Sunday school. On the 20th all services were abandoned that the supply of coal at the church might be turned over to several families in the neighborhood who were entirely without coal and had been unable to procure any on account of the blizzard.

Camp Zachary Taylor—The church activities at Camp Zachary Taylor are broadening out very materially as time enables the organization to be more thoroughly perfected. The Civilian Chaplain, the Rev. Mr. D. C. Wright, has a celebration at the Camp every Sunday morning. The Lay Work of the Camp is in charge of the Brotherhood of St. Andrew, which has supplied a Mr. Swiggart, who devotes his entire time to this work. The Bishop preached at the Camp on January 20 and expects to have confirmation on the 27.

FRANK F. GILMORE, JR.

ATLANTA

A Bishop Chaplain—The Rt. Rev. W. P. Remington, who was recently consecrated Bishop of Minnesota, is Chaplain of the Unit Number Twenty-six at the base hospital now located at Fort McPherson, near Atlanta. Bishop Remington was consecrated in the uniform of the United States Army, and then left immediately for his post as Chaplain.

Open House—All Saints' church, Atlanta, is keeping open house every Sunday afternoon for the soldiers at Camp Gordon. The soldiers respond in numbers. They are entertained and refreshed, and it is made as much like home as possible.

Personals—The Rev. J. S. McCloud, of Nashville, Tennessee, has been called to be rector of St. James' church, Macon, and it is understood that he will accept. Mr. McCloud is a graduate of Sewanee. He was formerly the assistant of Bishop Mikell when he was rector of Christ church, Nashville.

The Rev. Randolph R. Claiborne has been appointed Chairman of the War Savings Committee for Cobb County, Georgia.

RANDOLPH R. CLAIBORNE.

BOSTON

A Message From France—The following message is part of a personal letter from one of the younger priests of this diocese, the Rev. Karl S. Cate, who is engaged in Y. M. C. A. work there. It is especially interesting as giving some idea of the great problem of the soldier on leave who visits Paris as an alert and curious stranger. The Y. M. C. A. is enlisting the services of some of the most capable and experienced men in the theatrical and other amusement enterprises of America in this task of providing wholesome and stimulating amusement and recreation for the great numbers of American soldiers who will more and more be flocking to Paris for longer or shorter periods during their times of furlough or convalescence. Mr. Cate writes:

"After having been assigned to a seaport for work with sailors, I came back to Paris in response to a telegram, to prepare a special report for General Pershing on the question of leave for the soldiers. This has been done and I have been hard at work getting the plan blocked out and it now looks as if we should soon begin to develop some pretty extensive centers for the men. The plan has been approved by the high military authorities and by February 15 we must be ready to handle 3,000 men and increase our accommodations as fast as possible, for the demands will grow rapidly when we open up. We need good men and shall require more and more competent helpers as the work develops. If you at home could know the conditions in Paris and what it does to our boys who have been brought over here to fight, you would realize how vital it is for our soldiers to have these resorts to which they may go for rest and recreation. It is going to be a whale of a job.

"Urge everyone fit for the work to get into the Y. M. C. A. and come over and help us. This will be the biggest thing the Y. M. C. A. has tackled; the very largest opportunities for construction and service. We must think bigger, move faster and use our imagination more than we ever did before."

St. Vincent's Festival—The annual festival service for servers and acolytes of the parishes of Boston and vicinity was held in the Church of the Advent, Boston, on the afternoon of Septuagesima. The preacher of the occasion was Father Johnson of the Society of St. John the Evangelist. Bishop Babcock was present in the sanctuary and officiated in blessing the incense and giving the episcopal benediction at the conclusion of the service. Dr. Van Allen sang the service and the Rev. George B. Nicholson, D.D., rector of Emmanuel church, Somerville, read the lesson. After the sermon, the Bishop, clergy, acolytes and choir, to the number of about 125, went in solemn procession about the church. On returning to the chancel, the "Star Spangled Banner" was sung with an inspiring enthusiasm, in place of the usual Solemn Te Deum.

A large number of the acolytes of the diocese are already in active war service, and they were especially remembered in the intercessions at this service.

Men's Communion—The Annual Corporate Communion for the men of the

diocese will be held in the Cathedral on the morning of Washington's Birthday, at 8 o'clock. At 9 o'clock the men attending will be the guests of the Cathedral at breakfast. A conference will follow with an address by the Rev. Arthur J. Gammack, rector of Christ church, Fitchburg, Massachusetts.

This annual men's Communion has increased in attendance and in the spirit of co-operative devotion year by year, until it seems now one of the recognized and established diocesan features of our Lenten or immediately pre-Lenten Church life.

Cambridge "Quiet Day"—The annual Quiet Day for the alumni of the Episcopal Theological School of Cambridge was given on February 6 in the chapel of the school. The Conductor was the Rev. Edward T. Sullivan, '92, rector of Trinity church, Newton Centre.

The annual mid-Winter Dinner of the Alumni Association was held the evening before, at which the toastmaster was Bishop Lawrence, '75. The speaker of the evening was the Rev. Prof. Arthur C. McGiffert, D.D., of Union Theological Seminary, who spoke on "The Church and the War". The other appointed speakers in the discussion that followed were the Rev. Philemon F. Sturges, '00, rector of Grace church, Providence, Rhode Island, and the Rev. William S. Packer, '01, locum-tenens of the Church of the Epiphany, Winchester, Massachusetts. Mr. Packer is also one of the chief editorial writers on the Boston Globe.

Vigorous discussion on the fundamental questions of war, peace and reconstruction made the occasion stimulating and profitable to the goodly number of clergy who were able to be present.

KENNETH RIPLEY FORBES.

GEORGIA

Meeting of the Archdeaconry of Albany—The Archdeaconry of Albany held its semi-annual meeting in St. Matthew's church, Fitzgerald, the Rev. J. W. Bleker, vicar, January 22, 23, 24. The Bishop preached the opening sermon, other sermons being preached by the Rev. Messrs. W. B. Sams, W. W. Webster and J. B. Lawrence. An interesting thesis was read by the Rev. R. N. MacCallum on "Democracy and Christianity". The Rev. J. W. Bleker read a review of "The Church Enchained". The 143d Psalm was carefully studied by the clergy and discussed under the leadership of the Rev. John Moore Walker.

Three cottage prayer services were held, two of the clergy going together to each place. It was decided to hold the next meeting in October in Christ church, Valdosta. The main subject of this meeting will be the Apostles' Creed.

At the Business Meeting held in Fitzgerald great interest was shown in the search of scattered communicants. The reports showed that in the past few years communicants have been found in ten counties hitherto untouched by our Church. It is arranged that regular ministrations be supplied to these communicants so far as possible. This shows very good progress in working out one of the main missionary policies of the diocese, which is, to extend the Church into every county within our bounds.

G. SHERWOOD WHITNEY.

HARRISBURG

125th Anniversary—The 125th anniversary of St. Paul's parish, Bloomsburg, was celebrated during the week beginning January 20. All the living former rectors with the exception of the Rev. John Hewitt were present. They were the Rev. Messrs. David N. Kirkby, Rowland S. Nichols and James W. Diggles. Services were held daily. On the evening of the 23d Bishop Talbot was present, Bishop Darlington not being well and unable to be present on the following evening. Bishop Talbot administered the confirmation. Mr. Nichols, now a chaplain in Camp Upton, preached on the evening of the 24th, in place of Bishop Darlington, on the work of a chaplain in the Army. In 125 years of its history this parish has had twenty rectors in succession. It has been a record of constant progress. Its present "plant", consisting of church building, parish house and rectory, is among the finest in the diocese. The celebration closed with a historical sermon by the Rev. Mr. Kirkby on St. Paul's day. This was followed by a luncheon in the parish house when addresses of congratulations were made by several ministers of the town, one layman, Dr. Waller, at the head of the State Normal School in Bloomsburg, and by several of the visiting clergy of the diocese. The present rector, the Rev. Frederic O. Musser, became rector in 1912. He is also archdeacon of the archdeaconry of Harrisburg.

LEROY F. BAKER.

PORTO RICO

Off for Visitation—Bishop Colmore is about to sail for Santo Domingo and Haiti for his two months' visitation there. On this trip he will welcome to their new field of work in Santa Domingo and Haiti respectively, the Rev. Mr. Wylie and the Rev. Mr. Llwyd. All reports of Santo Domingo are that it is a marvelous country, with wonderful possibilities of development and the Bishop feels encouraged that there is someone at last ready to assist in the pioneer work of the Church there. The Church in Haiti is already established, but it will be a great relief to the Bishop to have such a co-worker as Mr. Llwyd, and to the Haitians he will be a great blessing, they have had so many trials to contend with.

An Architect Enthusiastic—After a two weeks' visit in Porto Rico, Mr. Upjohn, New York architect and churchman, returned to the States full of enthusiasm for the island as he saw it. Plans are being made for the buildings at our mission stations, so sorely needed. Those at Mayagüez will receive first attention, as the work there is developing rapidly and is in quarters inadequate to the mission's activities now progressing so wonderfully under the Rev. Mr. Saylor and his excellent assistants.

Likes "Daughter of the Sea"—Mr. Robert Colmore, father of Bishop Colmore, and for many years connected with the University of the South at Sewanee, is making an extended visit at his son's home, and, like all who come, he, too, praises the land of Borinquen, "daughter of the sea and the sun".

Stays With the Mission—Mrs. Droste, our missionary's wife at Manaté, has just refused a position as Dutch censor at the Post Office in San Juan, because she did not wish to leave the work of their mission that only she could do. She has compromised by assisting once a week, on Wednesdays. Her ability as a linguist is recognized and valuable to the authorities here. The Federal Building is under strong military guard day and night. No one may enter with a parcel unchallenged.

IRA M. WOODRUFF.

PITTSBURGH

Annual Convention—The opening session of the fifty-third Annual Convention took place at the Church of the Ascension on Tuesday evening, January 22. On Wednesday morning the Convention assembled for its business sessions in the parish house.

In view of the approaching Jubilees of the Bishop's Ordination to the Priesthood, a representative Committee was appointed to arrange for the proper observance of that event.

The Bishop strongly recommended in his address the wisdom of Insurance Endowment for the Diocese. Instructions were given the Secretary to send to the Clergy of the Diocese who have offered themselves for military service in the United States hearty greetings, with expressions of admiration for the part they are taking for their country, and furthermore that expressions of sympathy be sent to all in the Diocese who have met with bereavemen by reason of the War.

It having been shown that there would be a great demand for the work of the Social Service Commission in the presen time, instructions were given that an assessment of $500 be made for the use o the Diocesan Commission, the proportio due to the Joint Commission to be pai therefrom.

During the Convention there were stron appeals for the War Commission's Cam paign. The Bishop read letters fro Bishop Israel and from the rector of S James' church, Florence, telling of the nee in these churches, and requested the Co vention to ask the War Commission make an adequate appropriation, if possibl for the churches in Paris and Florence.

The afternoon session was almost wholl devoted to the consideration of the Mi sionary work of the Diocese. The Arch deacon and several of the Missionaries fro the field made stirring addresses; the Pres dent of the Woman's Auxiliary spoke f that organization, and Mr. W. A. Cornelis for the Brotherhood of St. Andrew. T Rev. Dr. Flint made an exhaustive repo for the Committee on the Missionary Su vey of the Diocese appointed last yea Among their recommendations was one a suring the Bishop of the Convention's wi ingness to act upon his request for a Su fragan Bishop, to take charge of the Mi sionary work, when he shall feel the tim has come to make such request.

The Vestry of St. Stephen's church, W kinsburg, presented a resolution to the e fect that the parish was willing to consid the turning over of its property to t Board of Trustees for Cathedral purpos and asked that the matter be referred the Cathedral Committee of the Diocese.

A Diocesan War Committee was a pointed, consisting of two clergymen a three laymen, to be known as the War Co

mittee of the Diocese of Pittsburgh, the purpose being that such committee should assist the General War Commission of the Church in every possible way. The Rev. Dr. Flint, of Crafton, is chairman of this committee. Elections were as follows: Standing Committee, the Rev. Drs. Hills, Brown, Vance and Shero; and Messrs. Hyndman, McClintic, Shoemaker and Snowdon. Missionary Board, the Rev. Dr. Perry, the Rev. C. A. Thomas, and Messrs. M. C. Adams and R. W. Dawson. Committee on Canons, the Rev. Drs. Brown, Shero and Wightman, and Messrs. Hill Burgwin, J. W. Chalfant and E. S. Craig.

Bishop's Anniversary—On the Feast of the Conversion of St. Paul, Bishop Whitehead celebrated the thirty-sixth anniversary of his Consecration at the Church of the Ascension, Pittsburgh. The service consisted of a celebration of the Holy Communion, with a brief address.

JANE CUDDY.

SOUTH CAROLINA

Auxiliary Convention—The Woman's Auxiliary of the Diocese held its thirty-third Annual Convention at Union, South Carolina, January 15-18, and throughout the proceedings sustained a record of high purpose and achievement. The opening service was conducted in the Church of the Nativity with the Rt. Rev. W. A. Guerry and Dr. Wm. C. Sturgis of the Board of Missions, New York, speakers of the evening.

At the celebration of the Holy Communion Wednesday morning the United Offering was presented—the voluntary thank offering over and above all pledges amounting to $946 for the six months since the change of the fiscal year from May to January. The business session of the Convention was called to order by the President, Miss Katie Lee. Addresses of welcome were delivered by the Rev. L. W. Blackwelder, rector of the parish, and by Mrs. J. W. Mixson, president of the local branch. Letters of greeting were read from Miss Lindley, General Secretary, from Miss Alice Gregg, China, and Miss Uta Saito, missionaries who have recently gone from South Carolina. The Convention sent messages of cordial appreciation and love to them and to Miss Emery, former General Secretary, also to other South Carolina missionaries, the Rev. H. H. Lumpkin, Alaska, Miss Sarah C. Thurston in Cuba and Miss Eliza Huron McCullough in Porto Rico.

The Mission Study Classes conducted by Miss Ford were attended with much interest.

Mrs. C. T. Lundgren presided over the Junior Sessions, emphasized the "New Junior Plan" and expressed the determination of the Junior officers to make this a banner year. A Junior demonstration given by the local branch was enjoyed by the Convention.

Thursday evening the Convention heard talks on "The Catawba Indians", by Mrs. Alexander Long; "The Mill Operatives—Graniteville", Miss Ford; "Columbia", Miss Singleton; "The Rural Districts", Archdeacon Mitchell; "Work Among the Negroes", Mrs. W. P. Cornell; "The Red Cross", Mrs. Mixson. The reception at the home of Mrs. F. H. Garner proved a delightful occasion.

The officers elected for 1918 are as follows: President, Mrs. W. P. Cornell, Charleston; vice-presidents, Mrs. A. P. Gaillard, Ninety-six; Mrs. D. D. Taber, Columbia; Mrs. Sanders Guignard, Mt. Pleasant; secretary, Mrs. T. B. McCarrell, Charleston; treasurer, Miss I. B. Heyward, Charleston; educational secretary, Miss M. P. Ford, Aiken; united offering custodian, Miss Virginia T. Singleton, Columbia; box secretary, Mrs. F. P. Henderson, Aiken; secretary of Junior Department, Mrs. C. T. Lundgren, Spartanburg.

JACKSONVILLE

First Meeting of Colored Archdeaconry—The first annual meeting of the Archdeaconry of Jacksonville held its sessions in the Church of St. Michael and All Angels (Tallahassee, Fla.), of which the Rev. J. Henry Brown is rector, on January 17 to 20. The president was chairman.

The opening was Thursday evening, January 17, at 7 o'clock. Evening prayer was then said, after which followed an able address by the president, the Rev. W. H. Marshall.

A joyous reception with a feast of good things and welcome addresses by the citizens of Tallahassee concluded Thursday's session.

On Friday there was a celebration of the Holy Communion and sermon by Bishop Weed.

On Sunday the Litany was said by the Rev. J. Henry Brown. Holy Communion was celebrated by the president, the Rev. W. H. Marshall, assisted by the Rev. T. H. Brown. The sermon was preached by the Rev. W. H. Marshall.

In the afternoon there was Sunday school session with the Rev. Wm. T. Wood, chairman. As speakers, Miss Ada Speight, Gainesville; Mrs. Katie Hubbard, Pensacola, and the Rev. R. Z. Johnstone.

Sunday night saw a spirited missionary meeting with several searching addresses on the work of the Church among the colored people, as also on general missions. Several splendid papers and addresses were interspersed throughout the sessions and added vigor to the occasion. Among them were: "The Message of the Layman to the non-Churchgoer", by Prof. W. H. A. Howard, A. and M. College, Tallahassee, Florida; "Who Is Responsible for Deficits in Parish Accounts?" by the Rev. R. Z. Johnstone, St. Augustine, Florida; "True Motherhood, the Sphere of Holiest Service", Prof. Wright, A. and M. College, Tallahassee.

On Monday and Tuesday the clergy and lay deputies to the convention went over to the sessions of the council of the white clergy and lay deputies and proudly took a part in those proceedings.

ROBT. Z. JOHNSTONE.

SACRAMENTO

California's Indian Mission—The Church of the Holy Spirit, Orleans, Humboldt County, diocese of Sacramento, has been presented with a "Service Flag" by Mrs. Eleanor Ten Eyck of Sausalito, California. The flag has seventeen stars in the white field, representing the contribution, so far, of the Orleans district to its country; over 75 per cent. of these men enlisted. This number of young men's, mostly Indians' or "castes'" departure has made quite a difference in this "shut-in" district, and leaves many of the older people without their usual support and help, and has also taken away an interesting part of the congregation of our mission among the Indians. A Red Cross Auxiliary has been organized with over sixty members, and the women meet each week to sew, laboring under the difficulty of only three white women to instruct and direct the Indians. At the last meeting there were present, besides the three white women, two castes and three full-bloods, the largest meeting so far. Nevertheless the auxiliary has sent out quite a lot of work, and has been complimented by the chapter at Eureka.

Another difficulty is a place to meet; there is no public hall in the community and the houses are too small, the rectory included, to provide room for larger numbers to meet, either for auxiliary or guilds. The missionary is appealing for funds with which to build a "Community Hall", where all the activities of the district can be centered.

LONG ISLAND

Service Flag Dedicated—A very impressive service was that held at the Church of the Incarnation, Brooklyn, January 27, at which a service flag having forty-seven stars was dedicated. The flag was donated by the Bible class of the Sunday school. While the prayer for the President of the United States was being said, a sailor, a soldier and a young man of the choir filed into the chancel carrying, respectively, the National, the service, and the church flags.

Prayers for "our boys" were repeated by the Rev. A. W. E. Carrington, rector of the church, in one of which each of them was mentioned by name. A most interesting letter from one of our chaplains followed, after which all joined in singing "My Country 'Tis of Thee".

Mission Study Class—At the request of his Missionary Society the Rev. A. W. E. Carrington, rector of the Church of the Incarnation, Brooklyn, has begun a mission study class, taking Bishop Rhinelander's book, "The Gospel of the Kingdom". Twenty-one women were present at the first meeting.

Altar Rail Given—An altar rail of Convent Sienna marble has been placed in the cathedral at Garden City, a gift from Mrs. J. H. Aldrich. It is hand carved, and designed to conform to the Gothic architecture of the church. The gate is of perforated cast bronze, finished in dull gold. The whole is said to be exquisitely beautiful.

Archdeaconry Meets—The annual meeting of the Archdeaconry of Queens and Nassau was held January 23 in St. Matthew's church, Brooklyn Manor section of Woodhaven. Following the celebration of the Holy Community by Bishop Burgess, the Rev. James Empringham, S.T.D., general superintendent of the Church Temperance Society, preached a powerful sermon on the drink evil.

About 200 of the clergy and laymen of Queens and Nassau attended the sessions, which opened at 11 a. m., the archdeacon, the Rev. Roy Farrell Duffield, presiding.

MARY E. SMYTH.

VIRGINIA

Library Organized—A community library has been organized at Oak Grove, Westmoreland county, through the generosity of a Baltimore gentleman, formerly of Oak Grove, and the efforts of the Rev. W. S. L. Romilly, rector of Washington Parish. The library, which contains nearly one thousand volumes, has been named "The Washington Library of Oak Grove", in honor of the first President of the United States, whose birthplace is near Oak Grove. Its management is in the hands of a board of six persons elected from the community.

Personals—The Rev. L. Valentine Lee, assistant minister of St. Paul's church, Richmond, was married on Wednesday, December 26, to Miss Margaret L. Clendon, daughter of Mr. and Mrs. Gilbert Clendon of Richmond. The marriage took place in St. Paul's church, the Rev. W. Russell Bowie, D.D., rector, officiating.

The Rev. Arthur Gray, Sr., of Lawrenceville, Virginia, has accepted the position of chaplain at the Home for Homeless Boys, Covington, Virginia.

The Rev. David Campbell Mayers, rector of Emmanuel church, Greenwood, has been granted a leave of absence for one year and will serve as Y. M. C. A. Hut Secretary on the French front.

The Rev. J. F. Burks, rector of Dettingen Parish, who has accepted the call recently extended him to the churches at Evington and Alta Vista, in the Diocese of Southern Virginia, expects to take charge on March 1. Fenton Williamson.

WEST TEXAS

Chaplains at Work—Two camp chaplains are now at work in San Antonio, the Rev. Lee W. Heaton and the Rev. Dwight Cameron. Chaplain Cameron is working at Kelly Field, the aviation camp. His salary is being paid by the Church of the Transfiguration, New York City, where he served as curate. With the clergy of the city cooperating, a distinct advance is being made in caring for the approximately 125,000 soldiers in and near San Antonio.

Service Flag—A service flag has recently been dedicated in St. Mark's church, San Antonio, with eighty stars on it, two of which are in gold for men who have given their lives for their country.

Honorary Luncheon—On Wednesday, January 2, a luncheon was tendered to General J. W. Ruckman by all of the clergy of the various religious bodies in the city, as a testimonial to his vigorous and high-minded stand on vice conditions in San Antonio. Bishop Capers presided, and addresses of appreciation were made by clergy representing the different religious bodies.

City Missionary Departs—San Antonio Church people deeply regret the departure of the Rev. R. Y. Barber, city missionary, who has left to take charge of Grace church, Chanute, Kansas. Mr. Barber has done most effective work as city missionary, and has also had charge of St. John's church, St. Philip's colored congregation, and has been chaplain of the Southwestern Asylum for the Insane. Elizabeth H. Kirwan.

English Church News

Day of National Prayer—One can recall a good many special days of prayer since the War began, but that which was observed on January 6 exceeded all others in importance. It was truly national: an important feature was the reading of a message from the King to the people, asking us to pray for the strength and clear-sightedness which are necessary for victory.

At Westminster Abbey the Archbishop of Canterbury was quite at his best. In spite of the fact that he has preached so often on the War, he managed to give a message which was fresh and appropriate. I venture to think that it was his finest effort so far. "In your patience ye shall win your souls." Had the War had that effect? The answer was a mixed one, one could not generalize. Some had been brought very near to God, others were conscious of loss rather than gain. To the latter he would say: "God knows, and understands. Back to your prayers: you have not really lost heart, only nerve and pulse and freshness." We had perforce to enter on this great struggle suddenly, but it was decided unhesitatingly, and decided aright. The War turns on the home-spirit of the people: nothing that had happened threw any doubt on the rightness of what we did. And the best proof was that the United States, which had not to make its decision in a few hours as we had, gave their final and unhurried decision in a form nearly identical with our own first words. And, remember, "peace is not in itself an ideal. Peace is a condition wherein ideals can be attained. The ideal is not peace, but freedom and liberty to satisfy human aspirations, in joint loyalty to our living Lord".

At St. Paul's—The Bishop of London began with the same thought in his sermon at St. Paul's Cathedral. We were right in 1914, the Epiphany star which we followed was the true gleam, the star of honor. If the wrongs of Belgium, Serbia and Armenia were not to have—not vindictive retaliation but—well-deserved punishment and retribution, then we might still ask: "Where is the God of the fatherless and the widow?" God, as Governor of the world, can only fail if His warriors fail Him. If the dawn of Freedom tarries, may it not be because we have not as a Nation believed in this stupendous Epiphany? Can it be that while we fight a Christian cause, we are not sufficiently Christian ourselves? "When the Prince of Peace comes to His own, it will mean that the Star has done its work, and the morning has come. But until that glad morning comes, let us thank God for the Star, and follow its gleam."

"The Meaning of American Help"—So the *Times* "cross-heads" the Rev. R. J. Campbell's sermon. If Russia had failed us, we were the more thankful for the greatest event of the whole War—the entry of the United States into the conflict on our side. "What this will mean for all time to come, only God knows. But it is no exaggeration to say that it presages a lasting union of all the free peoples on earth against every form of tyranny, cruelty, and public wrong."

A New Devotional Experience—Information has not yet come to hand as to how the day was observed in other parts of the country. But for once your correspondent himself had an experience which brings him within the news in a very humble capacity. My work lies in the ancient city of Winchester. It was natural that the Cathedral should be the centre of a big effort: and so it was. The Bishop (Dr. Talbot) came and conducted the devotions and preached to a throng of people who filled every corner of the longest nave in England. There was nothing novel in such an event, and the Bishop's discourse was such as his other public utterances had led us to expect. What was novel was the preparation for this great service. One of the Canons conceived the idea of an all-night vigil, beginning on Saturday at 8 p. m. and lasting up to the hour of the Bishop's service. The city clergy were called together, and a plan was drawn up. It was arranged to have nine Celebrations of Holy Communion from midnight onwards. The midnight Celebration was at the High Altar, and there were over 300 communicants, although the notice given was very short. A friend of mine tells me that when he arrived at the cathedral and saw this company his first thought was "We need not despair: there's life in the Old Church yet". The city clergy shared with the chapter the privilege of celebrating hour by hour. It was a weird experience to set out from one's home soon after 2 a. m. and pass through the deserted streets, then along the famous limetree avenue to the gray silent cathedral. A few lights lit up the bare interior. In the beautiful Lady Chapel, behind the High Altar, a small band of faithful souls were waiting. A few informal devotions were said, and then, vesting in an adjoining chapel, one proceeded to the altar to take one's turn. There was a strange solemnity about a Celebration in such a spot at the hour of three in the morning. Somehow one felt, at the end of the day, that the massed crowd looked impressive, but that one did not get so much out of that service spiritually as out of the vigil which prepared for it.

Confirmation: a Suggestion—I have just space to finish the news of the Young People's Mission, and to describe Canon Deane's suggestion. He quotes a saying of a Headmaster: "I always wish that the boys could be confirmed twice." He wanted them confirmed at the beginning and at the end of their public school life. Which is the best age for confirmation? There are advocates for an early and for a late age: the one thing certain, says Canon Deane, is that a point half-way between them has the disadvantages of both and the advantages of neither. But you cannot be confirmed twice. No, but the "renewal of the baptismal vows" with which the present service begins was only added in 1660. Why not separate this part, and reserve it, with due preparation, which the older children could understand, for the age of eighteen?

James Cairns.

Some New Books

Random Reflections of a Grandmother. By Mrs. R. Clipston Sturgis. Boston: Houghton, Mifflin Company. 1917. Price $1.00 net.

This is a delightful, bright and exceedingly clever book, with no end of unconventional characterization and household intimacies that will stick in the memory and find quick currency in conversation, even among those who are not grandmothers. It has been sent forth as a "literary babe intended to bring a smile, while voicing truth which it is good for us all to hear". But long before the last chapter is reached the reader will declare the "babe" is a strong and attractive youngster. "Reflections" (or ought they to be called reminiscences?) such as these, born out of a much traveled life and an extensive acquaintance with people, not only will remind grandmothers they have a vocation. They will give these privileged persons in our homes a new distinction, enviable and well deserved.

R. P. K.

On the Bridge. By Helen A. Ballard. New York: George H. Doran Company. 1917. Price $1.25 net.

This book is dedicated to those "who believe we are all captains 'on the bridge', lookouts on the sea of life; that the Bible in its poetic majesty and its supreme life teachings is the compass whereby we steer the ship". Hence the opportunity to present an entirely original conception for the daily reading of Scripture. Each month's selection deals with a particular topic and the Scripture selections are specially and intimately related to the theme for the month. A foreword for each month has been written by such eminent teachers as Harry Emerson Fosdick, Hugh Black, Henry Sloane Coffin, Walter Rauschenbush and others. The gathering together of many texts around one theme, to be followed daily, in the light of the month's foreword, will no doubt make this book one of devotion and comfort. The appropriateness of the King James Version will be noticed with startling frequency.

R. P. K.

The House in Order. By Louise Collier Willcox. E. P. Dutton & Company. 25 cents.

A man having missed life's values loses hope. He faces a closed door, so decides to quit life. He is persuaded to set his house in order and in so doing the light of faith and the joy of service return to his house of life. This fine little essay appeared originally in *Harper's.*

Dante. By C. H. Grandgent, L.H.D., "Master Spirits of Literature" Series. Duffield & Company. $1.50.

The new "Master Spirits of Literature" series which is to be edited by George Rapall Noyes and Walter Morris Hart, and of which Professor Grandgent's *Dante* is the initial volume, promises to be a useful addition to the shelves of any small library. Cervantes is to be treated by Professor Schevill of the University of California, Shakespeare by Professor Raymond Alden, Tolstoi by the editor, Virgil by Professor Prescott of Chicago, Molière by Professor Curtis Hidden Page of Dartmouth, Homer and Goethe are to follow, and it is to be hoped Camoens and Chaucer and a few others who come well within the meaning of the title, if it is not to be restricted to the three *real* master-spirits.

Professor Grandgent's book is a careful and conscientious presentation of its subject. He gives us all that is known or can be reasonably deduced about Dante's life. He then deals with the state of politics and society in Italy at the period during which Dante wrote, and thus having established his background he takes us to the *Divina Commedia* itself and shows how it reflects the cosmogony of the time, the mediæval ideas of nature and man as well as of the heavenly order. We are glad to note, moreover, that the grim humor of many of Dante's passages has not escaped him.

Si Briggs Talks. By Madeline Yale Wynne, with drawings by Gluyas Williams. New York, 1917: Houghton, Mifflin Co. Price $1.25 net.

Si Briggs is an old friend, well known and greatly enjoyed by those who pass their Summers in some valley of the White or Green Mountains or on the Coast of Maine a bit off the beaten track where intercourse with the "natives" is still unspoiled by a state of feud between the "Summer people" and the "residents". Through the medium of Miss Wynne's altogether delightful *vers libre* (very *libre* says some one), we can enjoy the refreshment of Si Briggs' point of view in our own library.

The Daytime Story Book. By Ruth O. Dyer. Boston: Lothrop, Lee & Shepard Company. $1.00.

There are two very trying times in the day for little folk—bedtime and getting-uptime. The little stories in the *Daytime Story Book* were written with the object of forming habits of cheerfulness in the early morning. "The Little Servants" is the story of a little queen who had many servants—two little hands and two little feet, two little eyes and two little lips. These gave very good service and performed many loving acts when they were up good and early, but if they were allowed to stay in bed late they were apt to be cross all day.

Tales of Washington Irving's Alhambra. By Leila H. Cheney, Philadelphia: J. B. Lippincott Company. 50 cents.

Washington Irving's tales of Moorish and Spanish history retold for children. Here are no tales of khaki-clothed warriors but of armored steeds and knights, drums and bugles, romance and chivalry drawn from the old Moorish legends and put into a simplified form that may be enjoyed by a child of eight. The book is attractively illustrated in color and would make a charming Christmas gift.

The Fairy Housekeepers. By Norma Bright Carson. Boston: Lothrop, Lee and Shepard Company. $1.00.

A book for children. It is well bound and illustrated, but not interesting. It lacks the divine touch.

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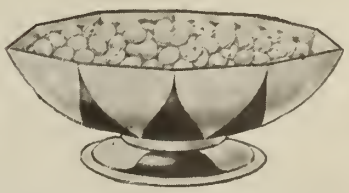

Letters to the Editor

NOTICE

Owing to the limitations of space, writers of letters to the Editor are urged to keep such letters as short as possible. Ordinarily communications which conform to this request will be given preference.

Church Unity and Coal

To the Editor of THE CHURCHMAN:

May I ask some questions on Church Unity and National Conservation through your columns?

In many of our small country parishes and even in some large city churches, the question of Church Unity and Conservation of Fuel and other church economies has arisen for this war emergency.

In many towns the Protestant denominations have been asked to unite and hold their services either at different hours in the one church edifice or in one joint service. Most all of the different denominations except the Episcopal are accepting and uniting.

The Episcopalians either make it a point that the other denominations must come to their church building and join in their services or hold their services at different hours of the day in their Episcopal church. Again, many Episcopal churches feel "that the rendering of our distinctive services is of more value to a community than can be compensated for by the saving of a small amount of coal which our co-operation would effect".

We love our liturgy and services intensely, but do we not have to give up for our country and offer gladly what we love? It would be only for three months. The city and larger country churches can give large sums for the War Commission and Y. M. C. A. and Y. W. C. A., but our small country churches and missions can only give or save what they have to give, the self-sacrifice of not hearing our beautiful service or the small amount of coal.

The widow gave her mite and was commended: "She of her penury has given all she had". A willing mind is accepted. There may seem the problem of obscure country churches; but there it is that the Episcopal church is weakest. We may fear, perhaps, losing some members through unions. Is it not a psychological fact that often fear brings to us what we are afraid of? All the other churches do not fear loss, or hesitate on this account. Can we expect other denominations to join us if we do not unite sometimes with them (especially if the Congregational or Baptist church be the largest edifice in a town, and it usually is)? Would we, ourselves, accept a friend's hospitality if we would not sometimes return it? How can we come later to these other denominations with our "Commission on Faith and Order" asking them to consider church unity when now in our Nation's great need we hold aloof? Will they think we are sincere? It seems as if it would choke us to pray for unity and not work for it.

I know I am, for one, puzzled these past weeks as I go about in country towns and people say, "Ah, your Episcopal Church only believes in theory in church unity and not in practice", or "Your Episcopal Church is not backing the nation in conservation in the war".

How are we to prepare our churches to receive back the men from the front after this war? They have been where church unity is practised. Is it not for us to *prepare now* and not have them find a divided Christianity? How will these men in the Army feel when their mothers, wives or children write them they are suffering with cold for the want of coal and their church in their country towns will not join with the other denominations to save fuel or that five or six denominations are worshiping separately and much of that coal to heat could be given away or saved?

What are our Episcopal churches going to do in Lent? In towns and cities where there are several Episcopal churches would they not unite and in small country places hold "cottage Lenten services"? How is our Episcopal Church to be understood by the foreigners and aliens in our country as we try to make them true democratic American citizens, if in our churches we are not each one of us willing to give up and be self-sacrificing at war time? We ask them to give up allegiance to the country from which they come and not be hyphenated and be loyal Americans.

We cannot *truthfully* pray for church unity and for our country to win if we do not work for it in every way, and our Church stand as a Church army in a solid phalanx back of those at the front.

HOPE LAWRENCE.

Brookline, Mass.

A Better System; Not Dearth of Clergy

To the Editor of THE CHURCHMAN:

I note the letter of the Rev. Francis H. Richey, "A Challenge on the Dearth of Clergy". I present a different view of the situation. The whole subject is a serious matter, and deserves thoughtful and careful consideration.

The trouble is neither in a "dearth of clergy" nor in a "want of means" in the Church to support the clergy. The real trouble is stated in the Living Church Annual for 1916, pages 5 and 6 (editorial): "Our system of bringing clergy into touch with parish work is simply atrocious. We need a better system whereby a priest may be transferred easily from one cure to another without loss of time on his part, or long-continued vacancy in the parish."

Here is the great need, *"A Better System."* Times have changed. The "parish system" of fifty years ago works *mischievously* now, in the small and weak parishes and in mission stations. The "long-continued vacancy" is common and is very harmful.

Our own church people become discouraged; some grow careless and indifferent; children are not properly instructed in church ways, and many are lost to us. Then from the financial standpoint see the loss. As a rule, people who have no pastor do not contribute to a pastor's support.

In this Province of the Southwest (Seventh) there are fully 4,000 communicants of the Church in vacant parishes and missions, or scattered where they have no pastoral care.

Under a "better system" put these people under pastoral care; remove the "long-continued vacancy." See then the financial gain. An average of $10 for each communicant would make a gain of $40,000 a year.

Now our Church people have the means. See the eight millions and over raised for Church pension fund. See the millions raised for Red Cross work, and for the work of Y. M. C. A.—a good proportion coming from our own Church people. But how can any better system be brought about? It would, of course, take considerable time. There is *great need,* and when the need is more seen and felt, perhaps some action will be taken to put into effect a "better system".

How can a beginning be made? I would suggest that a Board of Missions might appoint a missionary priest for a definite time (say, five years) with a definite salary. If a missionary bishop is appointed for life, why not also make some suitable provision for a missionary priest? Both are giving a life service to the Church. Many other things could be suggested. **The great need is a "better system".**

D. A. SANFORD.

Gallup, New Mexico.

"A Neglected Good"

To the Editor of THE CHURCHMAN:

I was much interested in your editorial a few weeks ago entitled "A Neglected Good". I have special reference to the intelligent reading of God's word in our services. It was the charge laid against the shepherds of old that they "did not feed the flock" and it is greatly to be feared that the reproach still rests upon many of our shepherds today in the meaningless, perfunctory way in which the sacred scriptures are read in our churches. It must surely be admitted that to make any part of the service perfunctory is sacrilege. It must be for edification. But how can people be edified if they can neither hear nor understand what is read, or said? And here I will venture to say that monotony is the adder's poison. We need have no fear of the sin of "private interpretation" that some would bid us fear, for, in the name of all that is true, it is right that it should have *some* interpretation.

The first chapter in our Bibles is often made one of the dullest chapters in the whole book, while if we come to it as we should with bowed head and a soul in tune to speak realities we would find it the most majestic choral that was ever written, when the very "angels of God", we read, "shouted for joy". Each step prepares for that which is to follow, till we reach "the one divine event to which the whole creation moves . . . the purpose of all things. And man became a living soul". Especially we note the repetition of that most majestic refrain, "And God said". It sounds in our ears each time as though it were the voice of God Himself giving the authority for the beginning of a new era. So we say any man that could read that chapter without a bowed head and a thrilled soul can have neither eyes to see nor ears to hear the voice of God speaking to him in His Holy Word, and will never be an intelligent reader till he can learn "to see visions".

CECIL F. WIGGINS.

Sackville, N. B.

OUR WEEKLY NEWS LETTERS

WEST VIRGINIA

Personals—The Rev. Henry B. Lee, Jr., has resigned as rector of St. Paul's, Weston, West Virginia, and will begin his work as rector of Trinity church, Towson, Maryland, on April 1. Mr. Lee has been at Weston six years and during that time the parish has increased in numbers and contributions. Mr. Lee is secretary of the Diocesan Convention of West Virginia.

The Rev. R. D. Roller, D.D., has resigned as rector of St. John's, Charleston, West Virginia, after serving the parish for thirty years. Dr. Roller has been elected rector emeritus and will continue to reside in Charleston, West Virginia.

The Rev. P. N. McDonald, rector of Trinity church, Morgantown, West Virginia, will resign in the very near future as he has accepted work in the Army Y. W. C. A. He has made special preparation for this kind of work.

The Rev. G. P. Jung, D.D., has been priest-in-charge of St. Matthias church, Grafton, West Virginia, less than six months; during that time the interior of the church has been frescoed, the parish societies reorganized and money raised to install a beautiful altar and reredos.

Convocation—The Northwestern Convocation of the Diocese of West Virginia met in St. Matthias' church, January 22. Notwithstanding the severe cold weather and the delayed trains, almost all the clergy were present. The Rev. J. Brittingham, D.D., of Wheeling, preached the Convocation sermon on "The Preacher's Vision". The Rev. R. E. L. Strider of Wheeling read an essay on "Pastoral Theology" which the Convocation hopes to present in permanent form to the clergy of the diocese. A report from the Commission on Preaching Missions showed that seventeen missions were held within the bounds of the Convocation during the first week of Advent. From the data submitted it was evident that the Commission's plan of advertising brought good results. The Commission is planning to secure the services of an expert in Preaching Mission work and have him hold normal classes in mission work for the clergy at the September Convocation. Hereafter, a Round Table, conducted by a specialist, on Advertising, the Preaching Function and Social Service will be a regular part of the Convocation sessions. The Rev. H. B. Lee, Jr., resigned as Dean and the Rev. Dudley Boogher of Parkersburg was elected in his place. The Rev. J. H. Garner of Moundsville was elected secretary.

J. H. Clarke.

SOUTHERN VIRGINIA

Chaplain Appointed — Bishop Tucker stated that he has appointed the Rev. R. B. Nelson of Blacksburg as one of the civilian chaplains to serve from this diocese. Mr. Nelson left for Hampton and Newport News on Monday the 28th. Mr. Nelson leaves one of the most important fields in the diocese, since he ministers to a large number of students at the Virginia Polytechnic Institute, and has five or six missions scattered around through the mountain, in which mission work he has drawn a large number of the young men from the Institute. Mr. Nelson is pre-eminently fitted to this service. During his absence the Rev. T. G. Faulkner of Salem will give one Sunday a month and the Rev. C. F. Smith of Lynchburg and the Rev. G. O. Mead of Roanoke will give occasional services to help along in this great enterprise.

War Work—The Rev. Arthur P. Gray, Jr., who for several years was rector of the churches in Brunswick and Lunenburg Counties, is the civilian chaplain at Camp Lee. Mr. Gray is a man of great energy and devotion, and will do fine work in this camp. He leaves a very large field, which no doubt the neighboring churches will look after.

The war work fund which has been before the Church for the last two or three weeks was responded to liberally in the southwest part of the diocese, especially in Roanoke, where the full amount asked of the churches has been paid.

Vacant Parishes—This great southwest part of the State is manifesting the need of men in the ministry. There is no resident clergyman between Bristol and Wythville, the Rev. Mr. Davidson vacating Bristol, the Rev. Mr. Hobson, Abingdon, and the Rev. Mr. Opie, Saltville and Marion. The Rev. E. A. Rich ministers alone to forty mission stations along the Clinch Valley and out in Tazewell and Giles Counties. Indeed there are *twenty counties* with only four resident clergymen, viz., the Rev. F. H. Craighill, Wythville; the Rev. T. F. Opie, Pulaski; the Rev. C. E. A. Marshall, Radford; the Rev. E. A. Rich, archdeacon, and this field is white unto the harvest. May we hope that these great Army training camps will produce, after the close of this War, many recruits for Holy Orders.

G. Otis Mead.

NEW YORK

Lent—Lenten plans are retarded and Lenten cards withheld in some parishes because of the uncertainty in regard to the coal situation. Nevertheless, plans for a deeply spiritual and stimulating Lent are being made with even more care than usual because of the added need this year for the help Lent brings. Trinity church has announced an unusual plan for the Holy Week services. Instead of having the same preacher throughout the week, Dr. Barry will preach on Monday, Bishop Greer on Tuesday, Bishop Burch on Wednesday, Dr. Manning on Thursday and the Archbishop of York at the Three Hours' service on Good Friday. At St. Paul's there will be the usual daily service at five minutes after twelve every day. St. Paul's has the distinction of having a celebration of the Holy Communion at 2:30 a. m. every Sunday morning for nightworkers. On Friday afternoons throughout Lent there will be half an hour of devotion, "The Way of the Cross". Among the Lenten preachers at noon on Fridays are the Rev. Karl M. Block, Dr. Crowder, Bishop Matthews, Dr. Sedgwick and Dr. Gates. At the General Theological Seminary the pre-Lenten retreat is on Wednesday of this week. It will be conducted by the dean.

Dr. Lubeck's Anniversary—February 1 was the thirtieth anniversary of the rectorship of the Rev. Henry Lubeck, LL.D., D.C.L., as rector of Zion and St. Timothy's church. The anniversary will be celebrated on Sunday, when he begins the thirty-first year of his ministry to that congregation.

The Cathedral—At the cathedral the building is heated—"so-called" says the vicar, for it is only 54 degrees, the minimum heat necessary—on Sundays only. The choir room is used for weekday services. The preachers last Sunday were the dean and Dr. Crowder. On Sunday the tenth a very interesting service is planned for 4 o'clock in the afternoon. It is a service for the soldiers and sailors near New York. Invitations have been sent to the training camps, cantonments, naval stations and ships nearby. The preacher will be Dr. Karl Reiland.

St. James' Church—On account of the scarcity of coal the parish organizations meeting on Mondays and Tuesdays have arranged either to meet on other days or to meet at the residence of one of the parishioners. The offering for the War Commission was taken on February 3. The confirmation classes have just begun. The Employment Society is planning to send a box of clothing to Trinity church, Paris; a number of such boxes have already been sent. One—or shall I say two—of the most interesting organizations are the twins, the Junior Service League and the Christian Nurture Classes, which work out betwen them the New Junior Plan. It is hard to tell where one ends and the other begins. One is devoted to work for the Church, in the parish, diocese, country and world; the other, with worship at home, in the church and in the individual lives of the children. There is a basketry class, a Builders' Committee building a model church of "loads of brick and slate purchased at 25 cents a load," which money goes towards the building of the chapel for the men in the camps near San Antonio; and other active committees.

St. Bartholomew's—Special music is announced for every Sunday afternoon in February at the 4 o'clock service: Schubert, Eccard, Bach, Purcell and Dvorak are composers whose music has been selected. The new year book is out and shows a remarkable record of work at the church and the chapels. There are 3,406 communicants in the parish.

Margaretta Miller.

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OUR CONTRIBUTORS

MR. CHAPMAN'S article entitled "Faith and the War" has met with a very favorable welcome by our readers. The dean of St. Paul's Cathedral, Boston, has written to the Editors asking for permission (which was gladly given) to reprint the article in sufficient quantity to send to all those on the mailing list of the Cathedral. Speaking of reprinting, it was interesting to have an important publishing house telephoue to the Editors last week asking for book rights for Dr. Slattery's article, "The Holy Communion". The Churchman Company, however, is already printing it in the Tracts for the Times series.

The Rev. H. Usher Monro of North Andover, Massachusetts, has sent us a beautiful account of a visitation made by Bishop Brooks. Mr. Monro was rector of St. Mary's church, Lower Newton Falls, at the time.

The Rev. Pascal Harrower is the rector of the Church of the Asceusion, New Brighton, Staten Island, New York.

The Rev. Edward L. Parsons, D.D., rector of St. Mark's church, Berkeley, California, and warden of the Deaconess Training School of the Pacific, contributes the second of his suggestive papers on the question of professional training and position for women working in the Church.

George Foster Peabody is a man eminently fitted to write an appreciation of the life of H. B. Frissell. He is a Southerner by birth and education, although for many years he has made his home at Lake George, and his wide business interests as a banker have centred in New York City. He is a trustee of the American Church Institute for Negroes, of Hampton Normal and Agricultural Institute and of the Tuskegee Normal and Industrial Institute. He is also closely identified with other boards of education.

The Rev. James Cairns, who has long been the English correspondent of The Churchman, and whose weekly letters are a constant delight to our readers, is vicar of St. Bartholomew's, Hyde, Winchester. Recently there was sent to him inadvertently a copy of suggestions issued for our American correspondents. For the benefit of correspondents who may be prone to write catalogs under the misapprehension that they are writing news, there appears in the suggestions this paragraph: "In writing stories of ordinary meetings do not give the time of various addresses, etc. For example: At 9.30 a. m. the business session opened; at 10 a. m. the Rev. Mr. Blank spoke, etc. No one cares whether Mr. B. spoke at 9 or 10. If he spoke at 3 a. m. it would be news." In a note inclosed with the English letter this week Mr. Cairns writes: "Curiously enough one of your suggestions to correspondents, 'if he spoke at 3 a. m. it would be news', gave me the idea for one of this week's paragraphs. I did not speak, but celebrated Holy Communion at 3 a. m. in Winchester Cathedral, and I therefore brought in a personal reference which is, I hope, excusable, seeing that the all-night vigil with hourly communions was quite a new venture." We are sure that our readers will be grateful for that personal reference.

Important to Subscribers

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NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words*, $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

Died

PAINE—At Iuka, Kansas, on January 15, 1918, Miss Sarah M. Paine, formerly of Chicago. Interment at Ogden, Utah, on January 19.

NORCUM—Entered into life eternal on January 29, 1918, in Tarboro, North Carolina, Miss Penelope Catherine Norcum, in the seventy-ninth year of her age. Interment at Holy Trinity, Hertford, North Carolina.

TURMAN—Entered into life at her home in Winnemucca, Nevada, Decemher 26, Amy Searing Mott, wife of the Rev. Ross Turman and youngest daughter of the late Rev. Wm. L. Mott and Mary C. Mott.

SHEPPERSON.—Entered Life December 4, 1917, Fannie, daughter Wm. Johnson, D.D., widow, Colonel Alfred Shepperson, New York.

"I am the resurrection and the life, whosoever believeth in me shall never die."

Obituary

HENRY ARMAND LONDON

Of St. Bartholomew's church, Pittsboro, North Carolina, departed out of this life into a better, the second Sunday after Epiphany, January 20, 1918. He was born in Pittsboro March 1, 1846, and spent all his life in this small town, excepting the time of his service in the Confederate Army. He was a graduate of the University of North Carolina; became an able and distinguished lawyer; served his people and his State with advantage to them and with honor to himself, in various positions of trust, in both local and State affairs; and was known throughout North Carolina as one of her most useful, capable, upright and patriotic citizens. Few were more widely known or more universally esteemed.

Brought up from infancy in the Church, and by family tradition from Colonial days associated with the most interesting and important events in the history of the diocese, he was from boyhood a loyal and devoted Churchman, sustaining all departments of her work and interests by his devoted service, and illustrating her teachings in a pure and godly life. He had been for forty years a vestryman and the treasurer of his parish; a faithful and useful member of the Diocesan Conventions; and ever ready to respond to any call for his personal help or service.

J. B. C.

THE REV. J. THOMPSON COLE

On Decemher 11, 1917, the Rev. J. Thompson Cole, rector of St. Paul's church, Cheltenham, entered into rest. The wardens and vestrymen desire to put on record this expression of their grateful respect for Mr. Cole, their keen sense of the great loss the parish has sustained in his death, and their affectionate sympathy for his family.

Mr. Cole came to St. Paul's, in May, 1898, as assistant minister, during the last months of the long rectorate of the Rev. Dr. Appleton; and he was elected rector upon Dr. Appleton's retirement, entering upon this more intimate and responsible relation to the parish on All Saints' Day, 1899. Thus for nineteen years and almost five months he served this parish—a term less indeed than that of his predecessor, yet long in these days of more frequent change. When he came to the parish he found 266 communicants; in his last report 420 were recorded.

No man could have proved himself a more faithful and active pastor than Mr. Cole. His greatest interest was always in human beings; he was never quite himself save when surrounded by a group of people. And this interest was the animating motive of all his life and all his work. He was indefatigable in parish visiting; and quite unsparing of himself, by night no less than by day, in answering every call for sympathy or help among his people. He lived for them and gave himself to them; and his memory will live in their hearts. His cheery vigor, his unfailing friendliness, even his active and stalwart form will be long and sadly missed in the streets and the homes of the community. And the mark he made, not upon individual lives only, but upon the life of the parish, will be his best and greatest monument; as he himself would have counted it his dearest reward. He was the friend of all; and what better word could a minister of the Lord Jesus earn among men?

Resolved: That this memorial be entered upon the minutes of the vestry; and that a copy be sent to the family of Mr. Cole.

(Signed) CHAS. D. BARNEY, Rector's Warden.
HENRY M. WATTS.
THOS. E. SHOEMAKER,
Accounting Warden.

Calendar for February

2. The Purification of St. Mary the Virgin.
3. Sexagesima.
10. Quinquagesima.
13. Ash-Wednesday.
17. The First Sunday in Lent.
20. Ember-day.
22. Ember-day.
23. Ember-day.
24. St. Matthias' Day.
The Second Sunday in Lent.

Preachers for Next Sunday

QUINQUAGESIMA

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Rt. Rev. Frederick Courtney, D.D.; afternoon (4), the Rev. Karl Reiland, D.D.; February 13 (Ash Wednesday), morning (11), Bishop Touret.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. Cedric C. Bentley; February 13 (Ash Wednesday), afternoon (4) the Rector.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. Edwin A. Gernant.

CHURCH NOTICES

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Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector
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SONG

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Christ church, Anvik, Alaska	29.50
Dalton & Fannie Cleghorn, Macon, Georgia	2.00
Sunday school of the Church of the Ascension, Sierra Madre, California	5.00
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Mrs. W. Kleitz, Albany, New York	2.50
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Grace church, McGill, Nevada	3.00
Miss Marion McG. Dwight, Brookline, Massachusetts	5.00
St. Thomas' church, Taunton, Massachusetts	12.00
Woman's Auxiliary, St. Stephen's church, Beverley, New Jersey	18.00
St. James' mission, Langhorne, Pennsylvania	15.00
Grace church, Weehawken Post Office	45.00
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Wm. R. Baker, treasurer, Claridge, Pennsylvania	10.25
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THE CHURCHMAN

New York - Saturday - February 16 - 1918

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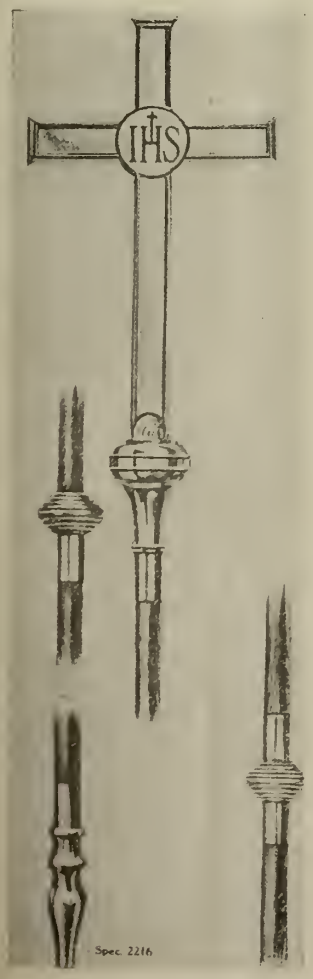

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The Other Side of the Hill and Home Again. By F. W. Boreham. New York: The Abingdon Press. 1917. $1.25.

In his introduction, written in Melbourne, the author says that he has here tried to see *The Other Side of the Hill*—and the other side of other things. He has notably succeeded, surprising unsuspected truths and expressing them with great charm. The subjects are diverse, running from "The Enjoyment of Sorrow" to "Luxuriating Among Cowslips." With satisfaction we greet this Tasmanian writer in our sparsely-essayed day.

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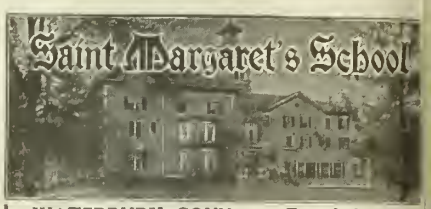

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TOMORROW AND OTHER POEMS, by Innes Stitt and Leo Ward: $1.00. (Longmans, Green and Company, New York.)

GARDENS OVERSEAS AND OTHER POEMS, by Thomas Walsh: $1.25. (John Lane Company, New York.)

EZRA POUND, HIS METRIC AND POETRY. (Alfred A. Knopf, New York.)

THE SOCIAL PLAYS OF ARTHUR WING PINERO; THE SECOND MRS. TANQUERAY, THE NOTORIOUS MRS. EBBSMITH, edited by Clayton Hamilton: $2.00. (E. P. Dutton and Company, New York.)

History and Travel

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ROUND ABOUT THE TORRES STRAITS. A Record of Australian Church Missions, by the Right Rev. Gilbert White, D.D.: 2s. (Society for Promotion Christian Knowledge, London.)

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MARCHING ON TANGA. WITH GENERAL SMUTS IN EAST AFRICA, by F. Brett Young: $1.50. (E. P. Dutton and Company.)

DENMARK AND SWEDEN WITH ICELAND AND FINLAND, by Jon Stefansson, Ph.D.: Illustrated. $1.50. (G. P. Putnam's Sons, New York.)

THE EVOLUTION OF THE HEBREW PEOPLE, by Laura H. Wild: (Charles Scribner's Sons, New York.)

J. V. DRURY'S HISTORY OF FRANCE. 2 Vols. 60c. eacb. (Everyman's Library, E. P. Dutton and Company, New York.)

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THE BREAKFAST OF THE BIRDS AND OTHER STORIES, by Judab Steinberg: (Jewish Publication Society of America, Pbiladelphia.)

THE BABY BOOK, by Eleanor Taylor. (Duffield and Company, New York.)

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The Churchman

SATURDAY - FEBRUARY 16 - 1918

Getting Together

SOMETHING is wrong with any church that ministers largely to prosperous people. Its religious life cannot be healthy. Its gospel is likely to be partial and onesided; its helpfulness to its own people scant. Protestantism presents to the world today as a lamentable perversion of Christianity a segregation of worshipers into classes. This condition does not obtain in the Roman Church. The Greek Church, nourished under autocratic governments, has not produced this hybrid. We see it in Protestant England and America developed to an unwholesome and dangerous degree. A church which has so succumbed to its environment as to seem to minister to people by classes is a negligible factor in a Christian community. A church that is not democratic is not Christian. No matter how conscientiously the rector tries to preach the whole Gospel of Christ, a glance at the congregation shows that the content of his message has been annulled by his environment. You cannot preach effectively the Brotherhood of Man and the Fatherhood of God in a church that has so reacted upon its surroundings as finally to gather within its doors only one class of society.

The Episcopal Church sins in this regard more grievously than does any other Church. There are in every large city parishes that have so yielded to circumstances as finally to minister only to the well-to-do. These churches, strive as they may by their munificent charities to preach the Gospel of love, are glaring symbols of class separateness. It is needless to say that their rectors are conscientious ministers of Christ. They feel how damaging to the Christian ideal is the imputation laid upon any church that it is a "fashionable church". But they are apparently helpless to change the drift of circumstances that finally effected the unhappy result. The unwholesome selection of one class of people to make up a parish has been a normal evolution, normal so far as the world is concerned, but abnormal so far as Christianity is concerned.

Different forces have worked towards this condition. An unimaginative, uncatholic conception of Christ's religion permitted free play to many contributing causes. Among them the pew system stands as the outward and visible sign of a Christianity that has made terms with worldliness. A glance at the average "pewed church" in the prosperous quarters of our great cities reveals a depressing caricature of the Christianity Christ came to found.

In the second chapter of the book of the Acts of the Apostles we get a picture of an early Christian community that bears witness to the fact that for a little time, at least, Christian churches were moulded into form by the spirit of Christ, not by their environment. We know of no more beautiful words in the whole narrative of Christian history than those contained in the last six verses of that second chapter of Acts. "And all that believed were together, and had all things common . . . and they continuing daily with one accord in the temple and breaking bread from house to house did eat their meat with gladness and singleness of heart."

Of late, church after church in America has awakened to the conviction that worship is a duty and privilege to be shared by all of us together. But not till the pews are empty and the church has been abandoned by the drift of population does the vestry take steps to draw to its forsaken doors and forlorn services the population that for years has been taught to feel their presence was not needed. Christian fellowship came too late to revive the dying church that never really trusted Christ. The class to which it ministered forsook it. Nobody else had been taught to call that church his home. Many an American church has suffered this tragic death.

Sermons are being preached about the period of reconstruction after the War. Clergymen meeting together at the clericus ask, "How shall the Church fit itself to meet the new opportunity and dominate the undisciplined forces that are likely to break loose upon the world?" Some of these problems are altogether too complex to be solved by human initiative. The spirit of God will change and mould what we seem helpless to alter or create; but there is one immediate step that the Episcopal Church in America can take which requires no arduous statesmanship or prescient wisdom. We can abolish our class churches. At least in the house of God we can learn to live together.

Temperament and Religion

TEMPERAMENTAL people give Christianity a good deal of trouble. They certainly are problems to their rectors. Temperament is the mother of egotism, and the egotist always finds it difficult to adjust his conveniences to a common worship. He thinks he wants God's help in living the Christian life; but his temperamental differences from the common lot are such as to unfit him for team play in the community—especially that highly democratic team play of worship in which all sorts and conditions of men work together under a high loyalty for some supremely beautiful end in life.

Temperamental people begin with the hypothesis that they are unique. They need a special gospel; they have individual needs; they have temperament. They do not mean to be superior, but they feel that in the matters of religion they are not at home with the masses. Their needs are not the same. Their manner of worship must be different.

Is there any more distinguishing characteristic of what we call a catholic religion than its manner of dealing with temperaments? Any one familiar with the genius of our Prayer Book must have noticed how it levels people. It treats us one and all like children. It takes for granted that there is nothing unique about any of us. Our problems, our needs, our shortcomings, are all perfectly familiar and commonplace. The word temperament, or its equivalent, is not once mentioned in this classic book of worship. It takes for granted that everybody has more or less difficulty in speaking the truth, living honorably, and acting unselfishly. It is never overawed by anybody's personality, nor is it diffident about asking him to join the great company of his fellowmen on their knees before God, seeking forgiveness, strength and light. Its teaching is all very homely and simple, and concerns itself with very homely and simple affairs. We do not know of one unusual, unique case mentioned in our Prayer Book. People are treated as if they were as alike and commonplace as we actually are.

After the race has been living on the planet these many, many centuries, trying to live right and continually going wrong, passing through the same experiences, birth, childhood, maturity, death, struggling against the same vicissitudes, made happy by one and the same thing, made miserable by one and the same thing—children of the same race and the same God, it is quite unlikely that some one should emerge today who has a special need; who has so unusual a problem in his life that to confess in simple English that he has done wrong and needs God's help to give him the will power to do right is a superfluous obligation.

Helgum, one of Selma Lageröf's heroes in her romance, "Jerusalem", is made to say: "The idea of being a Christian is so very hard a task that you need help—more than God's help; you need man's help." The race can never be made brothers, working together for the common good, until we learn to worship, to pray together for the common good. Worse than any caste system in government is the caste system in religion.

Whenever we feel that we have private claims upon religion, we may make up our minds that we have very little religion—Christian religion. The Father's house must become the home of all sorts and conditions of men. There is one infinitely valuable truth, which the Roman Church holds before the world, which Protestantism is likely to slight, that a king or a genius is not too distinguished, too gifted to use the same simple means of grace as the peasant. We shall never have real democracy until the blue-stocking idea of religion is abolished, for it is the religious complement to the caste system in government.

The Non-Democracy of Books

CARLYLE once said that the book has now become the church.* Men now enter into books as formerly they entered into churches. We suspect that he thought it a good sign. It is a pitiably tragic sign to those who hope for brotherhood in the race. I own my book and I choose it. I can choose a book which I can understand and my neighbor cannot understand. I can take my book and commune with choice spirits, a selection which may exclude a peasant or the weak and erring neighbor at my side. I can draw down the curtains of my windows and be alone with my book. "The book is a separating influence." I can sit apart from my brothers and friends with my book. It can give me thoughts which are not their thoughts and a distinction which cannot be theirs. It imparts a pride of intellect and theories of life which raise a barrier between my brother and me.

But a church is a different thing from a book. Under its roof I cannot choose to sit apart. My book here is the race's book; black and white, bond and free are together. My host here is my brother's host. Here we say "Our Father". Unless I sin the sin of the Pharisee my confession of need and gratitude includes my brother also. I cannot pull down the curtains of my soul in the Church of God and ask for a separate hearing befitting my social status and my temperament. For if I know myself, I know how commonplace I am in the sight of God.

But this sense of unity, the bond felt when we pray together, brings to our work one quality which modern work so often lacks. We recall when one of the great masters of painting, of whom Florence in her best days was proud, had finished his masterpiece, the townsfolk bore it in triumphal procession through the streets, and then into the church where men were accustomed to guard and love their treasures. That was a wonderful expression of democracy. No matter whether they lived under a tyrant or a ruler of their own making, the people's hearts were knit together in working for the beautiful things of life, and their unifying bond was the relation with a common Father. We shall have beautiful cities with beautiful buildings, science and trade dedicated to humanity, when all of us learn to think of our work as an offering to God—are made so to think of it, because there is one home where as a family we meet together to exchange courage, handshakes, compassion and glimpses of the common life. This is infinitely better than "my book" and "my walk in the woods", "my intellectual companionships" and my "temperamental needs". What a lean and beggared thing the religious life of increasing multitudes is becoming. Once the whole nation said its prayers together. Now, not even the family can contrive to kneel at the same Lord's Table. The father has his book or his newspaper, the child selects or rejects a church. Religion is not a matter of intellect or temperament or individual taste. Its most beneficent aim is to destroy the cold separateness of our lives. It is living together for the common good.

Has there ever been a Lent when the necessity was more urgent for men and women of every class, every temperament and vocation, to draw together as one family to ask God to show us the common life that Christ came to give? The heart of the world is astir today with great desires. None of us knows the way out of the hate, the prejudices and cruelties of our tragic lot. We shall never learn what Christ would have us to do till in penitence we come to Him *together*.

*Quoted by Stephen Graham in *With the Russian Pilgrims in Jerusalem.*

THE WEEK

Chronicle and Comment on Current Events

Signs of the Time

THEY say that in the military hospitals the crucifix is very dear to wounded men. The sense of Christ's companionship in suffering gives them comfort and courage. There is a picture, popular in the wards, that shows Christ on the Cross with the legend *For Humanity* and at its foot a wounded soldier with the legend *For His Native Land.*

A story is told of a little boy who went out at night for the first time with his father, a young officer. The child was unaccustomed to the dark sky; when he saw the evening star shine out suddenly, he said, "Is that God's service flag"? The father answered, "Yes, God gave His only Son".

It is rather remarkable in the current magazines to notice their preoccupation with religion. In a recent book review supplement of an important daily newspaper, it was noticeable that wherever it was possible to consider the book from the religious angle, that angle was the one selected by the reviewer.

On the other hand we hear in every direction that the tide of religion is setting away from the Church. At perhaps the most significant gathering of students our country has witnessed, that held at Northfield in January, the current of religion ran deep and strong, but no reference was made to the Church, that is, to organized Christianity, except when the question of the disposal of the missionary fund was considered. Then the Church was recognized as a necessary agency. The secretaries of the mission boards present were not the leaders. Spiritual life freed from the shackles of ecclesiastical organization of any sort seemed the normal modern development to these keen, vividly living young intellectuals.

All of this puts an even greater burden of responsibility than usual upon the Church to exercise a Lenten ministry that shall be at once strong and spiritual, appealing to the mind and the heart.

Barred Doors

IT has become more and more the custom to keep our church buildings open all day long, and to post on the church porch the invitation "Enter, Rest and Pray". We know of a certain rural parish that boasts of having lost the church key.

In certain parts of the country, however, the old rule of bolting the church door between Sundays is still preserved. One of our college student secretaries told the other day of an experience in a Southern city. It was in the station waiting-room. Whether the business woman noticed the secretary's little cross or not, was not clear. At any rate, she came up to her and said, "I wish they would keep the churches open all the time. I had an hour and a half between trains, and I wanted a little quiet time. But I could not find a single open church." It happened that the secretary had just returned from a similar fruitless quest for an open house of God. We recall instances where we have passed similar waiting hours in a Roman church after the barred doors of the Episcopal church had turned us mournfully away.

The Tuscania

AS America approaches its first Lent experience in the great War, the heart of the Nation is shocked and saddened by the sinking of the "Tuscania". The Prayers for Those at Sea will hereafter be heard with anxious hearts in our churches. During the coming year a million or more of our boys will face the peril of the deep. They do so with stout hearts. May God help those at home to equal courage. It was interesting to read in the daily papers that as the news came over the wires of the disaster to the great troop ship, the recruiting stations everywhere were swamped with applications for enlistment. "How soon can we go across?" was the general question asked by the applicants. This must be the mood of the Nation until the end of the War.

A Chinese Bishop

IT is always a matter of deep significance when a native priest in the "mission field" is raised to the episcopate. The Ven. Archdeacon T. S. Sing has just been elected assistant bishop of Chekiang, one of the Chinese dioceses supported by the English Church and manned by English missionaries. This is the first instance of a native Chinese bishop. The only other instance of an Oriental bishop is the Rt. Rev. Vedanayakam Samuel Azariah, D.D., consecrated in 1912 to the newly established see of Dormakai in South India. When in 1909 by joint action the dioceses of the English, Canadian and American missions became the Chung Hua Sheng Kung Hei, the Holy Catholic Church of China, and established their own synod, the first step towards the nationalizing of the Chinese Church was made. The next important development was the native Board of Missions which has undertaken the evangelization of the great "not-yet-Christian" provinces of the Celestial Empire. Now we welcome the first Chinese bishop. It will be a long time before the Sheng Kung Hei can dispense with help from the older churches. But more and more that help should be limited to the great institutions of education and mercy, while the pastoral work which can never be done so well by foreigners will be in the hands of the native ministry.

Archdeacon Sniffen

THE diocese of Western Massachusetts was for many years singularly blessed in the possession of so consecrated a missionary as Archdeacon Sniffen. It has suffered an incalculable loss in his death. In the affectionate appreciation of his work and character by the Rev. Arthur J. Gammack which we published a fortnight ago we find the explanation of the missionary's power to win his fellow-men. The life he chose to live was a life of stern sacrifice. "The conditions of his life were hard, and the rewards, except in affection, were few; he never had salary enough to have a home of his own but lived to the end in a boarding house. In the light of this life, so remarkable in nobleness and accomplishment, we feel the need of new standards for estimating men and meting out rewards."

Was it not this very hardship of his lot, a hardship which he shared with most of the clergy of the diocese in which he worked, that made his fellowship with the poor and distressed so wholesome and real? He was the pastor pastorum of a large section of a diocese that presents many missionary problems. The clergy knew that he shared their lot: so they went to him with their troubles. There was no one else to whom to go who would understand. It is this type of unworldliness that is always the biggest asset of the Church.

Bishop Johnson of Missouri writes of him: "He busied himself with no arm-chair theorizing about missionary work. The way to do it was to do it! Others might or might not tell with fervid oratory the story of what was going on. But for a dozen years it was this loving shepherd of the sheep whom those who looked out of their windows in Western Massachusetts saw with the lambs on his shoulder and in his bosom fetching them home!"

Prayers for Missions

SUPPOSE we really took our Lord at His word and prayed for the things we desire! Is it that we desire them only theoretically? Or is it rather that we find it much easier to work with our hands than on our knees? It is much less effort for most of us to spend an afternoon packing a missionary box than to spend an afternoon in missionary intercessions.

An instance has recently come to our attention that illustrates this point. There is in England a quarterly intercession paper published like our quarterly Church Prayer League leaflets. Indeed, it was the model for ours, and it is used by some 40,000 members instead of as with us by only 4,000. In England this leaflet is printed in Braille for the blind. Some years ago a petition was inserted for the guidance of the S. P. G. "in the matter of raising funds for the special training of candidates for the mission field". The S. P. G. wished to provide scholarships for men and women who volunteered but had no private resources for the special courses needed for the mission field. This need was made urgent to the members of the Prayer League at the time.

A copy of the leaflet in Braille was then given regularly to an old woman in a county almshouse. She offered her prayers; but she did not feel that enough. So she began to set aside the little doles that friends brought her for sugar and small comforts that are not to be had in almshouses. As soon as she had $1.25 she sent it to the secretary of the League. To him it seemed a manifest leading, and in the next number he told the story, and suggested the opening of a voluntary offering from members of the League, apart from their dues, to be called the "Candidates' Five Shilling Fund".

It grew gradually, until in 1913, the year before the War, it reached its high-water mark—$16,880. Even in 1916, the third year of the war, it amounted to $15,390; the difference being not in the lessening of smaller contributions, but in the omission of a few large gifts. And at this moment the fund is educating seven men and thirty-two women for the mission work of the S. P. G.

El Siglo Nuevo

THE Board of Missions is at last able to make its first venture into the literature of the mission field. This is perhaps the greatest missionary need of the day. The missionary has his converts and inquirers for one day in the week. During the remaining six they are held by a press that is atheistic or theosophic or spiritualistic or erotic or socialist or just materialistic. For a number of years the Methodist Church has conducted a carefully planned campaign of literature hand-in-hand with preaching, healing and teaching campaigns. The Seventh Day Adventists have a special publishing house for this work. But except for sporadic and ill supported attempts in the mission field, our Episcopal Board of Missions has done little in this line.

Now comes the welcome announcement that a Spanish paper called *El Siglo Nuevo* is to be published monthly at the Church Missions House under the editorship of the Rev. A. R. Gray, D.D., secretary for Latin America, and the Rev. W. Lloyd Bevan, Ph.D. Some of the clergy, both American and native, in our Latin American missions will serve as contributing editors. The twelve pages will include besides editorial matters and news, a section called *Reflexiones y Meditaciones, Philosophia Christiana y Doctrina, Sociologia* and *Historia.* One series of articles that is planned is on socialism, to be written by Dr. Bevan. Socialism is a burning subject in Latin lands, and our people need to hear it discussed from a Christian point of view.

THE CHURCHMAN wishes good luck to the new venture in Church journalism.

Japan and the United States

IN view of much anti-Japanese propaganda which has been in progress in this country it is reassuring to hear that an American banker, Mr. A. Barton Hepburn, has just made a gift of one hundred thousand yen to the Imperial University of Tokyo for the endowment of an American professorship of international law and comity. "The purpose of the gift," says the Tokyo *Advertiser,* "is to promote understanding and good will between the two countries." Accompanying the gift was a letter from Mr. Hepburn to Baron Shibusawa stating his ideas about American-Japanese relations, which was received with satisfaction by the Japanese press. Indeed, since the Ishii-Lansing note there has been a great development of friendship and enthusiasm for the United States. As an evidence of this, the American ambassador has been entertained by one club or association after another in Tokyo this Winter. Mr. Hepburn is distantly related to the great missionary. "At our last interview," writes Mr. Hepburn, "he said to me 'the Japanese are a good people and a great people and I want you always to be their friend'." It would be an excellent thing if some Americans would take this advice to heart.

The Spirit of Anti-Christ

By THE REV. R. J. CAMPBELL

A BOOK has just been published in this country which throws a most instructive light on the aims and purposes of the military governing class in Germany, and therefore what we are up against. It is always rather difficult for one nation to understand fully the psychology of another; it has been repeatedly said during the War that Germany is conspicuously lacking in this respect, hence her incredible diplomatic blunders, but perhaps we are not so very much better. Have we ever understood Germany; do we understand Germany now? This is the question suggested to the writer by the perusal of this extraordinary book which is a revelation of what we have to expect if we enter into peace negotiations with unconquered Prussianism.

The book is from no less a pen than that of the Acting Chief of the German General Staff. It is entitled *Deductions from the World War,* by Lieutenant General Baron von Freytag-Loringhoven (Constable & Company, 2/6 net). There could be no higher authority on the subject of which it treats or the view which German Imperialism takes of the future as influenced by the experience gained in the present war. If we have any illusions about the chastened spirit of our foes they will be rudely dispelled by a study of these pages, which were not intended for our reading but for that of the German people. Every care was taken by the Berlin Government to keep the book from the knowledge of the outside world while promoting its circulation in Germany; only a few copies have been smuggled across the frontier while the sale within the territory of the Central Powers has been enormous, a fact of much significance; evidently there is still a large German public which feeds upon this kind of thing and heartily approves it. The rulers of Germany know enough to be aware that if the outside world had an equally clear grasp of Teutonic policy as herein set forth it might inconvenience them at the present stage when they desire to gain time by posing as ready for peace and disarmament, but they have no such fears about their own people.

What has the candid writer to tell us, or rather to tell his fellow-countrymen? (By the way, it is somewhat noteworthy that the personage in question, Baron von Freytag-Loringhoven, is by birth a Russian and began his career in the Russian Army.) Not by word or hint does he suggest the possibility of belief in the moderation of German demands at the conclusion of peace or in time to come; on the contrary, he assumes that there will be a next struggle for even greater ends, and a next, and a next beyond that. War is to last forever; there is to be no thought of its disappearance from the earth; when not actually engaged in fighting, nations are to be preparing for fresh wars. "War has its basis in human nature, and as long as human nature remains unaltered war will continue to exist, as it has existed already for thousands of years. The oft quoted saying of Moltke that wars are inhuman, but eternal peace is a dream, and not even a beautiful dream, will continue to be true." "Therefore the idea of a universal league for the preservation of peace remains a Utopia, and would be felt as an intolerable tutelage by any great and proud-spirited nation." "In any event, as regards us Germans, the World War should disencumber us once and for all of any vague cosmopolitan sentimentality. If our enemies, both our secret and avowed enemies, make professions of this nature, that is for us sufficient evidence of the hypocrisy which underlies them." "We find it impossible to believe in the realization of genuine pacifist ideals, such as are cherished by well-meaning sentimentalists. Only a spiritual transformation of the human race could bring this about, and how far we are from any such transformation has been revealed by the War."

The gulf between the hopes of the Bolsheviks and the men with whom they are treating for a separate peace could not be more plainly stated. Germany, as represented by her military autocracy, has no intention of making a final peace with anybody; she relies upon the sword and has a cynical contempt for the ideals of international amity and brotherhood; she does not desire to see a world from which war should be banished forever, nor does she conceive that such a consummation would be in any way to her advantage. That she may find it diplomatic to say the opposite occasionally when something is to be gained thereby at the moment should not blind us to her matured conviction on the point.

Our author has no hesitation about the use of the word militarism. He is not only unashamed of the achievements of militarism as fathered by Prussia but glories in them. "The spirit of German militarism, as Prussia first developed it and Germany adopted it, is every whit as monarchical as it is aristocratic and democratic, and it would cease to be German and the mighty expression of German imperial military power and military efficiency if it were to change." "The spirit of German militarism, which has enabled us to stand the test of the World War, and which we must preserve in the future, because with it our world-position stands or falls, rests ultimately on the building up of an officers' corps which shall be thoroughly efficient for purposes of war. For this purpose a sound aristocratic tradition is of the highest value." No thought of compromise with Americanism here! We are left in no doubt as to the attitude of the German governing caste towards democracy in any and every form. "The masses, as such, can never rule. If mob rule is consequently an absurdity in a state, how much more so is it in an army?" The genial Baron goes on to argue frankly that an efficient army is dependent upon absolutism and cannot exist without it. It must be officered aristocratically also for the same reason—"for what has rendered our army so efficient has been precisely the thoroughly aristocratic organization of the officers' corps upon a democratic basis". The simple reader might imagine from this latter observation that at least officers might rise from the ranks. Not at all. "The officer must be of that ruling race who exert a controlling influence, even if momentarily they are not within sight or hearing." The German Chief of Staff will have nothing to say to equality of opportunity in the army or anywhere else; privilege is to be maintained, and all nations coming within the German system will have to submit themselves to it. Fear and love are to be the two great instruments of government, and fear is to "perform the lion's share". Universal military service is to be perpetuated—that blight and curse of modern civilization. "To it Prussia-Germany owes her advancement, and it was inevitable that, when all the great Powers adopted it, the violence of war should be again augmented." There is to be no puling sentimentality here either; there can no longer be any non-combatants; it is whole peoples, and not professional armies only, that contend for mastery in present and future wars. So now we are made to comprehend, if we had not already done so, why Belgium and Serbia have been ravaged and trampled underfoot by their merciless invaders.

This is a shocking picture of the mentality against which we are having to strive, the mentality with which we have to deal when there is any talk of making peace, the mentality which, unless it is exorcised once and for all, will hold the world in dread for generations to come as it has done for generation past. This mentality is in every respect the direct antithesis of that represented by the responsible spokesmen of the free self-governing communities of the earth. There can be no real compromise with it; either it must go under or we must. It is a truly diabolical thing, dark, sinister, and dreadful, that has thrown its hellish spell over a great and virile race. It is the complete expression of everything on this planet that is opposed to the reign of Christ in the hearts of men.

How are we to get rid of it? Perhaps those are right who say that it will never be (*Continued on page* 229)

The Spirit of the Reformation–I

By THE REV. F. J. FOAKES JACKSON, D.D.

What Rome Meant to our Ancestors

I WAS once told by an examiner at Oxford that a brilliant young man in the *viva voce* examination made a disparaging remark about Dante. Whereupon the president remarked, "Sir, no one was alive six hundred years ago of whom you can possibly have heard who was not of great importance". Well this applies to Martin Luther and to much of the chatter about him in certain circles. One would think from what some otherwise educated people say about him that all he did was to defy the pope, marry a nun, and allow the Landgrave of Hesse to have two wives! But Luther must always be acknowledged as a man who changed not merely the course of human events, but of the whole of human thought. He made an attitude of mind practically unknown during the middle ages in Western Europe possible, namely, what we know as Protestantism. In his challenge to Rome, made just 400 years ago, he sounded the death knell of a system which for good as well as for evil had dominated the nations from which I imagine the vast majority of those I address today derive their origin.

It is not to be supposed that Luther did this consciously or that he saw the far-reaching results of his famous ninety-five theses. Great man as he undoubtedly was he could not have acted with the full knowledge of all in which his acts would result. To no man is it given to have such foresight. For a human life is so short and man's outlook necessarily so limited that it is impossible to speak or act save under the influence of the circumstances of the time. Luther was of a deeply mystical nature as well as a man of heroic courage. He grasped what he conceived to be a great truth, he acted as one possessed by its influence and left the ultimate result to God. What that has been up to the present day we are able to judge far better than he.

I want to invite your consideration to two things, what Rome meant to our ancestors and what Protestantism means to us.

The Church of Rome is one of the most remarkable facts in history. Founded, as it boasted even in remote antiquity, by the two Apostles Peter and Paul, it was recognized as early as the close of the second century as the repository of the tradition of the Apostle to the Jews and of the Apostle to the Gentiles. Two centuries later it had become the symbol of the unity of the whole Christian communion. In the doctrinal quarrels of the next age its steady, if not very intelligent, orthodoxy held the balance between the divided Churches of the East, and amid all the disasters of Italy and the city itself the prestige of the Church steadily increased. When the world was overwhelmed in barbarism, the Roman Church stood for the glories of the old civilization and commanded reverence, not only for this, but as the home of the bones and relics of the martyrs and saints of early Christianity. Kings and princes flocked to Rome to lay aside their crowns and worship at her shrine.

The reverence, the gratitude of the simple savages of the North towards the Roman see was unbounded. They dowered the Church with the territories from which the Lombards had driven the Byzantine emperors; they accepted every document Rome produced to confirm her right to unbounded jurisdiction, based on the wildest legend and the most barefaced forgeries. They taxed themselves and their Churches freely for her support. Their missionaries won kingdoms for Christ and laid them at the feet of the popes; their armies fought in the cause of the Roman Church; their scholars were proud to labor in its defense. When their own countrymen made it impossible for a pope to be safe in Italy, he was received North of the Alps as a veritable confessor of the Faith. The papal bulls were received with respect in the remotest parts of Norway and even in Iceland. It is hardly too much to say that for centuries obedience to Rome was regarded as the highest service to Christ Himself.

To do the papacy justice much of this honor was deserved. Often the popes stood nobly for the highest known ideal of purity and justice; they mediated between kings and their oppressed subjects; they stood outside the petty jealousies of warlike princes. They advocated a unity of Christendom in the face of a world largely Mohammedan and pagan; they made it possible for a man to take the long and dangerous journey from, say, Scotland to Rome and be sure of finding himself at home in every Christian church; they gave Europe a common language; they used their authority to mitigate the horrors of war and to give at least brief seasons of universal peace. This at least must be set to the credit of the Roman see and certainly it merited some of the gratitude it received. But there was another side. It is often claimed that medieval Rome was international. So it was entirely in theory, and in part in practice. But in many respects it was local in the extreme in its aims. It demanded unquestioning obedience, and obedience often meant the subordination of all interests and rights to the policy of the popes. Of this I must cite a few examples.

There are few blacker pages in history than the treatment of the Churches of the East. Scant justice has been awarded to the work done by the Roman emperors at Constantinople in keeping alive Christianity and civilization for centuries after the appearance of Mohammed. For long ages their empire was the only Christian civilized power on earth. But the Christianity of the East was not a mere acquiescence in dogmas; the fresh mind still strove to understand what it accepted and this resulted in countless controversies. The safety of the whole empire depended on Christian union. Compromises were offered which promised to satisfy all parties, but in every case Rome interfered. The result was the early success of Mohammedanism. Even when there was an endeavor to suffer the growing superstition which made men worship pictures rather than God, Rome threw her whole weight on to the side of the image servers. By so doing she weakened the whole moral life of Greek Christianity. She made an unauthorized insertion of a word into the common creed the excuse for excommunicating the entire Orthodox Greek Communion. After the event she sanctioned the atrocious crime by which a Latin army was diverted from a crusade against the Mohammedans to capture the Christian city of Constantinople in 1204. She broke up the empire, the sole bulwark against the Turks. Even in the last throes of its existence Rome forced on the Church of Constantinople a scheme of union as a price for aid from the West that never came and in a sense the awful curse of a Turkish empire in Europe may be laid at the door of the domestic policy of the papal see.

Look again at Rome's treatment of Italy. From the days of the Ostrogoths in the sixth century down to the present day the papal policy has been against allowing Italy to be a united nation. It was Rome who intrigued to bring the Byzantine into Italy; two centuries later she invited the Franks to break up the Lombard kingdom. She encouraged the Norman invaders in the eleventh century; she brought in the French in the thirteenth. Even in the youth of some of us it was Rome who supported the atrocious regime of the kingdom of the two Sicilies against Victor Emmanuel and Garibaldi and by her influence the French committed the mistake of holding Rome for the pope till 1870, when they paid so dearly for their infatuated policy towards Italy in the Prussian War.

And as Rome has treated European nations so has she treated Churches, not of Protestants, but those of her most devoted sons. The Romanists of England afford a striking example. At the death of Mary it was all to the interest of her sister Elizabeth to be on good terms with Pius IV. She sent to announce her accession, and her

ambassadors were grossly insulted. Why? Because the papacy was at that time at war with her brother-in-law and ally, Philip II. of Spain, and to question Elizabeth's rights was to embarrass the political enemy of Rome, who be it remembered was a fanatical upholder of Catholicism. The Queen of England had no alternative but to throw herself into the arms of the Reformers. Even then Elizabeth was desirous of securing the good will of her Romanist subjects. She offered them large concessions, she was prepared to go farther. But it was to the interest of Rome that the English Romanists should furnish martyrs; the country was flooded with Jesuit emissaries; plots were hatched and as a result loyal Roman Catholics had to groan under severe penal laws.

France has had an analogous experience. The suppression of the Jansenists deprived the Church of its most pious adherents. The slightest effort to assert the independence of the French Catholics was regarded as the worst of heresies, and Gallicanism, as it was called, was more dreaded than Protestantism. The loyalist French clergy were completely sacrificed in the Concordat with Napoleon, which was welcomed as ousting Gallicanism, and all the sufferings of the Church in France in recent years had been provoked because the interests of the Roman see have seemed to demand it. The same interests have tied the mouth of Benedict XV. when Belgium, one of the countries most loyal to the pope, was overrun and Cardinal Mercier, the champion of orthodoxy against Abbé Loisy, has been as far as possible ignored.

This then is what Rome means: and it is what Luther consciously or unconsciously defied—a highly centralized power with world dominating aims, embracing as far as possible the whole human race and at the same time declaring that those subject to its influence ought cheerfully to sacrifice themselves or be sacrificed in its interests. It cannot be denied that even since the reformation it has had its successes and at times has produced splendid results. It is far more efficient than any other Church; its centralized despotism enables it to command better service, its missionary activity is magnificent. It still produces saints and martyrs.

But at what expense! Take the story of any two Romanist and Protestant countries you choose since 1517. Spain, then in the height of her wealth and glory, the most enterprising and warlike race in Europe and one of the most intelligent, and Scotland, the poorest and most uncivilized of the age. What is their relative position now? How many great men has each nation produced since, say, A. D. 1700? Would it not be almost an insult to the barren states of New England to ask whether or not they had given the world ten, aye, twenty times as many famous men and women as the rest of the American continent from Mexico to Cape Horn? It is the same everywhere. Where Rome has had her opportunity, she has brought intellectual barrenness—not because Protestantism has had better material to work upon; but because Rome has imposed a religious Kultur of her own—good of its kind—but, because imposed by force or craft, paralyzing to the human intellect. That is the reason why, even though we acknowledge some virtue in Rome, we can never sneer at the word Protestant or refuse to apply it to our Church.

On Training the Clergy—I

By THE REV. JOHN P. PETERS, Ph.D., D.D., Sc.D.

FIFTEEN or twenty years ago I thought I knew something about the way in which men should be trained for the ministry of the Church, and I had a great desire to propound my views in a paper to be read before this Club, which, after due discussion and consequent reflection and modification, I had hoped to publish somewhere for the good and edification of the Church at large; but every time my turn came around I was deeply interested in some other question, particularly the religion of the Hebrews, and anxious to present some phase of that subject to the Club in the hope of testing out the material on which I was then working for my volume on the "Religion of the Hebrews"; and now, when at last I do take up this theme, it is hardly of my own volition, and it is with a profound sense that I do not know what I thought I knew fifteen or twenty years ago. Indeed, I am very doubtful whether I know anything at all; nor should I have taken up this subject unless it had been suggested to me as one that is timely, and which ought to be discussed even more. (I say even more, for we discussed it two months ago in connection with Dr. Nichols' most interesting paper.) That paper and that discussion, in which I did not venture to take part, made me conscious of my ignorance and filled me with a desire for enlightment, which was increased by reading an article in the last number of the *Harvard Theological Review* on *Theological Education in England, Holland and America*, by Professor Kirsopp Lake.

The paper which I shall present to you today I beg you to regard not as an attempt to instruct you, but as a plea for enlightenment. Because of the state of my mind on this whole matter, however, I must present what I have to say in a somewhat personal, and, I fear, a very egotistic manner.

In the first place let me briefly summarize my own training and experience as throwing light on my qualification, or lack of qualification, to discuss the subject at all. I am by nature and original training a teacher. I love teaching. It is a delight, satisfaction and amusement to me. I would rather teach a class in almost anything than even play a game of golf. I began teaching Sunday school when I was about thirteen years old, and off and on I have been giving religious instruction to children ever since. I began my experience in secular teaching shortly after my graduation from college. I was always ready to take a class, or a school, to relieve a friend, even without any consideration or emolument, for the sheer pleasure of it; and I think, in point of fact, that I have derived more satisfaction from teaching arithmetic, geography and English grammar and composition to boys of ten or twelve than I have derived from teaching theology to theological students.

The method of teaching has always interested me: to get the pupils interested, to feel their minds respond, to find methods of imparting information, or rather of stimulating the student to desire to secure the information which shall make the class work vital. I always liked it because I got such a lot out of it myself, and because it was such a revelation to me of the minds and natures of my pupils. I taught for my living during the greater part of my theological training. Then I entered the faculty of Yale College and taught Greek, and a little Latin, to undergraduates for three years. There I was allowed a good deal of freedom to develop my own methods and to experiment for the benefit of the department. Then I studied in two German universities and used my pen. Later I became a professor of Old Testament in the Divinity School of Philadelphia, and of Hebrew in the University of Pennsylvania. During that period, with my old fellow-student, Professor, afterwards President, W. R. Harper, I engaged in Summer school work, and I also became interested in extension work, coming through both of these into contact with new lines of teaching, necessitating new methods.

But all this is of the distant past. Twenty-four years

This is the first part of a paper to be printed in four sections, read before "The Club", a group of clergymen from New York and the neighboring dioceses, and published by vote of The Club.—THE EDITORS.

ago I resigned my professorship in the University of Pennsylvania, and since that date I have had comparatively little to do with the actual practice of seminary or university teaching. I did have, it is true, for two or three years, a seminar of students of the General Seminary, who used to meet at my house for Old Testament study. I have also during this time done a fair amount of lecturing in seminaries, colleges and universities on three somewhat unrelated themes, the Bible, archæology and sociology, and in this way I have come in contact as a lecturer with a considerable number of students. I have also been trustee of a college. Farther during this time I have in a general way interested myself in methods both of secular and religious education. While I was a tutor in Yale College I used to assume considerable additional work in examining students for admission on geography and the common English branches in order to learn how the fundamentals of education were being handled in our schools.

Since I have been rector of St. Michael's I have at various times interested myself pretty closely in the work of the public schools of my neighborhood. At one time I gave a morning each week to visiting these schools, going from room to room to follow the instruction given, and at times taking it over myself, at the suggestion of the principal or teacher. I have been in most of the experiments in religious education which the Church has tried in latter years, from the Sunday School Commission to the Demonstration School, at present located in St. Michael's parish. So much for specific experience in educating, omitting the *et ceteras*.

Permit me to add that as a natural result of this interest in education I have at various times developed very definite views on the organization of the public school system, its methods of training, how it should be brought into connection with the vocation of the pupils, as also on the proper development of colleges and universities, in general and in particular fields. A theory which I propounded very earnestly, especially in a series of papers in the *Evening Post* over thirty years ago, was that the college course should end at about the close of the present sophomore year, that up to that point there should be a fairly constant general training, varying somewhat according to the line of work to be pursued later, cultural on one side, scientific on the other, and that the specializing university work should begin about where our present junior work now begins. I thought that our small colleges and our universities should work together toward this.

I have twice been interested in attempts to accomplish the organization or reorganization of a university. When I was a graduate student at New Haven, Connecticut consolidated its two capitals, New Haven and Hartford, into one, and in order to provide a proper State House at Hartford bought the site of Trinity College. This left the latter institution foot-loose, with a considerable sum at its disposal to start life anew. President Porter of Yale College sent for me and proposed to me the following plan: the removal of Trinity College to New Haven to be established as a college there, co-ordinate with Yale College and part of a larger university scheme, somewhat on the plan of the English universities. It met with my enthusiastic approval, and he made me a sort of confidential representative to present unofficially to friends and trustees of Trinity most generous offers and proposals. Had Trinity accepted, a similar proposal would have been made to Wesleyan College and to Berkeley Divinity School at Middletown and I suppose also to the Congregational Seminary at Hartford, with the idea of bringing together all the institutions of higher learning in Connecticut in one place, as so many colleges of one great university. It was a grand scheme, one which won my fullest sympathy and enthusiasm, and it was with great regret that I was forced to report that the Trinity authorities would not really give it serious consideration.

When I was called as a professor to the Divinity School in Philadelphia I hesitated, because I was not in sympathy with the idea of a divinity school flocking by itself, away from university surroundings. I finally told those who were responsible for my election my views, and stated that, if I accepted, I should do so with the idea of making every effort to bring the Divinity School into closest touch with the University, and that I would not accept unless I could be sure of their support in such effort, or at least that I should have free hand to make the effort without opposition. It was to carry out this idea of co-ordinating the Divinity School with the University that a little later I accepted a professorship in the University of Pennsylvania without salary, my payment being the right of Divinity School students to take certain University courses agreed upon without fee. Hebrew became optional in the college course for juniors and seniors, and with the consent of the authorities of the Divinity School I transferred all my Hebrew work to the University, putting my seminary students, as far as the study of the Hebrew language was concerned, in the same classes with the University students, much to the disgust of the former, but, as I believe, to the advantage of both. I then proposed that the University should pursue the same policy with regard to all the divinity schools in and about Philadelphia, appointing their professors of Hebrew professors in the University on the same terms on which I had been appointed, and proceeding gradually to treat New Testament and other chairs in a similar manner. This was to be, however, only a step to a larger co-ordination of institutions of higher learning; and at the request of the Provost of the University I drew up a preliminary proposition of a University scheme affecting not only the Divinity Schools but the medical schools and other institutions for higher learning. My proposal was so to combine all institutions for higher learning and of research as to enlarge the scope of the University to cover every branch of learning, so as to secure the fullest opportunities and the best instruction in each department of knowledge and research, retaining at the same time the autonomy of the parts very much on the lines partly carried out in New York a little later under President Low. I did not propose to eliminate divinity schools as such, but to transfer every course which could be so transferred to the University, making the various professors University professors for that purpose, and leaving to the schools themselves the cultivation of the purely religious and practical side of clerical training. Unfortunately for my scheme, just when I had reached this stage I left the country on my Babylonian expedition, and, while Provost Pepper expressed the greatest interest in and sympathy with my plan, he had too many irons in the fire to work it out.

But, as I have already said, my years of experience as a teacher and an organizer of teaching are long past. There have been enormous changes in the twenty-four years since I resigned my last professorship. My experience as a trustee of Hobart College showed me something of this. Today I am probably better qualified to speak of the training of the cleregy from the point of view of the rector of a parish who has had many curates, trained in divinity schools and otherwise, and who has had a long and somewhat varied experience of the practical needs of the ministry, than as an educator. But before undertaking that even indirectly let me go back once more to antiquity and ego. *(To be continued)*

A Prayer for Victory

LORD God of righteousness, Who holdest the worlds in the hollow of Thine hand, in Whose sight the starry hosts are but as dust, to Thee it belongeth to raise up nations and to cast down, to up-build or to destroy. Regard Thou not, we beseech Thee, our sins past, but bare Thine outstretched arm on our behalf as we draw the sword and join our hosts with those that fight to establish truth and justice in the earth, offering up our youth innumerable that the powers of darkness, of savagery and lawless might may be dethroned. Defend, O Lord, the right; lead us and our allies through righteous victory to lasting peace; and by the fiery trial of this awful war bring all nations at the last to own Thee King of kings and Lord of lords; through Thy Son, our only Saviour, Jesus Christ.—*Amen.*

Immortality

By THE REV. CHARLES LEWIS SLATTERY, D.D.

ONE of the expected results from the multiplied tragedy of the War is an increasing number of books which in various ways take up the subject of Immortality. Many people with little interest in psychical research read Sir Oliver Lodge's *Raymond* because it was the record made by a grief-stricken father. So with nearly all the books which have come to us from England written during the War, there is the profound personal note in all references to the great hope for the future.

It is quite evident that the Church will meet its supreme opportunity, not in conventional exhortations to a sound, ethical life, and not in seeking leadership in the work of the Red Cross. Both of these functions are important, but others may do them as well. What the Church may do with unique power is to take from its sacred experience the new assurance of Immortality.

As our vision widens, as we discover that this War is not for the ambition of any individual or class or nation, but for the common good of a struggling humanity, so we know that the approach to belief in Immortality is not to be along the road of justice to man but along the road whereon man shall discover what is the endless plan of God, in which men's co-operation will be needed, not for a mere earthly span, but for an eternity of effort and of victory. We have told ourselves that it would not be fair to man if God put into man's heart ideals and ambitions, and snapped off the current of life when these ideals and ambitions were, even by the best men, only beginning to be fulfilled. Such logic has force; but the War is making us all think more of God, less of man apart from God. All sorts of people, people quite outside conventional attachment to religion and the Church, have this new sense of Presence. Within the Church the sense of Presence is vastly deepened. Therefore we are looking at Immortality from His point of view. We are thinking of it, not because man needs it, but because God's bewildering purpose evidently demands it.

In the last year of his life the distinguished English scholar, Dr. Swete, delivered a course of six popular lectures on "The Life of the World to Come".* These lectures mark the extremely careful exegesis of the generation which is almost past. Only here and there is there a sentence which seems to come out of a vivid experience. But there are exceptions: for instance, Dr. Swete says in one place, "If there is a purgatory there, it is not what the Middle Ages imagined, a fire of penal suffering; but it is the all-holy presence of Jesus Christ, in which all that is not holy must melt away and vanish". So in the last chapter he defines eternal life as (1) The Knowledge of God and Christ, (2) Possession of Them, (3) Service or Work, and (4) Incessant Progress.

A far more important book is the recent collection of essays published under the title, "Immortality: An Essay in Discovery, co-ordinating Scientific, Psychical, and Biblical Research".† The essayists joined with a number of others in conference, so that there was the stimulus of criticism and confirmation. Such a co-operative book may lack life. When *Lux Mundi* was finished Dr. Illingworth wrote to a friend his disappointment in the result of the labors of himself and the other authors of the book. "Years ago", he said, "one would hardly have thought that the finished effort of the writers would only have issued in adding one to the countless tomes of dull divinity—safe, sound, and unreadable—yet so I fear it is. Moore had some good jokes, and Holland some wild outbursts, but they were ruthlessly expunged—and I had such a pretty purple passage whose orthodoxy was not equal to its rhythm, and so it had to go."‡ We see the bold advance which has been made in this later attempt to write a book in partnership. One of the authors is a surgeon in the Royal Navy; another, an author on eschatological questions; another, a woman who has written popular religious books. Of the two remaining writers, Mr. Clutton-Brock is well known as the author of *The Ultimate Belief*, and Canon Streeter is known best of all as the editor of *Foundations* and *Concerning Prayer*. If one may put doubts in the place of physical ailments one may say that, instead of going to a family physician, the reader goes to a group of specialists to have his doubts treated. Again and again I discover the announcement of theories and intimations which I fancy most people would hardly like to take out into the light for fear that they would be either laughed at or patronized. There is a wholesome daring in nearly all the essays which is refreshing. Angels of hope are brought down to give a message. Goblins of superstition and of wild vagaries are driven back into their woods.

A few random passages may suggest the scope of this book. The surgeon, for example, asks if the proved power of telepathy may not be an indication that in its highest development the mind not only influences and controls the physical but is so far its superior that it can function without the body. Canon Streeter, finding that the great majority are neither good enough for heaven nor bad enough for hell, declares that there is no satisfactory solution except progress as a necessary element of the future life, and that this progress must include joy. "We cannot conceive of a heaven", he says, "in which Christ would be content to dwell unless there was to be found in it the counterpart of other things He loved on earth, the wild flowers and the birds, the children playing, friends gathered round the common board, the fellowship of labor and of love, and the quiet hour on the mountainside at dawn." Mr. Clutton-Brock has a venturesome passage in which he imagines Henry James really happy in heaven: "If he were still himself, his state of blessedness would be talking it over with an enhanced power of hinting, in involved, exquisitely adjusted sentences, just what he would prefer instead of it". Mr. Clutton-Brock also states, "We are so unfit for perfection that it would be a nightmare if we were thrown into it". This he says by way of insisting that we must be always growing. In one of her essays Miss Dougall has a delightful fling at Lord Halifax. Speaking of psychic research, she writes, "I do not think that there is any evidence to prove that telephonic communication with the other world has been established. His Lordship thinks that a devil is speaking into the receiver at the other end". This able woman's suggestion to the mourner is that prayer is better than spiritualism because it is more direct. Her advice is "to pray for the welfare of those whom we have loved and who are lost to sight, and, after such prayer, take time to think of them there in the silence and ask ourselves whether we have not some reason to believe that they are also thinking of us".

Before the War is over I suspect that there will be many books on Immortality. The very quality of the men who go out into the unknown will compel us to believe that the Creator with an ageless purpose could never waste such spirits. If one moment we look down at the seeming waste of the battlefield, the next we must look up to the onrushing plan of God. Thereby we shall know, as by revelation, that the brave and the strong, giving the best that life knows in their time, shall go on to serve the Lord God in the spaces which for us are still invisible. Already in our vision we see them pushing on to greater and happier victories. And we see the heroes here melt into the innumerable company of heroes there, one endless throng of servants of a patient and loving God.

**The Life of the World to Come.* Six addresses given by the late Henry Barclay Swete, D.D. Society for Promoting Christian Knowledge. $1.00.

†*Immortality: An Essay in Discovery.* B. H. Streeter, A. Clutton-Brock, C. W. Emmet, J. A. Hadfield, and the Author of *Pro Christo et Ecclesia*. Macmillan. $2.25.

‡*The Life and Work of John Richardson Illingworth*, Page 160.

Heart of the Jungle Tales – III

By ADA M. SKINNER

In Pygmyland

TRAVELERS in Africa have told from time to time about a wonderful race of little people, called Pygmies, which they found living in the heart of the great Congo Forest. Few people believed these tales to have any truth in them. It was only after Stanley, the great explorer, forced his way through the dangers of this forest and came upon tribe after tribe of dwarf people that the world accepted their existence as a fact.

Later, a young missionary named Lloyd, with a small band of natives, braved the jungle and came across a settlement of the dwarfs and actually lived among them for a while. He gives us an interesting picture of these little people whom he found very kind and obliging in many ways. He tells us that after a six days' march through the perilous forest he had not seen a trace of the Pgymies and he began to half believe that the Pygmy stories were not true. On the seventh day, however, as they were making their way through the jungle, his boy suddenly called out "Monkey", at the same time pointing to the top of a high tree close by. Mr. Lloyd looked up and saw a creature who from the boy's description he took to be a gorilla. He raised his rifle and was about to fire when the boy suddenly pulled his arm and called out, "Don't fire—it's a man!" At that moment the little creature ran along the branch in which he stood and, jumping from tree to tree, disappeared in the forest. Mr. Lloyd saw in a moment it was a Pygmy!

In a little while the travelers came to a pleasant spot fairly clear from underbrush and here they pitched camp. Mr. Lloyd sat down at the tent door intending to read, when, on looking up from his book, he saw a number of little Pygmy faces peering at him through the thicket. One little fellow, bolder than the rest, peeped around the trunk of a huge tree. Mr. Lloyd's boys were very much afraid of the little fellows and Mr. Lloyd himself was not at all sure of what they would do. However, he called out in one of the native languages the ordinary greetings of the country. To his great surprise one of the Pygmies answered him in the same language.

"Come here and let us talk together", called out Mr. Lloyd. The little fellow crept very shyly toward Mr. Lloyd, followed by some of the others. He hid his face behind his hands, while many of his companions dodged behind each other. Some of the little people would not come forward but stayed partly hidden in the jungle.

As the brave ones came near Mr. Lloyd noticed that each one carried either bow and quiver of arrows or short throwing-spears. Round their arms they wore iron rings and some of them had these round their necks also. Mr. Lloyd chatted away with the little fellow and he and the Pygmies became friends at once.

During the rest of his journey across the Great Pygmy Forest he came to know the strange little people very well and learned much about their ways. They do not build towns as other African tribes do, nor do they plant gardens. They wander from place to place gathering fruit and nuts from the trees, and wild honey. They shoot animals with their bows and arrows. Often they follow a wounded elephant for days, shooting into it hundreds of their little iron-tipped arrows, until the creature dies from exhaustion. They then make their camp all around the carcass and live upon the flesh as long as it lasts. As soon as it is gone, away they go again to seek other food.

The dwarfs often attach themselves to superior tribes and wander about in their neighborhood. They are fond of traveling and like nothing better than an exchange of dried meats, nuts and honey—the things of dwarfs—for the things of real people.

In an old clearing in the forest, near one of the villages of the Bulus, could be found from time to time a tribe of the little dwarf people. Be, the headman, and his followers often came back to the place to dry the meat of the last hunt which they had made. Be was well known to some of the Bulu people, especially to those who had had dealings with him when on trading expeditions in the forest—for traders were always sure of a welcome from Be and his group. But visits to the clearing for any other purpose were looked upon with suspicion by the little fellows.

The Bulus, who had become Christians and who wished to carry the "Word of God" to the little creatures, found it hard work indeed to approach them.

It was the custom of some of the native boys of the village to spend their vacation speaking the Word of God to these shy little wanderers. Hard work, indeed, these boys laid out for themselves, for the Pygmies were never easy to approach and they seemed to have little desire for the "Things from *above*". They had a religion of their own, strange as it may seem. They worshiped the Spirit of the Great Trees among which they lived. Often the foot of some huge tree became a shrine and bundles of food neatly tied up in bark cloth were laid there, or perhaps there was an offering of forest beans or a little handful of rice. These shrines, as well as little temples, very neatly made of leaves and boughs, were holy places to the little people, for there they offered up of what they had to the Spirit of the Great Forest.

For this reason the boys who were to carry the Word of God to the dwarfs were chosen with much care. They had a good reputation for endurance and courage.

Miss Mackenzie, in her delightful book entitled *African Adventurers,* gives an interesting account of some Bulu boys who preached to Be and his group when the little fellows returned to a clearing near their village.

Obam, the leader of the boys, had often been with his father in trading expeditions and knew Be the headman.

*The second path at the forking of the way was so thin—such a thread of a path—that a white man might easily pass by and never see it. This was the way to the dwarf people who followed the little dwarf headman, Be. So the boys went by way of the thread of a trail through the deep forest to the dwarf clearing.

No human being stirred in that clearing when the boys came out of the shadow of the forest into the sunny open. Little shelters of leaves were there, fires burned in the shelters. Fire burned in the centre of the clearing, and upon forked sticks about these fires hung the meat of monkeys. The school boys knew that bright eyes were watching them from the near wall of the forest. They laid their loads aside. The biggest shelter of leaves they knew must be the palaver house, where they sat down, sure that the dwarfs would soon be coming to salute them.

When Be saw from his hiding place the face of Obam he came quickly to salute him. After him came many little brown bodies of dwarf men and women and children. Soon that little leafy shelter was full of these —who looked in silence at the beautiful young men of the Bulu tribe, so grand in their singlets and their loin cloths.

Be was hoping as he looked at Obam that there was much fine goods for him in their loads.

"I greet you all," said Be to the school boys; and they greeted him.

"I ask you—why have you come to us at this time? Is it because of the meat of the last hunt that is now drying by the fires? Did the news of that meat bring you with cloth and other goods to trade for it? Much money I have in little gourds, do you wish to trade for it? Or nuts, do you wish? Open up the loads quickly so that I may see the beautiful goods brought to me by Obam."

"Mine are not loads of barter", said Obam. "They

**From "African Adventures" by Jean Mackenzie. Used by permission of Missionary Education Movement, New York.*

are my blanket to cover me at night and a lantern and some oil. There are besides some of the words of God that I have brought for your ears. Ah, Be, headman of this people, we desire to share with you the 'things from above'. We have come to open for you these things that have been hidden from you in the past."

"As for me", said Be, "I have no use for the words of which you speak. They are not for us. They are for the white people. I believe that trouble will come upon those black people who follow these new things. And even if great black chiefs agree to these new things and follow the white man's God—where will I end if I go on that path? Do the men who follow the new things make medicine for the hunt? Do they know a charm to protect those who climb trees and the steep cliffs? There is no profit for me or for my people in the new way. I myself, before the last rainy season, I went to see the white man who is the man of God and I begged him for dried fish—No! I begged him for rum—No! I begged him for a leaf of white man's tobacco as big as an eye-lash—No! I said, 'I have a child at home that is a girl child—give me a little piece of cloth that I may tie it about her head'. No!

"Then I said to that white man, 'I, the headman Be, have now come to your village for the first time—and am I to leave without a present? Nothing to carry away in my hand?' And the white man said, 'This is not a town where presents are made. This is a town where there are teachers and teaching of the Word of God—He who created you. The old law of God is known in this town and here your children may come and learn wisdom. Here your sick may come and be healed. But if you come to salute me ten tens of times', said that white man, 'and beg me with as many beggings as there are stars above for the goods of the white man and the riches of men, I will never give you of these as much as an eye-lash'."

"'If that is so', I told that white man, 'I am going'. And I went. And I have never desired the new things of which I heard that day. I do not desire them now. I desire all the things that the men of your father's tribe carry up from the beach on their backs—the good things of the white man, rum, and cloth, and beads, and iron pots that are not quickly broken as clay pots are. I beg of you, open your loads and we will bargain for the goods. Then you may go with loads of dried meat and honey and nuts."

"There are no trade goods in my loads," said Obam. "I come on another palaver. Every morning at dawn and every evening when the stars are created I will teach you of the things of God. These words that you hate before you have heard them—perhaps you will love when you have heard them. All this moon and the next moon I will open to you this wisdom."

"We are not sitting down in one place, as your father does", said Be. "We people who are dwarfs must do the forest work, we must go on the many little paths hunting and fishing and nutting. So it cannot be that you will visit us for two moons. We rise and go away from this place tomorrow."

"Where you go, I too will go", said Obam.

"And sleep where we sleep?"

"As you say."

"And eat what we eat?"

"Certainly."

"Since I was born!" cried out Be, "I never saw a son of your father's tribe that would endure these things. What new customs people begin to have!" And he slapped his thigh and laughed. All the little dwarf people laughed. They all laughed at the foolishness of the four Bulu boys who sat in their little palaver house looking very grave and dignified.

That night was a night of full moon. There was a great sound of drumming in the little clearing, with the palms of their hands the drummers beat the skin that was stretched on the heads of the upright drums. In the silver moonlight the dark little bodies capered to the sound of that drumming.

When Obam lit his lantern that night was a golden light. He drummed upon the call drum a little call to assemble. Then he sat upon the call drum. The four Bulu boys sitting together by the golden light of the lantern began to sing. One by one the dwarfs drew away from the dance—they gathered to the sound of that singing—even the drummers at last came near. The singing was about the love of God. Presently among all those people who sat in a dark group upon the ground Obam rose to tell them of the remembering with which Zambe* had remembered them.

"All these generations of men who said 'He-who-created-us' has forgotten us—they were all mistaken. 'He-who-created' remembered—so much He remembered that He made a visit. That visit was in the body of the son of 'Him-who-created'. That son was the Lord Jesus. And He is the chief of the new tribe that is being created by Zambe—'He-who-created' all tribes. Jesus is the headman. He shows those who follow Him the custom of the new tribe—that is a different custom from the old custom of the black people, and the law of this custom is ten words of law. He alone knows the path beyond death.

"Many things of all this news I will tell you on the nights of these two moons", said Obam. "But now we who have traveled today—we will go to bed."

The dwarfs laughed as they listened to Obam and his news—a laughter of surprise and of amusement. They laughed and talked together as they moved away in the moonlight. Soon the drums throbbed again and the dancers leaped above their black shadows.

The four Bulu boys lay beside the fire in the palaver house that was no more than a little leafy roof. Those dwarf beds were too small for the Bulu boys, they twisted and turned and stuck their legs out into space. All four were a little homesick.

Miss Mackenzie tells us further that the little sermon that Obam preached to the dwarfs is just a common beginning sermon. The boys who go into the villages to speak to the people about the things of God always speak to the more ignorant ones in that way.

Lent

By HARRIETTE H. BROOKS

THROUGH all these long, sad forty days of Thine,
Lord, fill me with adoring sympathy,
In meek attendance may I mark Thy steps,
Content to walk the lonely path with Thee,
O, fasting Christ.

From cold, compulsory service make me free,
For Thy great heart would none of grudging love,
I would unbidden taste the Cup with Thee,
And vain and worldly pleasures rise above,
O, loving Christ.

To live so emptied of this worthless self,
That Thy great love may fill and through me shine,
To wrestle in my wilderness with sin,
And conquer through Thy grace and strength Divine,
O, tempted Christ.

'Tis sweet to feel that so I touch Thy life,
So share Thy conflict over sin for me,
That with Thee in the Garden I may pray,
And weeping, bow before Thee on the Tree,
O, suffering Christ.

And then, Thy sorrows having humbly shared,
To greet Thee, Lord, as one long loved and known,
When with exultant heart on Easter Day,
I hail Thee Victor o'er the sealed stone,
O, risen Christ.

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*Bulu name for the Creator.

What Shall We Do With Our Synods?-II

By THE REV. EDWIN AUGUSTINE WHITE, D.C.L.

PROVINCIAL synods might well be given some voice in the selection of a bishop for a vacant missionary district within the province. This could be done in one of two ways. First, if the House of Bishops did not within a specified time exercise its power to transfer a missionary bishop to the vacant missionary district, then the vacancy might be filled by the synod of the province, the bishops nominating and the deputies consenting, this choice of the synod to be subject to confirmation by the House of Bishops either collectively or individually. Or, the synod might nominate to the House of Bishops a suitable person to be elected bishop of any missionary district that may become vacant within the province.

It is reasonable to suppose that the bishops of a province and the deputies to the synod would have a much better knowledge of the circumstances and needs of a missionary district within the province, and of men fitted for the post, than the whole House of Bishops or the General Convention.

Power should be given to a provincial synod to elect, subject to confirmation by the House of Bishops, a suffragan bishop to exercise his office in the congregations of a particular race throughout the province. An amendment to the constitution providing for such an election was passed by the House of Deputies at the last Convention, but was referred by the House of Bishops to a joint commission, to consider and report to the next Convention. The Convention also directed that the proposed amendment be transmitted to the secretary of each of the provinces for consideration by the provincial synods.

The province should be given the power, now exercised by the House of Deputies, and the Standing Committees, of confirming the election of a bishop, a coadjutor bishop, or a suffragan bishop of a diocese within the province. The present method of requiring the consent of a majority of the Standing Committees, during the recess of the General Convention, to the election of a bishop is far from satisfactory. Too often their consent is merely perfunctory, and usually without the possibility of intelligent action. The synod might well be substituted for the House of Deputies, and the Standing Committees of the dioceses within the province for the Standing Committees of all the dioceses, but still requiring the consent of a majority of all the bishops exercising jurisdiction within the United States. It would make confirmations to the episcopal office more real and also might guard against a man being stabbed in the back with no opportunity to make reply to charges made in private correspondence.

Power to give consent to the election of a bishop coadjutor or a suffragan bishop for a diocese within the province, now exercised by the House of Deputies or the Standing Committees as the case may be, might well be given to the synod of the province.

The principal power now given to a provincial synod is to act as or provide for a provincial Board of Missions, a provincial Board of Religious Education, and a provincial Board of Social Service, but with the provision that they shall be severally auxiliary to the General Boards having jurisdiction of these subjects. In other words, they are simply auxiliaries to the General Boards, without power of initiative or legislation. My mind is not quite clear as to the standing of the provincial Board of Social Service, or as to the right of the synod to create such a board. When created, it must be under the canon auxiliary to the General Board of Social Service, but there is no General Board of Social Service to which it can become auxiliary.

The remedy which suggests itself to my mind is not the creation of a General Board of Social Service at present, but to give to each provincial board full power and authority over social service matters within the province. The social service needs in one province are not the same as those in another province. Each province has it own peculiar problems to meet in this matter, and each province should be left to deal with those problems as it sees best.

While in missionary matters the provincial Board must necessarily be auxiliary to the General Board, its powers could be increased by giving to each province the right to require that the annual appropriations of the Board of Missions for work within the province be paid in gross for subdivision by the provincial synod, as well giving it the right to require the apportionment to a province be made to it in gross.

Much of the development of the educational work of the Church might well be left to the provincial Board of Religious Education, leaving to the General Board the unification of that work.

What I would plead for is more power of initiative in the several provincial boards, power to legislate on all questions that are peculiar to the province.

The weakest part of our ecclesiastical system is the judiciary. In theory we are supposed to have a diocesan Trial Court, a provincial Court, or Court of Review, and a Court of Appeals. The Court of Appeals, while provided for in the constitution, still waits for the action of the General Convention for its erection. The Court of Review is yet of little worth because its review of cases that come before it is so extremely limited owing to the non-existence of Courts of Appeal. So that, practically, the only court of the Church that possesses any real power, except in a few cases, is the diocesan Trial Court, and in most cases its decision is final. This being the case, one would naturally expect to find that these Courts were carefully constructed, and their membership well guarded. Unfortunately, in a majority of the dioceses, just the opposite is the case. Less care and thought seem to have been given to diocesan Courts than to any other part of the diocesan machinery, with the result that their decisions have too often not commanded the respect which they should have had. And why? Simply because of the way in which the Court was constituted. In some dioceses the bishop, with or without the approval of the Standing Committee, appoints the members of the Court. In other dioceses the Convention elects the members of the Court, but provides that in case of vacancies the bishop shall fill such vacancies. What has been the result? Trials have been had, with conviction of clergymen by a Court the majority of whose members were appointed by the bishop.

The bishop presented the clergyman for trial, the members of the Court, appointees of the bishop, convicted him, and the bishop executed the sentence. In other words, the bishop was the prosecuting attorney, the judge and the executioner. No wonder that the American sense of justice was shocked at such a condition of affairs, and the cry of an unfair trial was raised. Such methods of procedure need immediate correction. There should be an uniform composition of diocesan Trial Courts, and an uniform method of procedure in such Courts, especially in a province where appeals from such Courts are taken to the provincial Court of Review. The only way in which such uniformity can be obtained in a province is to give to the provincial synod the power to legislate thereon, and provide how the Court shall be constituted, and how it shall proceed in the conduct of a trial.

While my next proposition may not meet with unqualified approval in some quarters, my observations have convinced me that it would be of benefit to the Church, viz., the substitution of a Board of Provincial Examining Chaplains for our present diocesan ones. Too often, I fear, men are appointed to this office, not because they are possessed of some peculiar fitness therefor, but in recognition of their long and faithful service in the diocese. Some reform in the matter of canonical examinations is urgently needed, and provincial exam-

ining chaplains would seem to meet that need. Such a system might also bring about a closer correlation between the seminaries and examining chaplains, which is greatly to be desired.

The final proposition that I would submit for your consideration is, by far, the most radical of all.

Anyone who has attended any of the more recent General Conventions could not but be impressed with the size and unwieldiness of the House of Deputies. The present membership of that House is now six hundred and twelve. This number is bound constantly to increase as dioceses are divided, and missionary districts are erected into dioseses. It is becoming exceedingly difficult to obtain a hall large enough to accommodate the House of Deputies, and difficult for the deputies who are seated in the rear of the hall to hear the proceedings of the House. Few are the speakers who are not continually greeted with cries of "louder" from men in the rear. All this causes delay and confusion, and the wonder is that the House is able, under the circumstances, to accomplish as much as it does. That the House of Deputies is too large will, I think, be universally admitted, but how to reduce its numbers is the question. The constitution provides that the Convention may, by canon, reduce the membership from the diocese from four to not less than two in each order. A canon was introduced in the Convention at Richmond in 1907 by the late Dr. Huntington, reducing the number of deputies in each order from a diocese from four to three, but it met with defeat. At the last Convention an attempt was made to amend the constitution so as to provide for proportionate representation, but the proposed amendment was also overwhelmingly defeated, and I doubt if anyone will have the temerity to repeat the experiment. Certainly those of us who have had the steam roller pass over us will not attempt it. There seems no prospect of relief from the Convention itself by any reduction in the number of deputies from a diocese. The only way in which the desired relief can be obtained, as it seems to me, is for the House of Deputies to consist of deputies from the provinces instead of from the dioceses as at present. This method of representation would seem to be logical. Each parish has its deputies to the diocesan convention. Each diocese has its deputies to the provincial synod, and each province would have its deputies to the General Convention. But the time is not yet ripe for this method of representation. The provinces must first be given more and more power, and prove their worth in the exercise of these increased powers.

Again I repeat, if the provincial system is to live and grow, if it is to be of any practical use to the Church, then is it absolutely necessary that the powers granted to the provincial synods be greatly increased. The General Convention must have relief, and that relief can come only through a larger use of the provincial synods.

I believe that the General Convention stands ready to give increased powers to the provinces just as soon as the provinces make known to the Convention the powers they desire to have granted to them, especially if all or a majority of the provinces agree upon the definite powers desired.

Therefore I would strongly urge the several provincial synods to memorialize the General Convention in the matter, clearly and concisely stating the precise powers they desire to have granted them.

In these days new problems, new opportunities, are constantly arising. These problems often require immediate solution. These opportunities must be seized at once, or they pass by never to return. The General Convention, meeting but once in three years, cannot solve, cannot seize them in time, and the Church suffers the penalty.

But the provincial synod, meeting every year, if given large powers of initiative and legislation, can solve those problems, can grasp those opportunities at the psychological moment. Therefore, I urge the largest possible grant of powers to the provincial synods, in orders that they may adequately meet the needs of the Church of today.

Church Usage

By PASTOR IN URBE

BY the Editor's request I am writing a series of short articles for THE CHURCHMAN, giving certain counsels upon the usages of the Church. I shall write somewhat dogmatically, telling frankly what my own experience, linked with reverence for sound customs, has assured me to be, if not the best way, at least the best way I know. A good many people seek advice in such matters; and all of us are glad to discover "a more excellent way" if it can be found.

I. Fundamental Principles

When one enters a Church, all unnecessary conversation should cease. Before and after a service there may be the briefest greeting; anything more than that is distracting. A man or a woman, especially after the service, has the right of going from the Church with the mind still intent upon the meaning of the service. We can talk in the House of God as friends, and the warmth of fellowship can be evident, without talking with one another. The hum of whispered conversation before a wedding is sometimes appalling: two or three ill-bred persons can make a whole congregation seem to be both vulgar and irreverent. Without judging others, we may make stern rules for ourselves.

The silent prayer upon entering the Church is important. It ought to be said, kneeling, before any service: before weddings and funerals, as well as before Morning and Evening Prayer and the Holy Communion. The prayer will best be a prayer in one's own words for the people and for the causes which are nearest one's heart. Any silent spaces in the service are valuable. When the formal silent prayer is finished and we sit quietly in the pews, we may wait like the good Quakers to hear the Spirit speak to us. Therefore there should be no casting about of the eyes.

Because the prayer in silence is important, only the utmost necessity should allow one to be late to a service. It is worse to be late at church than to be a late guest at a dinner table. Grave necessity may excuse one in both cases; but a trivial excuse verges upon insult in the one case, irreverence in the other. Where distances are great and streets crowded, it is impossible always to calculate the time needed to reach the church in season. But one can try very hard to be in one's place, to have the preparation of quiet, and to avoid disturbing one's neighbors by a tardy entrance.

As kneeling is the ordinary attitude for prayer, and as sitting is the ordinary attitude for listening, so we stand to express the ready joy of our praise. Whether we join the choristers in the hymn or are silent while the choristers sing *Te Deum*, we ought to be lifting our hearts in praise in both instances. The great beauty of the music in which we do not share with our lips may kindle the more praise in our hearts. Therefore it is fitting that in all canticles and hymns the congregation should rise immediatly when the choristers stand, though there be a brief space filled with organ music before the first note is sung. If one is used to this reverent custom, and chances upon a congregation which rises reluctantly as the first line is being sung, there is a sense of dreariness, lack of spontaneity, and lack of co-operation. Moreover the first line of *Nunc Dimittis* sung by a radiant boy's voice, has often been quite lost through the rustling and scuffling of a drowsy congregation, getting at last to its feet. For the same reason the congregation should stand at the beginning of the processional hymn, though the choristers have not yet entered the church. If it is our rule to stand to express praise, we should stand when the notes of the organ give us warning that the praise is to begin. The stranger should have the impression that there is a church full of people alert and eager to worship with body, mind, and soul. There is joy in promptness. Reverence does not consist in elaborate outward expression. It may or may not so clothe itself. But the essential quality of reverence is deeper, and makes itself known in such simple and natural ways as these I have tried to indicate, the seemly and instinctive expression of a fine and reverent nature.

A Snap-shot from Russia

By THE REV. JESSE HALSEY

MOSCOW, December 6.—On the spot where the late (and we suppose the last) Czar of all the Russias crowned himself; where many of his predecessors had stood on similar occasions; with the thirty bells of "Ivan Veliky" chiming out on the frosty, sunrise air; with the boom of the sixty-ton "ascension" bell lending diapason to the majestic choral of the choirs; in the presence of saints and angels, frescoed from floor to dome; before the iconastas studded with its profusion of precious stones; under the rough scaffolding, hiding the cruel scars of bombardment from the latest "revolution"; in the many-shadowed light flung down from the hundred tapered candelabrum (made from French silver picked up by the Cossacks after Napoleon's retreat); here in the Uspensky Sabor (Cathedral of the Assumption) on the Kremlin hill in the holy city of Moscow, the new Patriarch of the Græco-Russian Church was set apart to his high office.

At the completion of the ceremony, surrounded by his clergy, preceded by the holy icons, and followed by the crowd, he made a circuit of the Kremlin courtyard, dispensing his blessing and sprinkling holy water upon the bystanders, from a vessel used by many of his ancient predecessors.

In 1721 Peter the Great suppressed the patriarchate and placed the mitre upon his own head. In its place he instituted the Holy Synod which, until the revolution of last March, was the ruling body in the Russian Church. The Metropolites of Kief, Moscow and Petrograd, and the Exarch of Georgia were ex officio members. In addition the Czar "nominated" eight clergymen, six of them bishops and the other two, ordinarily, his private chaplains. The convener of the Synod, called the procurator, was always a layman, and appointed by the Czar. He held a portfolio as a minister of State, and directed the schools and seminaries of the Church. These, with other powers, made him the practical dictator in all ecclesiastical policies. The Czar might dismiss any member of the Synod, at will, and at its convocation each member took the following oath: "I acknowledge him (the Czar) to be the supreme judge in this spiritual assembly."

With the fall of the old regime the Church was free to elect its own head, and for the past months, throughout the country, delegates have been selected to choose candidates for the office of patriarch. At length, these delegates, two hundred in number, selected three men as qualified by character and training to fill the position. On Sunday, November 18, in accord with Apostolic usage (Acts 1:26) lots were cast "and the lot fell upon" Tichon, Metropolitan of Moscow. On December 4 he was inducted into office.

It would require Dean Stanley's knowledge and insight rightly to appreciate and interpret the symbolism of the majestic pageant, but even upon the untutored mind it made a strong impression. At sunrise the procession emerged from the Synod and proceeded to the cathedral, where the candidate was conducted to a raised dais near the east end. Here, surrounded by the abbots of the great monasteries, arrayed in their purple robes, the new Primate received the homage of his bishops. One by one, "glorious in their apparel", copes rigid with gold, jewel bedight mitres, they came, bowed low and kissed the Patriarch's hand, yielding allegiance in feudal fashion.

The Eucharist was celebrated with all the gorgeous pomp of the Greek ritual; then Anastasius, Archbishop of Kishinef, delivered the sermon, outlining the duties of the holy office and urging the people to uphold the hands of the "Holy Father" during these troublous times.

The Patriarch was then led out before the altar by the two unsuccessful candidates and Vladimar, the senior Metropolitan, charged him with the duties of his office and presented him, as a symbol of his authority, with the staff of "Peter the Wonderworker". Recognizing the weight of the responsibility placed upon him, and asking for the prayers of the people, he would undertake to bear "this cross of responsibility even as Christ bore his", the Patriarch said. Several of the higher clergy then came forward and presented him with valuable historical memorials of former patriarchs of the Church, and as the mitre of Nikon, appropriated by Peter two hundred years ago, sparkling with diamonds and pearls and surmounted by a jeweled cross, was placed upon his head by Vladimar, the choirs broke out in a glad Te Deum, in which the congregation heartily joined. Each worshiper had provided himself with a candle when entering and at this point in the service these thousand tapers were lighted while the Primate made his way to his throne—once that of Czar Alexis Michalovitch—and from there blessed the people. In deep, resonant tones the officiating deacon proclaimed—"Long live our Holy Father, Tichon, Patriarch of Moscow and all Russia," and with all still singing, the clergy filed out of the cathedral.

The Russian service is always impressive, especially the music, as the well-trained choirs are seconded by the congregation in the chants, which everyone seems to know. There is no instrumental accompaniment, but the unison singing of one choir, with studied pauses that leave the echoes reverberating through the recesses of the church, is taken up by a hidden choir in another part, and in his turn the priest answers back—one continuous antiphonal. This particular service "for the installation of a Patriarch" had not been heard for two centuries, but so careful was the preparation that no pauses nor discords were apparent from one end to the other.

The new Patriarch is just past sixty, of medium stature, somewhat bald, but with an ample fringe of long, brown hair. A beard of modest proportions, quite white, frames a mouth that pictures gentleness rather than decision. He is reported as interested in church affairs solely, is not a politician and has hopes of making the Church a contributing factor in restoring stability to Russia in the present crisis.

The new Synod has just convened—December 8—and consists of the Patriarch and six members, elected for two-year terms. Thus is the spirit of democracy working in the Russian Church; it remains to be seen whether the Church, until so recently a State institution, can adjust itself to an environment permeated by extreme democratic ideals.

The Spirit of Anti-Christ

(*Continued from page* 220)

crushed on the battlefield and perhaps they are wrong. If the German people once see that they are not strong enough even materially to stand out against the outraged moral consciousness of mankind they may cease to put faith in their blood-god. There must be sane elements somewhere in Germany though we hear so little of them; it cannot be that seventy million educated people can sincerely believe that sentiments like these are preferable to those, say, of President Wilson; and perhaps the day is nearer than many suppose when they will rise in their strength and make an end of the whole brutal system that holds them in thrall. A revolution in Germany would bring peace within twenty-four hours; there would not be another blow struck; by universal consent we should offer the most generous terms to a German republic or federation of free popularly governed states, and should feel ourselves perfectly safe in so doing.

But whether this end to the European holocaust comes to pass or not, we have one sure and certain hope: it is absolutely inconceivable that human nature can forever tolerate the conception of its destinies as set forth in this book. As the Bishop of Oxford said earlier in the War, Germany has one ideal of human relations, and God revealed in Christ has another. One is of hell and the other of heaven, and we know therefore which will prevail, be it soon or late.

NEWS OF THE CHURCH

DEAN FOSBROKE URGES A BROADER CURRICULUM

Speaks at Annual Meeting of G. T. S. Alumni

NEW HAVEN, CONNECTICUT.—The second annual reunion and luncheon of the Connecticut Alumni of the General Theological Seminary was held at the Hotel Taft, January 31. There was a large attendance.

The invited speaker, the Dean of the Seminary, Dr. Fosbroke, gave an intimate and interesting account of certain phases of seminary life. He spoke of the need for a broader curriculum with greater opportunity for students to elect lines of work for which they show special qualifications. He also emphasized the fact that the common life the men lead one with another constitutes no small part of their preparation for the ministry, and expressed the hope that there might be developed in the student body a true social consciousness making itself felt for good in the solution of student problems. The Dean won the hearts of all by his sympathetic interest, his use of every opportunity to meet and know the men.

At the business meeting which followed it was decided to continue the Day of Devotion and Reunion at Kent School in September. The election resulted as follows: President, the Rev. Philip C. Pearson; vice-presidents, the Rev. Messrs. A. F. Lewis, R. E. Marshall, G. H. Smith, L. R. Sheffield, H. B. Phelps and C. S. M. Stewart, one representing each archdeaconry; secretary-treasurer, the Rev. Frank S. Morehouse; executive committee, the Rev. W. O. Baker, the Rev. L. I. Belden and the Rev. Prof. Hedrick, with the president and secretary-treasurer.

CLERGYMAN'S SON DIES EN ROUTE TO FRANCE

Elmer Van Fleet University Honor Man and Rhodes Scholarship Winner

CINCINNATI, OHIO.—The Rev. J. B. Van Fleet, rector of St. Stephen's church, received a message from the War Department on Saturday, February 2, that his son Elmer had died of scarlet fever on shipboard en route to France.

Young Van Fleet graduated with highest honors from the University of Cincinnati last June. He was also awarded the Rhodes Scholarship from Ohio. On graduation he at once offered himself in the Officers' Reserve Corps but was not accepted on account of his youth. He then enlisted in the signal service corps and spent last Summer in preparation. In October he was called to Camp Sherman, Company C, Field Signal Battalion. He soon received his warrant as a non-commissioned officer and was appointed clerk in an ammunition train. Later he was transferred to Seventeenth Casualty Company and sailed for France the first of the year. Van Fleet was considered one of the brightest students ever graduated from his university. He was also a leader in athletics and was a power for good on the moral and religious lives of those brought into contact with him.

At Camp Sherman he was the right-hand man of the then voluntary chaplain, the Rev. F. L. Flinchbaugh, and usually brought to the chapel a dozen men for each service. At home in his father's parish he exerted the same influence.

CONSIDER RECONSTRUCTION PROBLEM AT CONFERENCE

Churches Discuss Responsibility and Methods for After-the-War

A preliminary conference on "After-the-War Problems" was held at Atlantic City, January 29-31, under the auspices of the Federal Council of the Church of Christ in America. Among the subjects considered were reconstruction of the devastated districts of Europe and relief of the local population now and after the declaration of peace; problems of child welfare, defectives and dependents, etc.; labor problems, including provision of employment for demobilized soldiers under proper conditions; economic reconstruction, involving the question of international control of raw materials, colonial possessions, etc.; financial problems, dealing with war debts and the cost of reconstruction, as above indicated; the substitution of some scheme of economic peace for economic warfare; and, lastly, propaganda by the Church along the above lines in the form of lectures, study courses, literature, and oral propaganda in general. The conference particularly considered in connection with the above topics these three questions: What are the essential principles that Christians ought to support? What are the definite practicable methods that should be advocated? Where shall the Church function?

The Episcopal Church was represented through the Joint Commission on Social Service by its executive secretary, the Rev. F. M. Crouch.

Holy Apostles' Fiftieth Anniversary

PHILADELPHIA, PENNSYLVANIA. — The fiftieth anniversary of the Church of the Holy Apostles was observed week before last. Monday evening was kept as "Historical Evening" in the Sunday school building. The music sung at this service was the same that was used on January 26, 1868, at the opening of the parish. George W. Jacobs, accounting warden, and Professor Wm. A. Casner, vestryman, delivered brief addresses on the history of the parish. A souvenir book, well illustrated, has been published for the anniversary. Services were held in the three chapels of the parish on Tuesday, Wednesday and Thursday evenings. On Friday there was a reception by the clergy and vestrymen of the parish to the members of the congregation. The crowning service of the anniversary was held on Sunday evening, January 27, when Bishop Stearly, a former rector, preached. The Rev. George Herbert Toop, D.D., is rector of the parish.

ARCHBISHOP'S VISIT HERE KEPT SECRET IN ENGLAND

Learned of American Plans Through Our Papers

By James Cairns

LONDON.—I had for once the experience of reading a bit of "news of the English Church" in the columns of THE CHURCHMAN. I wondered if I had made what reporters call a "bad miss". But it was not so. The secret had been well kept, and it is only now announced in the daily and Church press that the Archbishop of York will leave England very soon on a visit to your country. Dr. Lang is one of the very small number of bishops who have really a following. His career has been an interesting one. Like the other Archbishop, he is of Scottish birth. His father was a distinguished minister of the Scottish Established Church, who when he died had attained the position of principal of Aberdeen University. Cosmo Gordon Lang is still remembered for his brilliant career at his first university, that of Glasgow. Thence he proceeded to Oxford, with not the slightest thought of taking Holy Orders. Indeed, his course was set towards what would have been a position of the highest eminence at the bar. Some day his biographer will describe the sudden and overwhelming resolution, which resulted in the sending of a telegram on the very day on which he was to be called to the bar. He turned his back on the law, and in due course his friends heard to their amazement that he was working as a curate in the slums of Leeds. But Oxford soon claimed him, and he became vicar of the University Church of St. Mary. Later, he plunged into more active parochial work at the great parish of Portsea, where with a large staff of ten loyal curates he made a great mark on the churches and civic life of Portsmouth. He was clearly in the line for the episcopate—his predecessor had gone as bishop to Newcastle—but his friends thought that he scarcely got his deserts when he was finally named to succeed Dr. Ingram, as bishop suffragan of Stepney. Yet it suited him well; for he has always loved to be among the workers. He has shown the same disposition since his elevation to the Archbishopric of York. The Church of England Men's Society owes the greater part of its effectiveness to his inspiration and leadership.

Churches Ordered Closed

ENDICOTT, NEW YORK.—The fuel administrator of this village has ordered that all the churches be closed indefinitely. The school house has been placed at the disposal of the various religious bodies. The rector has an early celebration of the Holy Communion in one of the rooms. A separate room has been assigned for the use of each of the Sunday schools and a Union Service is being held morning and evening for all the religious bodies together. Bishop Fiske was the preacher.

TWO CLERGYMEN ORGANIZE PERMANENT RELIEF WORK

Grows Out of Effective Handling of Coal Shortage Situation

LEXINGTON, KENTUCKY.—Through the untiring labors of the Rev. Dr. Richard Wilkinson, rector of the Good Shepherd, Lexington, and the wise counsel of Dean R. K. Massie, the needy of Lexington were given seasonable relief during the recent cold spell, when coal was scarce and work stopped. Groceries and provisions were supplied, and "200 tons of coal were distributed in suitable portions to fireless people without one cent of cost to them, and without asking any questions whatever, because workers knew these homes 'had need of it'".

So greatly did this movement meet the emergency that permanency has been given it through the formation of the "Emergency Committee of the Associated Charities of Lexington", with Major E. B. Ellis, president; Mr. John G. Stoll, treasurer, and the Rev. Richard Wilkinson, general director. Sub-committees will be set to work districting the city and gathering necessary information, whereby distribution may be made with the least possible loss of time. The committee will co-operatively relate itself to the work of the Associated Charities of the city.

The work sprung out of the opening of the Court House "which Judge Bullock had ordered on leaving his office Saturday afternoon to afford a lodging place for any who desired to avail themselves of such shelter through the promised cold of that night—for hundreds had no coal in their homes". Dr. Wilkinson, realizing that this was not going far enough, since no coal for heat meant no fire for cooking, and learning that no provision had been made for food, set to work to provide food for the needy and those gathered in the court house. Simultaneously, but without the knowledge of what Dr. Wilkinson was doing, Dean Massie was organizing members of the cathedral congregation for similar relief work at the Parish House. When this became known Dr. Wilkinson and Dean Massie united forces with the court house as centre. Food was provided for Sunday, and by Monday the body of workers had greatly increased. The city aided by giving to the workers right of way to fill orders for coal to shivering people. Two schools were opened as a sort of permanent restaurant where the hungry were fed, as was being done at the court house.

RECTOR IS PREACHER AT SALVATION ARMY REVIVAL

Union Services Create Better Feeling Toward Episcopal Church

GREENVILLE, OHIO.—St. Paul's has taken an active part in fuel conservation. The rector was instrumental in having most of the Protestant churches in the city close their doors Sunday nights and all join in a union service which has been held at the various churches in turn. Last Sunday night this service was held in the Episcopal church, when the rector, the Rev. George Peckonby, was in charge. By permission of Bishop Reese the pulpit was occupied by the pastor of the Baptist church, while the pastor of the United Brethren church read the Lessons. A large congregation was in attendance, representing most of the churches in the city. All of these joined in the singing of old familiar hymns and it is thought that a better feeling was created, and that the Church is better understood throughout the community.

The rector of this church preached the sermon at the opening union service and has since taken part in most of the services in other churches, even to preaching at a Salvation Army revival meeting.

DESTITUTE OF FRANCE ARE IN NEED OF CLOTHES

Le Cercle Rochambeau Will Forward Any You Send

NEW YORK CITY.—Viviani says we must clothe France. The War Relief Committee of Le Cercle Rochambeau asks for garments, worn or new. These garments will be sent through the American Fund for French Wounded direct to France. The following is part of letter received from the Duchesse d'Uzès, president of the Lyceum Club of Paris: "Croix Rouge Francaise.

"With what joy have I received your letter, madame, and how I thank you for your kindness. All our unfortunate outcasts have returned absolutely destitute. Children come to us without underclothing, without shoes. We cannot manage to clothe them all—even simply."

We trust that everyone reading this heartrending appeal will send us something. The garments are going, in many instances, to people who are almost naked. Coal is $75 a ton in France. Can you imagine what the people will do if they have not warm clothing? Our Nation is learning in a wonderful way the meaning of service and of sacrifice, and we believe that this appeal, which comes from the personal experience of a Frenchwoman, will be responded to by everyone who reads it. Send garments to Mrs. John R. MacArthur, 346 West Eighty-fourth Street.

LE CERCLE ROCHAMBEAU,
25 West Forty-fifth Street,
New York City.
Mrs. John R. MacArthur, President.
Honorary Vice-President,
Gaston Liebert,
Consul-General de France,
aux Etats Unis.

GIFTS AND MEMORIALS

Recently at Grace church, Hartford, Connecticut, a new altar was dedicated in memory of the Rev. John Humphrey Barbour, D.D., who for sixteen years was in charge of the church, then Grace chapel of Trinity parish, as layman, deacon and priest. The sermon was preached by Dr. Barbour's life-long friend, the Rev. Lucius Waterman, D.D., of Hanover, New Hampshire, and the celebrant was his son, the Rev. Paul H. Barbour of Christ church, Hartford, Dr. Waterman and the rector, the Rev. F. J. K. Alexander, assisting. The altar was designed by Bertram G. Goodhue, and follows old English models.

From the time that he left Grace chapel in 1889 until his death in 1900 Dr. Barbour was Professor of Greek and the Interpretation of the New Testament at Berkeley Divinity School. The altar was the gift of members of his family.

THE MASTER OF TRINITY, CAMBRIDGE, ENGLAND, DIES

Dr. H. M. Butler Was Patriarchal Figure in English Life

CAMBRIDGE, ENGLAND.—With the death, at Cambridge, in his eighty-fifth year, of the Rev. Dr. Henry Montagu Butler, master of Trinity, a fortnight ago in England, passes away the most patriarchal figure in English academic life, and a most distinguished scholar in a family remarkable for its scholarship. He was born in Gayton rectory, Northamptonshire, in July, 1833, his father, George Butler, who was headmaster of Harrow from 1805 to 1829, held the rectory at Gayton with his headmastership, and subsequently with the deanery of Peterborough till his death in 1853. He went to Harrow, and thence to Trinity, where as a freshman in 1852 he won the Bell scholarship. He was, perhaps, a student of men rather than books. Tennyson and Browning alike made him their intimate, and when they died no one could discourse of them more elegantly.

When he was only twenty-six and a layman he was chosen headmaster of Harrow in succession to Dr. Vaughan in 1859. His six and twenty years at Harrow were a time of great expansion. They brought him into contact with remarkable men.

In 1885 he accepted the deanery of Gloucester. It was not the only honor he had received. He was appointed in 1871 Commendatore della Corona d'Italia, and was chaplain to Queen Victoria from 1875 till he became a dean. Between 1879 and 1883 he served as examining chaplain to Archbishop Tait and Archbishop Benson, and he had already received a prebendal stall in St. Paul's Cathedral. Thompson, the scholarly and almost scornfully exclusive Master of Trinity, died in 1886, and Lord Salisbury recommended Butler to the Crown as his successor.

No choice could have involved a greater change at the chief college in the University or in the administration of one of the most important posts in royal patronage. The Lodge at Trinity seemed suddenly thrown open and its beauties and art treasures revealed to all the world. Any good cause found the Master ready to give it a welcome, and undergraduates were entertained as readily as dons. The Master of Trinity, as such, has plenty of opportunity for public speaking, and Butler seldom touched a subject without adorning it in singularly felicitous language. His gifts as a preacher were not lost; no great occasion and no notable death passed without a short and elegant comment from the Master.

Grand Rapids Lenten Preachers

GRAND RAPIDS, MICHIGAN.—The United Lenten Services are to be held in Grace church this year. The speakers will be as follows: Ash Wednesday, the Rev. Howard R. White, South Bend, Indiana; February 20, the Rev. Francis R. Godolphin, Oak Park, Illinois; February 27, the Very Rev. Bernard Iddings Bell, Fond du Lac, Wisconsin; March 6, the Rev. R. H. Chalmers, Tiffin, Ohio; March 13, the Rev. Dr. George Gunnell, D.D., Toledo, Ohio; March 20, the Rev. W. H. Poole, Jackson, Michigan; March 27, the Rev. Walter F. Tunks, Muskegon, Michigan.

LENTEN SELF-DISCIPLINE URGED BY MISS SCUDDER

Social Service Commission Issues Her Appeal to the Church

Through the Joint Commission on Social Service Professor Vida D. Scudder, of Wellesley College, has issued "A Lenten Suggestion" to church people in which she says:

"In face of the misery of a starving world, only a coarse and pagan obtuseness can claim more physical comfort than is needed to keep one fit for service. Each portion of rich food eaten at a midnight restaurant or at home might have fed a hungry baby for a day. As Ruskin said, 'The cruelest man living could not sit at his feast unless he sat blindfolded'; today the bandage has been torn from our eyes.

"To maintain personal expenditure at the same level as before the War, or carelessly to indulge in ephemeral and expensive pleasures, is not only to scout our patriotism; it is to deny our discipleship to Him Who prepared for His ministry by fasting forty days. Dare we claim that our spiritual welfare can dispense with what He found helpful?

"Discrimination is, of course, in order. Temporary distress will be caused by too rapid a suspension of trades which cater to the pleasures of wealth; yet with a little thought it is possible to find ways of employing people to the benefit of others rather than of oneself. Two principles of priority might well be observed: that we be slowest to withdraw patronage from trades which conserve not only the physical life but the mental and spiritual health and growth of producers as well as consumers; and that in what expenditure we allow ourselves we select commodities of permanent value to the higher interests of the community.

"Profound industrial readjustments lie inevitably ahead. The Christian conscience has a unique opportunity to regulate the consumption of life's necessities by Christian people on lines not automatic but reasonable and humane. Carefully planned personal self-control is the first step. Shall not such planning be an integral part, this year, of Lenten discipline?"

DR. MANNING TAKES HIKE WITH SECOND BATTALION

Finishes March Through Snow, But Some Fall Out

New York City.—Dr. Manning writes from Camp Upton to *The Trinity Record:*

"Yesterday afternoon I went with our Second Battalion on a 'hike'. The marching was heavy, with several inches of snow on the ground and more falling, and the Major who led the column is famous for the pace that he makes. It was genuine exercise, and as we marched through the open country, with snow-covered stumps and holes and ice patches, the scene might have been anywhere in France or Flanders. A few of the men had to fall out on the way, but practically all came through in good style, and swung back through the camp to our headquarters singing 'We're Going Over' with great spirit. It is surprising to see how a march of that sort stimulates the spirit of good comradeship.

"Every day in the camp is full of interest and full of work, and almost every hour brings some unexpected incident or new experience. The room next to my sleeping quarters, from which I am separated only by a partition of thin boards, has been used within a few hours for a trial by Court Martial, for a drill in the use of gas masks, for a spirited boxing contest, for a French class for non-commissioned officers and for pastoral interviews between the chaplains and some of the men. For the past few Sundays the attendance at the services has shown a surprising increase, due in large part to the fact that a much smaller number of men heretofore have been given leave of absence. Last Sunday the number of soldiers at the early celebration of the Holy Communion compelled us to move out of the smaller room in which we have been holding this service into the big hall, and this in spite of the fact that it was a bitterly cold morning, with one of our characteristic winds blowing and that the Y. M. C. A. Hut is far from being well heated at that early hour.

CHURCH BUILDING FUND COMMISSION HAS MEETING

Permanent Fund Has Now Reached Sum of $658,908

New York City.—The American Church Building Fund Commission held its annual meeting recently at the Church Missions House. The following officers were elected: President, the Rt. Rev. Charles Sumner Burch, D.D.; vice-president, the Rev. Henry Anstice, D.D.; secretary, the Rev. William W. Bellinger, D.D.; treasurer, George Gordon King; assistant treasurer, E. Walter Roberts; corresponding secretary, the Rev. Charles L. Pardee, D.D.

The reports for the year showed seventeen loans granted, amounting to $56,000; sixty-four gifts, amounting to $27,320; and twelve grants, amounting to $8,150. In addition to these payments it was shown that ten loans, amounting to $33,050; twelve gifts, amounting to $4,550, and thirteen grants, amounting to $10,150, had been approved for payment when the necessary papers were ready. Fifty-seven dioceses and districts have been aided during the year, and the list of jurisdictions to which the Commission has been of help at some time in its history now numbers ninety-six.

The report of the treasurer showed that the Permanent Fund had reached the sum of $658,908.46.

During the year legislation looking toward the enlargement of the scope of the Commission's work and a wider liberalization in methods, has been enacted and further enlargement is pending final action by the Supreme Court of the State of New York.

Gifts to Hospital

Duluth, Minnesota.—Last year St. Paul's congregation gave well on to $80,000 and has much still to do for itself and in building up St. Luke's Hospital, one of its proteges. This is the twenty-fifth year of the present rectorship and the payment in full of the large debt seems like a miracle in these strenuous times. The Hon. Thomas S. Wood was the chairman of the Committee of Arrangements and he read the article of donation on the part of the congregation. He is the vice-chancellor of the diocese.

DR. BIRCKHEAD FINDS WEST NEEDS TO BE AROUSED

Country People Do Not Understand War's Grimness

Baltimore, Maryland.—It is with a sense of the splendidly virile qualities which the United States has to throw into the war for civilization, once those qualities are in full operation, that he has just returned from a trip to the West, says the Rev. Dr. Hugh Birckhead, but also with a feeling that the West has not yet understood the grimness of the struggle.

Dr. Birckhead, whose letters from the Western Front telling of visits he made to men in the trenches, of battles he witnessed and of air raids he saw in London, were published in the *Sun* recently, spent the last half of January visiting Chicago, Detroit and Cleveland, in each of which places he spoke several times of his experiences abroad.

"The people in the country districts in the West need to be made to understand the terrible grimness of the thing", said Dr. Birckhead. "Their feeling is that it has been decided that now that our boys are over there it will be ended soon. They are not as close to it as we are. But they have a splendid spirit.

"On the trains, too, one sees the splendid spirit of America, deeply interested in the war, in the talk one hears in the smoking compartments and in the dining cars. I traveled in uniform. When one is in uniform that makes every man you meet feel that he is at liberty to speak to you and ask you any question he wants, makes him feel that you belong to him. I sat down in a dining car one morning and a man across the car whom I had never seen called to me, 'Come over here, lad; I'll buy your breakfast for you'. He was eager for information about the war, was eager to help.

"But what is needed is men to make the people understand that it isn't all settled because our boys are there. Secretary Baker says that we shall soon have 500,000 men in France. But the people do not realize, for instance, that in the battle of the Somme, a battle which lasted three months, the French lost 1,500,000.

Charleston Lenten Preachers

Charlestown, South Carolina.—Mid-day Lenten services will be held under the auspices of the Churchman's Club, beginning February 19, when the Rev. James O. T. Huntington, D.D., Order of the Holy Cross, will preach.

As announced the schedule is as follows:

February 19-22—The Rev. James O. T. Huntington, D.D., Order of the Holy Cross, West Park, New York.

February 26-28 and March 1—The Rev. A. E. Penick, Jr., chaplain United States Army, Camp Jackson, Columbia.

March 5-8—The Rev. James Milton, D.D., rector of St. James' Episcopal church, Wilmington, North Carolina.

March 12-15—The Rev. Rolland Cotton Smith, rector of St. John's Episcopal church, Washington, District of Columbia.

March 19-22—The Rev. C. B. Wilmer, D.D., rector of St. Luke's Episcopal church, Atlanta, Georgia.

March 25-28—The Right Rev. William A. Guerry, D.D., bishop of the diocese of South Carolina.

CANAL ZONE CHURCH OBEYS GEORGE V PROCLAMATION

Two Thousand Gather Inside and Outside of St. Paul's, Ancon

ANCON, CANAL ZONE.—The largest audience ever gathered in St. Paul's church, Panama, was recorded on a recent Sunday when the spacious edifice was crowded beyond its capacity, and there were as many persons on the outside of the church building.

The service was one of prayer and thanksgiving, arranged by the rector, in accordance with the proclamation of King George V of England.

Diplomatic representatives of the United States, France and Panama with His Britannic Majesty's Minister's representatives were seated in the front pews. Several visitors from Ancon were also present.

Two thousand voices joined with the choir in singing the processional hymn, "Onward, Christian soldiers".

At regular distances four acolytes carrying the flags of Panama, France, the United States and Great Britain respectively, were interspersed among the choir.

Sir Claude Mallet, His Britannic Majesty's Envoy Extraordinary and Minister Plenipotentiary to Panama and Costa Rica sent a message by his representative, Hon. W. McAdam, which was read along with the proclamation of the King.

The address of the rector, the Rev. H. R. Carson, was altogether appropriate. In a word he said that the progress of the war has witnessed the cementing of international ties between England and her allies and that he was proud of the fact that this service proclaimed by King George V found observance here in Panama.

During the service the American *Battle Hymn of the Republic,* the French *Marseillaise,* the Panamanian *El Himmo Nacional de Panama* were sung.

HOW COLORED SOLDIERS DO THEIR BIT IN FRANCE

Have Well-Deserved Joy at Christmas Celebration

By the Rev. LeRoy Ferguson

SOMEWHERE IN FRANCE.—Under the auspices of the Y. M. C. A. the colored soldiers here had a real American Merry Christmas. In the centre of the spacious "hut", decorated and illuminated, stood, with inviting branches filled with souvenirs, their Christmas tree!

The men who gathered for the occasion in great numbers responded heartily to the Christmas spirit everywhere within the hut so generously made manifest. Many who expressed their appreciation said that the tree not only brought back to them the thoughts of the Nativity season, but also their far-off American homes. The program rendered also contributed to the joy of the occasion, during which their voices rose in full melody, singing the old carols, popular songs and those familiar plantation refrains which they so well know how to sing.

When the souvenirs, donated by American friends through the Y. M. C. A., were distributed the hut rang with cheers.

Their Christmas was further made happy by the dinner served in the Army mess halls. It was a typical American dinner. The colored soldier is proving his usefulness and worth here for the cause of America and victory. Whether it is unloading the huge cargoes that feed and supply the Army, digging roads or giving up his life on the firing lines, he seems to face the call with rugged cheerfulness. As he moves forward to the task it is great satisfaction one gets by doing all that is possible to make his hours of leisure profitable as well as entertaining.

I have met officials of the Church here on duty, Bishops McCormick, Israel and Brent, who have promised aid and encouragement in our work among the colored soldiers. I am glad that the Church is present and able to give leadership in solving the stupendous problems here facing us. I have also met many clergymen, close up to the perilous scenes. May our friends in America remember that the colored soldier is doing his bit "somewhere in France".

G. F. S. CONDUCTS INQUIRY IN WESTCHESTER COUNTY

Patriotic Leagues Established There by War Service Committee

NEW YORK CITY.—Early in November the president and the chairman of the War Service Committee of the diocese of New York sent into Westchester County to investigate protective work for girls in that county. A conference with the Y. W. C. A. was held and it was decided to divide the work, the Y. W. C. A. to take charge of the work through the centre of the county and the G. F. S. to work in the towns along the shore where there are G. F. S. branches. In four towns representative women were interviewed personally and a community committee formed for protective work among girls. The establishing of the girls' Patriotic Service Leagues is under way at present.

On January 2, the G. F. S. sent a worker into New Rochelle to organize the girls' work of the War Camp Community Service. The work in New Rochelle will be directed by an advisory board composed of five women representing the various interests of the town. The girls' organization will be called the Girls' Patriotic Service League and will be formed along the lines of the G. F. S. Small units throughout the community with volunteer leaders and a headquarters where information in connection with all girls' work can be had. This League will offer every girl in the community an opportunity to give patriotic service as well as promote the highest ideals of womanhood.

THE G. B. R. E. PUBLISHES CHURCH EDUCATION NEWS

NEW YORK CITY.—The General Board of Education is publishing a leaflet called *Church Education News,* the purpose of which is described as follows:

"The purpose of this publication is to inform all interested concerning the work of the General Board of Religious Education, one of the most important activities of the Protestant Episcopal Church.

"The aims of the General Board are to suggest methods and material for obtaining the best results in Religious Education. To stimulate teachers and all people to higher standards of Education. To systematize the educational work of the Church."

BISHOP ISRAEL WRITES OF SOAP BOX HUT TALKS

Finds Inspiration in Splendid Spirit of Our Boys

ERIE, PENNSYLVANIA.—In a letter addressed to his "fellow Rotarians" and written from France Bishop Israel says:

"I have had the privilege of meeting with many thousands of our soldiers, addressing crowds in the Y. M. C. A. huts afternoons and nights and then meeting them personally afterwards. To talk from a soap box, table or chair in a dingily lighted, smoke pervaded, damp, cold hut to hundreds of men, who with eager upturned faces are looking to you for encouragement and cheer is most inspiring. And after the address to hear the cheers for both country and the cause for which we fight and to be overwhelmed with great strong handshakes of those crowding to meet you and to listen to the quiet word which indicates determination to be strong for the right and hear many questions about home and relatives in other parts of the Army, fills me with gratitude that it has been made possible for me to be here. On the other hand my heart sinks with sadness as looking into those strong young faces I realize that thousands will never return to home and loved ones and that many spared to return will, like the hundreds of English and French to be seen everywhere, be maimed and marred for life. Upon this thought it does not do to dwell. I fear you in America cannot realize how it broods and hovers over the countries at war. The freedom of nations and the liberty of the individual for which we fight, however, is God's cause, and we keep this to the front, whether in camp or city, and thus all sacrifice and suffering appear small.

LENTEN PREACHERS FOR CHURCH IN NEW YORK

NEW YORK CITY.—At Trinity church the following preachers are announced for Lent: February 13-15, Dean Robbins, Cathedral St. John the Divine; February 18-21, Archbishop Worrell, Halifax, Nova Scotia; February 22, Brotherhood of St. Andrew Service; February 25-March 1, the Rev. Theodore Sedgwick, Calvary; March 4-8, The Rt. Hon. and Most Rev. the Archbishop of York; March 11-15, the Rev. Fr. Officer, O.H.C.; March 18-22, the Rev. H. P. Silver, chaplain, U. S. Military Academy.

St. James' church announces the following preachers for the Wednesday evening services in Lent: February 13 (Ash Wednesday), the Rev. St. Clair Hester, D.D., Church of the Messiah, Brooklyn; February 20, the Rev. George William Douglas, D.D., Church of the Beloved Disciple; February 27, the Rev. Theodore Sedgwick, Calvary church; March 6, the Rev. Percy S. Grant, D.D., Church of the Ascension; March 13, the Rev. William T. Walsh, St. Luke's church; March 20, the Rev. William Austin Smith, Editor of THE CHURCHMAN; March 27, the Very Rev. Howard C. Robbins, D.D., Cathedral of St. John the Divine.

BOARD OF MISSIONS HOLDS REGULAR MEETING

Eastern Oklahoma Asks for Increase of Its Appropriation

NEW YORK CITY.—Twenty-five members were present at the regular meeting of the Board of Missions held February 6.

The Bishop of Kansas appeared before the Board with a carefully prepared plan for the better development of the work in his diocese. It involved an additional appropriation of $1,540 per annum, which was granted.

A communication was received from the Synod of the Province of Sewanee in reference to the better development of the mountain work here. The Board adopted a resolution assuring the Province that it will do everything possible to strengthen the Church's work among the mountain people of the South and arranged for a deputation to visit the dioceses and districts in the Province of Sewanee having such work.

In the absence of a Provincial Secretary in the Province of the Pacific, the Bishop of Idaho very generously offered his services in any way in which he could be used. The Board accepted his offer with great appreciation, hoping that he would be able to accept any invitations to speak within the Province in this connection.

A communication from the District of Eastern Oklahoma was received asking for an increase in their apportionment from $1,543 to $1,750. The Board expressed great appreciation of this generous act.

Mr. George Wharton Pepper, because of the great pressure of other matters, felt obliged to present his resignation both from the Board and Executive Committee. The Board recognized the many calls upon his valuable time, and felt it necessary to relieve him from his duties on the Executive Committee, but unanimously requested him, if possible, to reconsider his resignation from the Board. Mr. William Fellowes Morgan was elected a member of the Board to succeed Mr. Henry Lewis Morris, who died recently, and was also elected to the Executive Committee to succeed Mr. Pepper.

In the absence of the President the Board felt that there should be someone to act in an executive capacity representing the Board. Mr. John W. Wood, Foreign Secretary, was unanimously requested by the Board to act in this capacity. The Secretary for Latin America announced that a magazine in Spanish was being published in New York to supply the needs of the Latin American countries. The Board expressed its appreciation of the new venture.

Word was received through the Presiding Bishop of the illness of the Bishop of Honolulu and the need for an extended leave of absence. The Board assured the Presiding Bishop that whatever arrangements he might make would, so far as the Board is concerned, be satisfactory.

There is great need for Christian literature in the vernacular in the mission fields in the Orient. At the last meeting of the Board the Rev. C. H. Patton, D.D., of the Congregational Board, and on the American Section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference, presented this matter most fully to the members. We have, in the District of Kyoto, a missionary of exceptional ability in this line, and at the request of Bishop Tucker the Rev. Dr. Irving H. Correll was assigned to the work of translation.

The meeting adjourned at 8 o'clock to meet again in May, when two days have been assigned for the transaction of the large amount of business which demands the attention of the Board.

The Executive Committee met at the Church Missions House on the day preceding the Board meeting. A request was presented from the Bishop of Atlanta and the head of the La Grange Settlement, La Grange, Georgia, for an appropriation of $21,500 to further develop the work of the Settlement. The mill owners are deeply interested in this work and have volunteered the land and three-fourths of the cost of the construction of the desired improvements. The Executive Committee, while appreciating the value of the work done by the Settlement, regretted exceedingly that owing to the lack of funds it could not make the desired appropriation.

Mrs. Sarah M. Peppers was appointed missionary in the District of the Philippines, under the United Offering of the Woman's Auxiliary.

Are There More People at Your Services?

MANY people are asking what effect the War has had on church attendance in the United States. THE CHURCHMAN will be glad to publish in its news columns brief reports from clergymen or laymen which are careful estimates of such attendance. Let us hear from you. Are there more people attending services in your parish, or less, since last April?—NEWS EDITOR.

BROTHERHOOD TO HOLD SERVICE FEBRUARY 22

Annual Service to Be Held at Trinity This Year

NEW YORK CITY.—The Metropolitan District Committee of the Brotherhood of St. Andrew will hold two services in Trinity church on Washington's Birthday, 1918. At 8.30 a. m. there will be the annual Corporate Communion, and at 11 a. m. there will be a patriotic service. At this service the Rev. Floyd W. Tomkins, D.D., of the Brotherhood War Council, will speak on "The War Coming to the Church", and the Rt. Rev. James DeWolf Perry, D.D., chairman of the Executive Committee of the Church War Commission, will speak on "The Church Going to the War". Church people generally are invited to attend this service.

Writing Newspaper Sermons

PITTSBURGH, PENNSYLVANIA.—The Rev. William Porkess, rector of Grace church, is writing a series of seven sermonettes on "Modern Studies in Camouflage", for the Sunday issues of the Pittsburgh *Gazette Times* for Lent and Easter Day. For five years he has carried on this ministry of the pen.

HOBART PRESIDENCY GIVEN UP BY DR. POWELL

Resignation Goes Into Effect July First on Fifth Anniversary

GENEVA, NEW YORK.—The Rev. Lyman P. Powell, D.D., has announced his resignation as president of Hobart College. This resignation will take effect on July 1, when he finishes his fifth academic year at that institution. At present Dr. Powell, together with President Wilbur Everett Colby, is campaigning through the West in the public service. "It is becoming increasingly evident", writes Dr. Powell, "that for some time there will be no furlough for many months for some of us, and for others there is no possibility of returning to our respective callings for a long time".

FR. FIGGIS SHIPWRECKED ON HIS WAY TO AMERICA

Returns to England—Was to Preach at Trinity Church

NEW YORK CITY.—A cable message has been received by the Rev. Dr. William T. Manning, rector of Trinity church, of the torpedoing of the British vessel on which the Rev. Fr. Figgis, C.R., of Mirfield, England, was a passenger. Fr. Figgis, who is a member of the Community of the Resurrection, an English clerical order, was scheduled to preach at the Lenten midday services in Old Trinity church from February 25 to March 1, inclusive. The message states that he has returned to England and will not make the trip to this side.

FAMOUS BROOKLYN CHURCH TRANSFERS CONGREGATION

St. Peter's to Be Sold Only to Be Born Again

BROOKLYN, NEW YORK.—St. Peter's church, one of the historic church edifices of Brooklyn, where twenty years ago the eloquent voice of the Rev. Dr. Lindsey Parker lifted the parish to the heights of its fame, is for sale. The property is in the hands of the parish trustees for liquidation, and the activities of the old church have been transferred to St. Ann's Episcopal church.

After its golden age, St. Peter's, which was established in 1848, fell upon unfortunate days. The old parishioners died or moved away.

Lately St. Peter's has been without coal and the various activities of the parish have been carried on in one room, which has been very inconvenient. Then the assistant, the Rev. John H. Heady, was appointed curate of St. Ann's and an invitation came from that church to the parishioners of St. Peter's to meet in worship with them. On Sunday the last services were held in old St. Peter's, after which some forty or more members of the congregation marched to St. Ann's.

Archdeacon Webb, acting rector, said that the old church would be reopened on Whitsunday, so that the parishioners might return and bid it farewell.

"The parish has not died", he said. "There will be a new St. Peter's some day."

CHURCHES CALL TO PRAYER FOR MONTH OF MARCH

Bishop Lawrence Joins in Appeal for Union Services

The General War-Time Commission of the Church, at the request of the War Commissions of several Communions, sends out this call to the Church throughout the United States for the joint observance of the month of March as a time of special penitence and prayer and intercession. A booklet, "New Ventures in Faith" for the use of churches, groups or individuals, containing meditations and suggestions for prayer for the entire month, has been prepared and can be obtained at ten cents per copy or $10 per hundred copies from the General War-Time Commission of the Churches, 105 East Twenty-second street, New York City, and from the War Commission of each denomination.

In behalf of the General War-Time Commission of the Churches we venture to suggest the possibility of finding special occasions this year for interdenominational and community acts of co-operation and unity.

1. Hundreds of men have been called and hundreds more will be called from the ministry of the churches to service as chaplains in the Army and Navy. As chaplains they will be ministers not of their own denomination, but of the Nation, serving in Christ's name all the sons of the Nation enlisted in the Army and the Navy. Wherever from any community a chaplain goes forth to this great service we suggest that all the churches of the community join in a general consecration service, sending him forth, bearing the ordination of his own body, but with the blessing of all and with the consecration of the community from which he goes to the ministry of the Nation.

2. It would not be right in view of fuel conditions that all the churches of the community should be kept open throughout the month, but we suggest that such arrangements be made as will provide some one open church or parish house throughout the entire month to which Christian people may resort by day and by night for prayer.

3. As a means of fellowship and unity in common intercession, as well as of just observance of the Government's call for the husbanding of every resource, we suggest an enlarged number of union services among such churches as may find it possible, and especially we suggest a united community service of all Christian people in support of our present national duty.

4. Whenever it is found to be possible we suggest intercommunion celebrations of the Lord's Supper.

5. In a few months the Government will summon the second enrolment of men under the military registration. In advance of the call we suggest that the churches in every community come into touch with all the men in Class I of the Government registration, so that when these men are summoned to the camps they may go forth with such a work of love and faithfulness already done in their behalf as may steady and uphold them in the life to which they go.

We are sure that the Nation by diplomacy and on the field of battle will do all in its power to bring this great struggle to a just close and to restore peace to the earth, and we call upon the Church to use every resource of power and faith and love to hasten the end of strife and to bring in the Kingdom that is first righteousness, and then, peace and joy.

ROBERT E. SPEER, *Chairman.*
WILLIAM LAWRENCE, *Vice-Chairman.*
WILLIAM ADAMS BROWN, *Secretary.*

GENERAL PERSHING ASKS AID OF HOME CHURCHES

Conditions in France Demand Increase of Chaplains

WASHINGTON, DISTRICT OF COLUMBIA.—The following cablegram from General Pershing has been received at the War Department:

To the Adjutant-General, Washington.

For the Secretary of War.

1. In the fulfilment of its duty to the Nation much is expected of our Army, and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the Army has never been equaled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude born of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfilment of this solemn trust it seems wise to request the aid of the churches at home.

2. To this end it is recommended that the number of chaplains in the Army be increased for the War to an average of three per regiment with assimilated rank of major and captain in due proportion, and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.

It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct and enlarge their work into co-operative and useful aid to the troops.

(Signed) PERSHING.

New Organ at Rahway

RAHWAY, NEW JERSEY.—A new organ was dedicated at St. Paul's church, the Rev. H. A. Linwood Sadtler, rector, on Septuagesima Sunday. The instrument is valued at $7,000 and was built by the firm of M. P. Moller of Hagerstown, Maryland, and represents many of the newest developments of the organ builder's art.

Later an echo organ is to be added. The funds for this latest of the many new additions to St. Paul's church was raised by parochial subscription.

BISHOP JONES TURNS OVER UTAH IN GOOD CONDITION

"Where I Serve the Church Is of Small Importance"

SALT LAKE CITY, UTAH.—At the meeting of the eleventh Convocation of the District of Utah, held January 30-31, a letter from Bishop Jones was read, turning over the affairs of the district to the Council of Advice. Not a word was said concerning the resignation of the Bishop, or the stand taken by him, by any of the delegates. The concluding paragraphs of the letter were as follows:

"In turning over the affairs of the district to the Council of Advice at this time I am happy to be able to report that our missions are as fully manned as they ever have been and to the extent that our means allow, the institutions are in better financial shape than for many years, all the financial obligations of the district up to date have been met, and there are no pressing problems of immediate concern. The future lies in your hands.

"I do not care to criticise the action taken by the Council of Advice. No doubt the Council acted according to its best judgment, and time will show the wisdom or folly of that judgment.

"I regret the necessity for taking leave of the many friends throughout the district whose loyal service has made the work successful; but, after all, where I serve the Church is of small importance, so long as I can make my life count in the cause of Christ. I am more concerned at the remarkable conclusions expressed by the Commission of the House of Bishops which I think must call forth vigorous protests from people who love the Church no matter what their attitude on the War question may be. Expediency may make necessary the resignation of a bishop at this time, but no expediency can ever justify the degradation of the ideals of the episcopate which those conclusions seem to involve.

"In the earnest hope that the future of the District of Utah may be rich in service and achievement, I bid you God-speed."

CONGREGATIONAL CHURCH JOINS IN COMMUNION

Members Receive in Service at St. Paul's, Chatham, New Jersey

CHATHAM, NEW JERSEY.—On the first Sunday of the month a remarkable service was held at St. Paul's church, when the members of the Stanley Congregational church joined with the members of St. Paul's in the service of the Holy Communion. Every seat in the church was filled and practically every member of the Congregational church received the Communion in spite of the fact that the whole liturgy and method of administration were strange to them. The sermon was preached by the Rev. Laurens H. Seelye, pastor of the latter church, his sermon dealing largely with the significance of the Communion in the present war times.

This service marked the beginning of joint services on the part of the two churches, for the cold months, which were inaugurated with the patriotic motive of saving coal. During the present month they will be held at St. Paul's, and next month

at the Congregational church. It is already evident that much will be accomplished apart from the saving of coal. The good will and new understanding engendered have made the services very true to the finer spirit of Christianity. Prejudices are being removed on both sides. One man who has been bitterly opposed to the church in general called up the pastor of the Congregational church and said, "I want to tell you that that service was very inspiring."

Personals

THE PHILADELPHIA DIVINITY SCHOOL recently notified the Board of Missions that it had taken pleasure in conferring the degree of S. T. D. on the Rev. A. A. Gilman, president of Boone University, Wuchang, China, and the Rev. L. B. Ridgely, dean of All Saints' Divinity School, Hankow, China.

THE REV. F. S. SMITHERS, JR., rector of Grace church, Middletown, New York, has declined a call to St. Mary's church, Mott Haven, New York.

THE REV. AARON F. RANDALL, formerly of Spokane, Washington, has accepted the appointment of Bishop Johnson of the new mission of St. Thomas, Los Angeles, California.

BY AN ERROR in the Living Church Annual for 1918 the name of the Rev. C. M. Addison does not appear as rector of St. John's parish, Stamford, Connecticut.

For Country

"You have done your bit; you must now do your utmost!"

THE REV. PHILIP COOK, rector of St. Michael and All Angels' church, will go to France in the Spring to engage in work among the American soldiers. He will go as secretary of the Young Men's Christian Association as a religious director in one of the encampments or with the troops behind the firing line.

THE REV. H. H. D. STERRETT is now chaplain of the Twenty-sixth Engineers at Camp Dix. The vestry of All Souls' parish, Washington, District of Columbia, granted him leave of absence during the war and appointed the associate rector, the Rev. Dr. J. Macbride Sterrett, acting rector during his absence.

BISHOP THURSTON OF Eastern Oklahoma writes: "I am now in residence at Lawton, Oklahoma, Midland Hotel, at the request of the Church War Commission, to be of assistance to our work here. It is likely that I may be here for two or three months and I will be glad to be of any service possible in the camp or at the fort. We now have three Church chaplains in Camp Doniphan and my work will be to help and supplement theirs."

THE REV. CHARLES B. CARPENTER, rector of St. John's church, Salisbury, Connecticut, has been granted a year's leave of absence for War service. He sailed in January for France to take charge of the religious work in a Y. M. C. A. hut. His successful work with boys and young men gives promise of his usefulness at the Front.

Our Weekly News Letters

CENTRAL NEW YORK

Ordination—On Sexagesima Sunday at Trinity church, Elmira, the Rev. John Edenden Wootton was advanced to the priesthood by the Bishop Coadjutor of the Diocese. The litany was said by the Rev. Henry E. Hubbard, the rector of the parish. The candidate was presented by his brother, the Rev. Ray Wootton, the rector of St. Paul's church, Warner. The sermon was preached by Bishop Fiske. The new priest will retain his charge of St. John's church, Marathon, New York.

Clerical Changes—The Rev. W. E. Tanner, for a number of years the rector of New Berlin, will assume charge of his new parish of Trinity Memorial church, Binghamton, on Quinquagesima Sunday. The Rev. Robert J. Parker of St. John's church, Elmira Heights, has resigned to take charge of St. James' church, Clinton, to the rectorship of which he has just been elected. The Rev. Charles P. Bispham has resigned the charge of Grace church, Waverly, to become an assistant at the Church of the Holy Apostles, Philadelphia.

UTAH

Convocation Meets—The eleventh Convocation of the District of Utah was held in St. Mark's cathedral, January 30-31. The opening service consisted of the ordination to the priesthood of the Rev. Stephen C. Clark, minister in charge of St. Luke's church, Park City. The Bishop of Nevada officiated, assisted in the laying on of hands by the Dean of the Cathedral and Archdeacon Reese. The ordination sermon was preached by the Rev. J. H. Dennis of St. Paul's church, Salt Lake City.

Convocation was called to order by the Rev. M. J. Hersey, senior presbyter of the district, in the absence of the bishop. The Rev. Hoyt E. Henriques was re-elected secretary. The Bishop's fourth and last address was read by the secretary. In it was noted the advance made by the district in the last year and in the three years of the episcopate. The greatest gains were in the number of missions and preaching stations, the number of Sunday schools and children attending them. The number of communicants is slightly more than at the beginning of the period, but the gain was limited to the missions, while the parishes really report losses. The indebtedness on the Bishop's house has been paid off, the Bishop Spalding Memorial Fund amounts to more than eleven thousand dollars and five thousand dollars have been added to the permanent funds of the district by bequests.

Missions and mission support seemed to be the theme of the sessions. Deaconess Phelps emphasized the need of constantly growing help in the "waking up" of China.

The institutions all showed a splendid condition when the unsettled condition of the market is considered. Rowland Hall had to advance rates of tuition and board fifty per cent. in order to meet advancing costs, but has as large an enrolment as before. Miss Tremain has imparted a strong spirit of loyalty in all the young ladies. Convocation urged the appointment of a field worker to build up a clientele.

St. Mark's Hospital continues to do more of free and charity work than all the other hospitals in the city combined. 3,000 patients were treated in 1917, being a record. The buildings are overcrowded and the site unfavorable. An entire new plant is ardently hoped for in a better section of the city. The staff of physicians and surgeons is made up of the best in the intermountain country.

The Emery House has been filled to capacity since the Fall opening of the university. For the first time it is self-supporting, due to the able supervision of the student-manager, Mr. Richard Budeleir.

With few exceptions the old boards and committees were re-elected for the coming year, and all appointive officers hold over until their successors are named by the Bishop.

The Woman's Auxiliary held its annual meeting on January 30 in connection with Convocation. Delegates were present from all branches and many parochial guilds were represented by delegates. The following officers were elected:

President, Mrs. W. W. Reese; secretary, Mrs. J. W. Horne; treasurer, Mrs. George Morrow; secretary of Babies' Branch, Mrs. H. E. Henriques; secretary of Junior Work, Mrs. George Rose; treasurer United Offering, Miss Gertrude McGrath.

HOYT E. HENRIQUES.

NEW YORK

War Offerings—Only a few New York parishes have as yet announced the amount of their offering for the War Commission. Grace church, however, has turned over to the Commission the splendid sum of $44,413.72. The Church of the Holy Communion, as the result of a house-to-house canvass conducted by thirty young men, made an offering of $1,018.80.

The Cathedral—On Ash Wednesday the preacher at the eleven o'clock service was Bishop Touret. Two courses of three lectures each will be given on the Wednesdays in Lent at four o'clock in Old Synod Hall. On February 13, 20 and 27 the Rev. Stuart L. Tyson, D.D., will deliver the first course; the subject is "The Bible from the Modern Point of View". On March 6, 13 and 20 the lecturer will be the Rev. W. Lloyd Bevan, Ph.D. There will be a patriotic service under the auspices of the Sons of the Revolution and the Society of Colonial Wars at four o'clock on Sunday, February 17; Dr. Stires will preach. Representatives of the societies of the Cincinnati, the War of 1812, the New York and Long Island Historical Societies, the Loyal Legion, the Aztec, Huguenot, Holland and St. Nicholas clubs, the Colonial Dames, D. A. R., and numerous other patriotic organizations will attend. On Lincoln's birthday a patriotic meeting was held in Synod House under the auspices of the Cathedral Auxiliary and the Cathedral League. Dr. Birckhead gave a most interesting account of his recent experiences in France.

Trinity Parish—The reception when the eight thousand members of Trinity parish gather every year at Trinity Mission House to meet the clergy and their fellow parish-

oners was especially interesting this year ecause of the khaki-clad clergy and laymen vho gave picturesque color to the gather- ng. The rector, Dr. Manning, had secured eave of absence from Camp Upton and vas enthusiastically greeted by his par- shioners, who have missed him so greatly his Winter. Dr. McComas, senior curate f Trinity, and Dr. Gates, vicar of the ntercession, were present in their uniforms s chaplains of regiments of the Home De- ense. During the present coal shortage o coal is provided by the Corporation for veek-day services in any of the chapels, although they are kept open with enough eat to prevent the pipes from freezing.

Clergy Retreat—The Junior Clergy Mis- ionary Association held their annual re- reat at the Church of the Holy Communion n February 5. The thermometer regis- ered seven below that day, which some- vhat interfered with the attendance. Dean Rousmaniere gave a series of very stimu- ating addresses on the challenge of Lent.

St. Michael's Soldiers' and Sailors' Club vas organized this Fall. The location of St. Michael's, Amsterdam Avenue and Ninety- ninth Street, so near the Ninety-sixth treet dock, made it a particularly desirable pot for a Sailors' Club. Any man in uni- orm is welcome. The men of the parish ave given up their comfortable clubroom n the parish house for the use of the Sammies and there they can go any time f day to write letters, play games and ead. The ladies run a canteen which is pen from 3 to 9 p. m., where the men an get tea, coffee, sandwiches, etc., for ive cents. Every Wednesday there are lances, always a great success. From 100 o 175 soldiers and sailors come each week. The music is usually furnished by the band rom one of the ships. The British sailors re regular patrons of the canteen and that hey greatly appreciate what is done for hem is shown by the fact that they always eturn when in port. A few French sailors ave also found their way to the club and eem to enjoy it, particularly when they find omeone who can talk to them in their wn language.

Clerical Anniversaries—On February 3 he Rev. Henry Lubeck, LL.D., D.C.L., completed thirty years as rector of Zion and St. Timothy's. He was born in Sydney, Aus- ralia, and was educated at Trinity College, Melbourne, and at Melbourne University. He was ordained deacon in 1881, and priest he following year, in the diocese of Graf- on and Armidale, New South Wales. Com- ng to this country in 1883 he accepted the ectorate of Zion church, Fonda, where he emained two years. He was then called o Grace church, Lyons, New York, and vhile there took the degree of M. A. at Hobart College in 1887. The Rev. Mr. Lubeck came to this diocese on February . 1888, as rector of St. Timothy's church. n 1890 that church was burned, and with nbounded energy he undertook the task of malgamating two parishes, St. Timothy's nd the old Zion church, on Madison ave- ue and Thirty-eighth street, with the addi- ional problem of building a new church. On April 29, 1891, the cornerstone of the present Church of Zion and St. Timothy, n West Fifty-seventh street, was laid, and rom that time the growth of the parish under his pastoral care has gone steadily and rapidly forward. Dr. Lubeck has filled a prominent place in the diocese of New York, having been a deputy to the General Convention for many years, besides being one of the senior clergy of the diocese.

The Rev. E. Clowes Chorley, D.D., cele- brated his tenth anniversary as rector of the St. Philip's Church-in-the-Highlands, Garrison, on January 13 and January 20. On the latter date Bishop Courtenay con- firmed a class. MARGARETTA MILLER.

ARIZONA

The Children at Grace Church, Tucson—Our work among the children is not per- haps so very different from the work done in the parishes, and yet its story and its example may help a similar struggle else- where.

The winning to the service of our Sun- day school of the wife of one of our lead- ing professors, along educational lines, has been the final turning-point. She is super- intendent of the primary and infant grades; and through her efficient man- agement, and through an adjunct to our work, the suggestion of which I want to hand on to others, the Sunday school has more than doubled. Tucson is scattered, and many of our very little ones have lived at too great a distance to come on foot, and are too tiny to be trusted alone upon the electric cars or to cross an inter- vening railroad track. So the Sunday school each Sunday morning sends a hired closed machine, with some grown girl in charge, to the extreme other end of the town to gather up the little ones. The superintendent gathers in her own machine another group of children from another far-off and scattered section. These joy- rides preceding and succeeding the hour of Sunday school are a factor in the increased interest.

Two organizations, more or less con- nected with the Sunday school, increase the promise of this work amongst the chil- dren. For some years there has existed in Tucson a small branch of the Junior Auxiliary, its members drawn in the main from the girls of our Sunday school. The Christmas treats these little girls have taken to the children of some of our tubercular residents in our pathetic tent city, the resort of the very poor sick peo- ple, who come to see what our wonderful climate will do to help them; and the little boxes of dolls or aprons or scrap-books they have made up and sent to Miss Thack- ara to help along her work amongst the Indians of northern Arizona, have all along helped develop the Christ spirit of thought- fulness for others.

A student of our State University, too, a young man of exceptional personality, and a member of our local chapter of the Brotherhood of St. Andrew, has been will- ing for the first time to organize a club amongst our choir and Sunday school boys. The organization of this club as a Greek letter fraternity, and the making of the learning of the Greek alphabet a test of admission have given an air of mystery to the club which has appealed to the boys. Then again the adoption of a ritual of admission just as sacred and just as appeal- ing in the highest sense as that of the Girls' Friendly Society has helped draw the boys and bind them together.

LAURA F. M. DIXON.

PHILADELPHIA

The Bishop's Lectures Now at St. Mark's—The last two of Bishop Rhinelander's lectures on "Religion in War Time" will be given in St. Mark's church on Thursdays at eight. The Fuel Administration has re- quested that St. James' church be closed on week days.

Churches Unite to Conserve Coal—In response to the Nation's call for conserva- tion of coal, three of the largest and most influential Episcopal churches in the city have decided to combine their week-day services. The churches are Holy Trinity, Rittenhouse Square (Dr. Floyd W. Tom- kins, rector); St. Mark's, Seventeenth and Locust streets (the Rev. Elliot White, rec- tor), and St. James', Twenty-second and Walnut streets (Dr. John Mockridge, rec- tor). Sunday services will be conducted as usual in all three churches at the usual hours. Each week-day there will be three celebrations of the Holy Communion at St. Mark's. The clergy of the parishes alter- nating in conducting these services. Eve- ning Prayer will be said at five daily, the clergy alternating. On Wednesday night the three congregations will worship at a service in Holy Trinity. These parishes, combining, represent many-sided Church- manship; they have been called "Low", "High" and "Broad". Three of the largest Presbyterian churches have already been holding union services.

Called to Carlisle—The Rev. Harry D. Veitz, who has been assistant at old St. Peter's for the past six years, has been called to St. John's church, Carlisle, Penn- sylvania. The Rev. Alex. McMillan retired as rector of St. John's the first of the year.

Brotherhood of St. Andrew Noon-Day Lenten Services—The Garrick Theatre, 12.30 to 12.55: February 13, Bishop Rhine- lander; February 14, the Rev. Dr. Tom- kins; February 15-16, Bishop Talbot; Feb- ruary 18-22, the Very Rev. Frederick Ed- wards, Detroit; February 23, the Rev. Dr. Toop; February 25-March 1, the Rev. Dr. Gates, New York; March 2, the Rev. John M. Chattin; March 4-8, Bishop Darst; March 9, the Rev. N. V. P. Levis; March 12-16, Bishop Woodcock; March 18-23, the Rev. Harvey Officer; March 25-29, the Rev. H. Percy Silver, West Point, New York; March 30, the Rev. Richard J. Morris. At Old St. Paul's church: February 13, Bishop Talbot; February 14, the Rev. Dr. Mockridge; February 15, Bishop Garland; February 16, the Rev. Percy Stockman; February 18-20, the Rev. Frederick E. Sey- mour; February 21-23, the Rev. Crosswell McBee; February 25-27, the Rev. Albert E. Clay; February 28-March 2, the Rev. N. V. P. Levis; March 4-9, the Rev. Lwewellyn N. Caley; March 11-15, the Rev. Francis M. Tait; March 16, the Rev. H. K. B. Ogle; March 18-23, the Rev. Dr. Tomkins; March 25, the Rev. William N. Parker; March 26, the Rev. Waldemar Jansen, Jr.; March 27, the Rev. Charles Townsend; March 29, the Rev. Dr. Perry; March 30, the Rev. H. C. McHenry.

Mission at Christ Church, Germantown—The Rev. Harvey Officer is to conduct a ten-day mission at Christ church, German- town, beginning February 24.

Pre-Lenten Clerical Conference—President Powell of Hobart College addressed the clergy at the February clerical luncheon at St. James' church. Dr. Powell is lately back from a study of college conditions in England. He gave a clear picture of the effect of the War on young men and education. There was a pre-lenten preparation for the clergy conducted by Bishop Rhinelander, who have helpful ideals and suggestions for the leadership of parochial thought and devotion.

Sailor Services at Cooper Hall—Holy Apostles' Parish is putting the large Cooper Battalion Hall to constant use of the sailors and marines. Beds and meals are provided for the men: and they feel at home in their "Tent and Ship Club" there.

Sunday nights more than 400 of the men gather for service conducted by Dr. Toop, and addressed by Mr. E. J. Cattell, city statistician, who is the lay-preacher.

Bishop's Lectures at St. James'—Each week sees a growing and wider appreciation of Bishop Rhinelander's lectures on "Religion in War-time". The first one has already been published in pamphlet form: and there is hope that the rest may be so spread and kept. One comes away with keener faith in the Lord of Hosts, though realizing clearly that devil's work is seen in war. There is help here, not to minimize evil, but to magnify God.

Galilee Mission—The twenty-first anniversary of the Rev. Dr. Hall's "Life Saving Station", as he likes to call the Mission, has lately been kept by special services in the chapel on Vine street, and one in St. Matthew's church. Both bishops, Drs. Tomkins, Mockridge and Washburn, the Rev. Messrs. Caley, Keeling and Norwood expressed the interest and importance of such work. Laymen, who have given time and work and money to the mission, spoke of their investment as well placed. Converts of the mission bore witness to its power for good and God to them.

Last year 57,495 men attended service: and of this number 1,267 professed allegiance to Christ.

In nine years the mission has sent thirty-three men into the ministry. Several converts are now serving the brotherhood in the army camps.

Dr. Hall may well feel encouraged: and help should be fully given to the saving of men at Galilee Mission.

IRVING A. MCGREW.

DULUTH

Service Flag—A beautiful service flag with eighteen stars upon it has been presented to Trinity cathedral by Mrs. Thomas D. Merrill. It will be hung from one of the cross-supporting beams at the east end of the nave, and will be dedicated by the bishop on Sunday, February 3. A Roll of Honor inscribed with the eighteen names hangs by the west door.

A Church School Offering—The Church School of Trinity cathedral voted to give the cost of what would have been presented to them on the usual Christmas tree to the Armenian and Syrian Children's Fund. The children also added to this their Christmas offering, which brought the sum up to $20.32.

Testimony from Soldiers—A young man, just home for the holidays, from his first term at college, was asked to speak a few words to the children of the Church School, where he had recently acted as secretary. He said, "Boys and girls, I have not much to say to you, but one thing I really do want to tell you, and that is—when I went to college, I found myself pretty lonely at first, and I realized as I had never done before, what the Church meant to me. It was the one place where I felt at home, and it seemed my best friend.

"Now what I want you to remember is this—be loyal to your Church, attend regularly the services, for the time will come when you will realize that it means more to you than anything else in the world. We do not have very much time on Sundays to give to religious matters, for there is a lot of studying to do; but I always find an hour in the morning to attend church and that is the best part of the day."

Another young man from the same Church School, who is now one of the "Commanders" at a training camp, writes, "We have two fine chaplains here and they have regular services. My duties and the distance we are from the church prevents my attending Church and Communion as often as I would like, but I go as often as I possibly can".

Service Flag—A beautiful service flag, given to Trinity cathedral by Mr. Thos. D. Merrill, was hung in the cathedral on Sunday, February 3, at the Vesper service. Bishop Morrison made a short address upon the subject of Loyalty, and followed with a short but impressive service of benediction, as the flag was raised into place. There are now twenty-five stars in the field, and the "Roll of Honor", inscribed with the names of those whom the stars represent, is hung at the east side of the west door.

Consecration—St. Paul's church, Duluth, having been freed from the large debt which encumbered it, was formally dedicated on Sunday, February 3, by the Rt. Rev. J. D. Morrison, Bishop of the Diocese. Mr. Thomas S. Wood, representing the vestry, read the Instrument of Donation; the Rev. C. A. Cummings, a former rector, acting as a chaplain for the Bishop, read the Sentence of Consecration; the Rev. W. E. Harmann, as chaplain, carried the Bishop's pastoral staff. The preacher for the day was the Rev. George Craig Stewart, of Evanston, Illinois. The usual choir was supplemented by a six-piece orchestra, the musical portion of the service being especially adapted to the occasion.

The church was well filled in spite of the severely cold weather which prevailed. At the close of the service the rector, the Rev. A. W. Ryan, read a telegram of congratulation on the Consecration of the Church, from Dr. John W. Wood, on behalf of the Board of Missions, and the officers of the Board. The letter also contained an expression of the appreciation of the Board, of the "Progressive policy in carrying on their Missionary Campaign, and undertaking the support of Mr. Nichols, of Japan, as their Missionary".

HARRIET M. MORRISON.

LEXINGTON

Change in Diocesan Secretary—The Rev. J. H. Gibbons, the Burton, Covington, Kentucky, rector, Trinity church, and formerly assistant secretary of the diocese, succeeds the Rev. George H. Harris as secretary. The Rev. Mr. Harris, owing to pressure of duties as Dean of Margaret College, and rector of St. John's, Versailles, resigned the secretaryship recently, which position he held for some years while rector of St. Peter's, Paris.

Former Rector at Newport, Bishop Co-adjutor-Elect—The Rev. Robert LeRoy Harris, D.D., Bishop Co-adjutor Elect of the Diocese of Marquette, was rector at Newport, this diocese, from February 18, 1901, to April 11, 1904. He came to us from the Diocese of Ohio, resigning to go to the Diocese of Southern Ohio.

HENRY P. MANNING.

NORTH DAKOTA

Ordination—The ordination of the Rev. Frederick Gunnell to the priesthood was a service of much interest at Gethsemane Cathedral, Fargo, on the third Sunday in Advent. The sermon was preached by the Rev. J. S. Brayfield, of Jamestown, N. D., who also presented the candidate. Mr. Gunnell has been serving as a deacon at Linton, N. D., for the past two or three years and has proven his ability and faithfulness, having built the work up from practically nothing to what promises soon to become a largely self-sustaining mission or parish. To the man who has pluck with common sense and consecration there is always a ready response to this kind of work, for the people of these country communities are hungering for the gospel message, if it is given them in a sane and reasonable way.

Week of Prayer—The week of prayer, January 18-25, asked for by the Commission on Faith and Order, was observed generally by the various communions of Fargo. At a meeting of the Ministerial Association held early in January the matter was taken up and plans made. On January 16 three public meetings were held in three sections of the city to explain to our Christian people the purpose of the movement and to enlist their prayers. Each Church observed the week in its own way and the last evening of the week all of the ministers with representatives from their respective churches met together in the crypt of Gethsemane Cathedral for informal conference and prayer. Such gatherings and prayers must tend to hasten the day when the prayer of the Christ shall be answered—"That they all may be one".

Overpays Apportionment—The Church in North Dakota is rejoicing in the fact that she overpaid her apportionment for missions by about 33⅓ per cent. and that she is one of the three Districts in the Sixth Province reported as not delinquent. We cannot forget that so many dioceses failed to come up to the minimum asked of them. Is not this largely due to lack of initiative and aggressive leadership on the part of bishops and other clergy?

Men Serve Dinner—The annual parish meeting recently held in Gethsemane Cathedral parish was one of the most largely attended and enthusiastic meetings ever held

n the parish. It was preceded by a dinner ooked and served entirely by the men; not woman was allowed to have a say in it ntil the time to sit down to the tables. his naturally called out an unusually arge attendance of men. The year's re-orts were most stimulating.

HENRY F. KLOMAN.

MISSOURI

Preparations for Campaign—It was a reat gathering of men that assembled in t. Peter's parish house in St. Louis the vening of January 31, at the call of the ommittee having in charge the prepara-ons for the big Missionary Campaign hich will be held the last of February. wo hundred laymen sat down to dinner; lso practically all the clergy of the city nd the Bishop and the Bishop Coadjutor. he chief address was made by the Rev. r. R. W. Patton, and he thoroughly con-inced the big laymen of St. Louis that the rrying on of the Church's enterprise is eally and truly big business. Addresses ere also made by Bishop Tuttle and by Ir. Henry G. Hurd, a prominent business an of the city whom his brethren have ppointed to be the chairman of the com-ittee for the campaign. Mr. Hurd has pened an office downtown for the trans-ction of the Church's business along this ne. The success of the campaign in St. ouis is already assured.

uxiliary Meeting—A splendid gathering women of the Auxiliary of the diocese as that which assembled on Friday, Feb-ary 1, in the Church of St. Philip the postle, St. Louis. The Holy Communion as celebrated by Bishop Tuttle, assisted Bishop Johnson, the Rev. E. J. Cleve-nd, rector of St. Philip's, and the Rev. hn S. Bunting, rector of the Ascension. the parish house an arousing address as made by Dr. Patton on the work of e Church among the Negroes. A special dge of $500 was given Dr. Patton for the rk of the American Church Institute r Negroes. After luncheon Dr. Patton dressed the Auxiliary on the topic of the ming Missionary Campaign in which the men have enthusiastically agreed to take eir part.

as New Organ—The congregation of ace parish, Jefferson City, is rejoicing the announcement recently made that e beloved Senior Warden of the parish, dge A. M. Hough, has made the parish memorial gift of a beautiful new pipe gan. The instrument is being built by oller, of Hagerstown, Maryland, and it is pected that it will be installed before ster. Jefferson City is an important base the Church, being the capital of the ate; and under the direction of the pres-rector, the Rev. George L. Barnes, the mmunity is being widely touched by the urch's life.

rving the Community—The Rev. Rufus L. Putney, minister in charge of Trin-church, Kirksville, has recently been ointed chairman of the Four Minute n of Adair County. He has also re-ved appointment as Probation Officer of county. These two positions greatly arge the area of Mr. Putney's useful-s both as a citizen and as a minister of the Gospel. The Bishop Co-adjutor of the diocese in a recent public address said: "Mr. Putney either volunteers or is conscripted for nearly every sort of work that has civic improvement as its object in Kirksville. He is a good example of how a clergyman in rural Missouri can serve a whole community as his parish".

HARRINGTON ROGERS.

BROOKLYN

Notable Meeting—A notable meeting was that held at St. Ann's church on the evening of February 3, under the auspices of the Colored Committee, of the Long Island branch of the Woman's Auxiliary.

The speakers were the Rt. Rev. Frederick Burgess, D.D., bishop of Long Island; Mr. George Foster Peabody, of New York, and the Rev. Robert W. Patton, D.D., of Atlanta, Ga., representing the Church Institute for Negroes. The topic for the evening was: "The Negro, Democracy and the War."

In the introductory address Bishop Burgess said that making the Negro an integral part of this democracy was all a question of education. Schools, he said, should have been planned for the South, just as they were for the North, but as they were not, education has made its way with the Negro very slowly. "If you give the Negro the opportunity of education, you are doing constructive work for your own country," and "Jesus Christ died not for one race, but for all mankind."

Mr. Peabody said that living in the South in the midst of war, as a boy, he had seen how prejudices had arisen on both sides, and that to the victors came a sense of power which intensified these prejudices. "Now the nation says this war must be a democratic war, and the Negro man finally comes into his own. The draft is putting 100,000 of them into the army, which shows what the United States thinks of the Negro as a man, and it has been truly said no one suspects the black man of being a German spy."

Dr. Patton, strong and forceful as always, showed that the Anglo-Saxon has not lived up to his responsibility for the Negro; that we ought not to talk of the Negro problem any more than the Anglo-Saxon problem, and reminded us that we ourselves have come of a most blood-thirsty race. "The problem", he said, "is that of making an incompetent man a competent one". He spoke as he always does most highly and affectionately of the Negro, who, in spite of all the injustice done him, has been loyal and affectionate. To liken him to a faithful dog is slander. Among the better people in the South he is loved, as he always was.

He gave some startling figures, saying that since 1788 we have spent for the Mexican war, the War of the Rebellion, our institutions, schools, every expense that can be thought of, twenty-seven billions of dollars. Since last April on this war twenty-one billions! "We are being hurled out of our selfishness. It is a glorious day for us."

"Give the Negro the right leadership; say to him, O my brother, I have forgotten thee: thou wast lost and art found'. The Negro is now asking for religion with education, and we are going to pay for it if we don't educate him right".

The Rev. Mr. Oldham, rector of the Church, added his appeal and expressed his joy at having come to a parish where he found a strong missionary spirit.

The offering was for the "Church Institute for Negroes". MARY E. SMYTH.

RHODE ISLAND

Impressive Service—An impressive service was held at St. Stephen's church, Providence, Rhode Island, on Sunday afternoon, January 27, when St. Vincent's Guild for Young Men and St. Stephen's Guild of Servers observed their anniversaries. The rector, the Rev. Dr. George McC. Fiske, was assisted by the curates, the Rev. C. E. Jones and the Rev. C. J. Harriman. The sermon was preached by the Rev. Frank Gavin, S.S.J.E. At the close of the services the Guilds had a reunion supper.

Bible Lectures—The Providence Biblical Institute, of which Bishop Perry is president, announces a second course of four lectures this Winter, to be delivered on Monday afternoons, beginning February 11, at Brown University, by the Rev. Prof. John James Martin, Ph.D., of Bangor Theological Seminary, on "The Bible Message and the Olbigation of the Christian Church in the Immediate Crisis".

War Offerings—Rhode Island exceeded all calculations in the offerings of the parishes for the War Commission of the Church on the appointed Sunday, January 27. Grace church, Providence, gave over $5,000, and St. John's church, Providence, $3,326, thereby almost trebling the amount apportioned to them. St. Stephen's church, Providence, gave $1,900, and in so doing gave half as much again as asked for, as was the case also with other parishes, including the Church of the Epiphany, Providence; the Church of the Messiah, Providence; Trinity church, Newport, and St. Michael's church, Bristol. The diocese was apportioned $15,000, and the returns from thirty-three parishes assure $17,635. It is safe to estimate that when the remaining thirty-one parishes are heard from the total sum will be $20,000.

J. M. HOBBS.

EASTON

The Rev. Mr. Coale Dies—On January 31 the Rev. William Alexander Coale, rector emeritus of St. Stephen's parish, North Sassafras, Maryland, passed into life eternal. He was attended to the end by his wife Elizabeth, his eldest son William and wife, and his rector, the Rev. Edmund Burk, Ph.D. Mr. Coale enjoyed a unique experience in his ministry, having been baptized, confirmed, ordained to the diaconate and priesthood, served as assistant and afterwards as rector in the same church, St. Luke's, Baltimore. He was confirmed and ordained by Bishop Whittingham and served his diaconate 1868-9 as assistant to Dr. Rankin at St. Luke's. In 1869 he was called to the rectorship of St. Michael's, Geneseo, New York, where he served with wonderful success until 1890, when he was called to succeed Dr. Rankin at St. Luke's, Baltimore. In 1900 he was called to North Sassafras parish, where he served faithfully until 1916, when failing health demanded his resignation, and he was elected

rector emeritus. He is survived by his wife Elizabeth Freeman and four sons. He was laid to rest Monday, February 4, in St. Stephen's Cemetery, Farleville, the services being held in St. Stephen's chapel, Cecilton.

A Historical Celebration—St. Paul's church, Centreville, the Rev. J. D. Cummins, rector, observed St. Paul's day in a unique manner. A large congregation attended the Holy Communion at 11 o'clock. A large display of the various activities of the parish was given in the evening at the parish house with numerous tableaux of the history of the parish followed by a buffet luncheon. The vestry presented an elaborate display which was greatly appreciated, showing the results of their work during the past year.

Fuel Conservation—The fuel problem has seriously affected even the rural churches of the diocese and nearly all of them have omitted all evening services. The number of Lenten services is being curtailed considerably owing to the fuel situation. Many parishes are concentrating on a Saturday afternoon Lenten service only.

Personal—The Rev. James A. Brown, who has served in this diocese for six years at Old Wye and Spring Hill parishes, at his own request has retired from the active ministry.

EVERETT JOHNSON.

SOUTHERN VIRGINIA

Parish Patriotism—St. John's church, Bedford City, has only 154 communicants, but has sent twenty-seven men for service in the Army and Navy. There is hardly a parish with a larger percentage of its young men in the service. The rector, the Rev. T. Carter Page, dedicated a handsome silk flag on Sunday, January 27, a gift of Mrs. John M. Smith. It has gold fringed cord, mahogany pole, surmounted by a brass eagle. This beautiful design of the National Colors will stand in St. John's chancel.

Progress—The Rev. Thomas F. Opie has made most remarkable progress in the work in the pretty and growing town of Pulaski during the few months he has been in charge of Christ church. The Bishop Coadjutor of the diocese visited this parish on the 27th, Septuagesima Sunday, confirming a class of ten. The Bishop preached a timely sermon for these days of anxiety and unrest from the text, "I will lift up mine eyes to the Hills from whence cometh my help". The Sunday school has taken on new life, grown to such an extent that three new classes had to be formed. Also a Junior Brotherhood of sixteen members has been organized which gives promise for good and valuable service. A new organ has been bought for this church to fill a long-felt need and is to be installed this month. Mr. Opie is a man of energy and leadership and is so recognized by the people of Pulaski, who have made him chairman of a relief committee for the town and also elected him member of the Red Cross Home Service Committee, which is to look after the dependents of the men in the Service.

G. O. MEAD.

English Church News

Still the Hereford Question—There is no getting away from the question of Dr. Henson's appointment as Bishop of Hereford, however much one may want to do so. It has stirred the whole Church to its depths. It is not a mere "Church papers discussion". Wherever one goes the lay-folk are talking about it quite as much as the clergy. Americans who have appreciated Dr. Henson's sermons at St. Margaret's, Westminster, are doubtless asking what is the matter with him. The answer has already been indicated in these notes—an unsuitable personality for the office of a bishop. There is a second objection, that he is unsound in the Faith, and a third, that he is an obstructionist in Church reform, preferring the rule of Parliament to any central Church legislature. None of these objections is likely to impress the layman who admires the brave man and the hard hitter.

A rather unworthy attempt has been made to prove that the opposition is really based on Dr. Henson's friendship with nonconformists; but this is to confuse the issue —*all* our leaders show the same friendliness, though they do not take his unconventional way of doing it.

What Will Hereford Do?—Hereford itself seems to be more concerned with the personal disqualifications than with the heretical charge, as I have already indicated. No hope was entertained that the Hereford Chapter would refuse to obey the mandate for the election. It was not permissible to vote against it; all that the opponents could do was to stay away, or to decline to vote, if present. Out of twenty-eight members only fifteen voted in favor, so it is evident that at the start Dr. Henson has secured only a little more than half of the body which, owing to the appointments of the late bishop, might be supposed to be most favorably inclined to him. It is very unlikely that anything approaching this proportion of the parochial clergy will welcome him. It would be open to Dr. Henson to show them how mistaken they are in him. He has shown considerable versatility in the past; he might try to turn into a model bishop. He did, after all, join in the *Times* correspondence, but not to answer any charges. He wrote to thank the writers of the innumerable letters of congratulations which he had received from so many different quarters. This may well be, but it will not alter the fact that he will have to face a body of clergy in his new diocese who will interpret their vow of canonical obedience in a way which will recall some of his own attitudes. He is the last man to be in a position to protest against the intrusion of a more orthodox bishop for, say, the administering of confirmation.

Meantime it is announced that the election of Dr. Henson will be confirmed in the usual manner at the Church of St. Mary-le-Bon, Cheapside, London, on January 23, and that the consecration will be on February 2. At the legal confirmation of a bishop's election, objections can still be heard, but of a very limited range. The late Mr. Kensit tried it in the case of Dr. Gore, and invoked the Court of King's Bench; the only result being to delay the consecration for a short time. Protests are increasing daily—the London clergy are appealing to their bishop to take no part in the consecration, and Dr. Woce, dean of Canterbury, has changed his views and joined in the protest (he is a strong evangelical) but all will be of no avail. Hereford will have to make the best of it.

Enter the Bishop of Oxford—But the issue is much wider than the fate of Hereford. The Bishop of Oxford (Dr. Gore) has intervened in a manner which is without precedent, and the question is now one as to the future of the Bishop of Oxford and other bishops who will side with him. Which is as much as saying that the future of the whole Church of England is now involved. For Dr. Gore did not write a letter of disapproval for publication in the *Times*, as others have done. He has sent a strongly worded letter of protest to the Archbishop of Canterbury himself, appealing to him to refuse consecration. He says nothing on the point of Dr. Henson's past acts of defiance of authority, but concentrates on the charge of his unsoundness in the Faith. His published statements, Dr. Gore asserts, are at least incompatible with a resolution of the Upper House of the Province of Canterbury, passed in 1905, and with a similar resolution of the Lambeth Conference in 1908. Both of these resolutions have been recently reaffirmed by the House of Bishops. He maintains that if Dr. Henson is consecrated the bishops are committed (if not individually, then at least corporately) to the position that a man may be admitted to any order of the ministry who does not unfeignedly believe in the miracles of the Creed. Secondly, the nation will treat with suspicion "all solemn public assertions of the clergy in the matter of religion". And, thirdly, all officers of the Church will be given an effective, if not legitimate, excuse for treating their solemn declarations on other subjects as "scraps of paper". Discipline will become more and more difficult, and the authority of the episcopate will be undermined.

The "Church Times" Suggestion—Commenting on Dr. Gore's protest, the *Church Times* says that it has cleared the position. The writer of the leading article evidently does not expect the protest to be of any avail, and he can only appeal to Dr. Henson himself not to initiate a long period of strife, but to consult the peace of the Church rather than his own interest, and "withdraw from a position in which he ought never to have been placed".

"Bridge Building"—When so much discussion is threatened it is pleasant to turn to the subject of union. The aged Bishop Browne, formerly Bishop of Bristol, has come out with a new suggestion of union between our Church and non-conformity. In a long article contributed to the *Times* he describes the most needed operation as that of the ancient *pontifex*—"bridge building". He wants some interim steps to be taken, which will not tamper with the Act of Uniformity. There is impatience

(Continued on page 245)

Letters to the Editor

The Greater Lent

To the Editor of THE CHURCHMAN:

In order to make Lent greater we must shorten it. We must do this ourselves and do it now. We cannot wait for an Ecumenical Council to alter the calendar. It is true that it was shorter in the early days of its observance, and that the idea of the forty days, associated in a literal manner with the wilderness, was a later invention. But Christendom is not at present likely to revise the whole calendar scheme. The observance is too important and too full of helpful opportunities to lapse into perfunctoriness and emptiness just because it is too long. The chance it offers is the opportunity for an intensive period of concentration and spiritual refreshment. For this purpose two weeks is a reasonable space of time. The natural division is provided for us in Passion Week and Holy Week. This period can be made a wonderful time of preparation for Easter. It has progress and culmination. This ought to be the Greater Lent—set off by itself—a time of revival, of multiplied services, and carefully planned devotions. In this period minister and people together can enter into significant and inspiring observance. The first four weeks of the present Lent can then be treated in an entirely different manner. It becomes the period of the Lesser Lent, the second Pre-Lent in the total scheme. It might conceivably be used for some plan of instruction in preparation for the real Lent; and the real Lent will then be the more truly kept.

In order to make Lent greater, we must also vitalize it. The shortening of it will help us in this task of vitalizing. It is in process of being killed by stupid conventionalities. We have too often, as things are ordered now, six weeks of unnecessary and unattended services. We have, year after year, the repeated and unwelcome routine of courses of addresses, of Friday night visiting preachers, of lectures on topics of doubtful value by lecturers of still more doubtful authority. The faithful few dutifully attend, as the result of their minister's urging. But a time of inspiration and refreshment and spiritual uplift it is not. And if Lent is not that, it is nothing. Fashions change a little. Six "star preachers" give place to six star sermons by the same preacher. But the conventionality spreads and persists. We are in danger of throwing away a great chance. We ought to study and plan to use it greatly. The first step is to win the Greater Lent by shortening Lent.

JOHN W. SUTER.

Likes The Churchman

To the Editor of THE CHURCHMAN:

I wish to compliment the Editor and all his co-workers on the wonderful number of your paper as of January 26, 1918. I have been a reader of Church papers both within and without the Episcopal Church for over three score years, away back to the days of "The Banner of the Cross", and no single copy of any or all said papers has in any respect to be looked upon as in the class of this late number of your paper. The three main papers, "Dr. Dowling's Sermon", "Religious Conditions in the Middle West", by the Rev. Mr. Atwater, and "The Holy Communion", by Dr. Slattery, is each one of them worthy of the highest praise, and would brighten up any paper and make it worthy of thought, if one had found nothing else in any particular number. I have not had such a feast of good things for many a day.

But this is not all. There are: "Prohibition and the Drug Habit", "About Those Prayers for Church Unity", "Minister Morally and Mentally Unfit", and "War Songs". Pardon me if I take some exception to the latter as to this "land of ours". We sing one or more of them each Sunday in Trinity cathedral, Omaha, and I fail to discover in "America" or "The Battle Hymn of the Republic" any trace of "The Wolf" in the words or in the voices of the people.

If the future numbers of your paper are to continue along this way, I shall look forward to each week's copy with a pleasure and desire I have never had in past years.

The United States Government ought to see to it that Dr. Dowling's sermon is read in our secular papers, as an address to every soldier and sailor of this country.

A VESTRYMAN OF TRINITY CATHEDRAL.
Omaha, Nebraska.

Not Bishop Jones' Enemy

To the Editor of THE CHURCHMAN:

I have read the letter of the Rev. Maxwell W. Rice in your January 26 edition. I have a very high regard for Mr. Rice and regret that he has seen fit to designate those who have differed from Bishop Jones as "His Enemies".

There is one prime point involved in this matter, *i. e.,* this Nation is at war and every loyal American citizen is called upon to support the Nation, and with the hundreds of thousands of our boys facing certain death or serious injury in Europe, it is no time for a bishop of the Church or any one else to preach pacifism and so hinder the effective organization of a democracy as is the United States against a world foe.

The allusion by Mr. Rice to the late and revered Bishop Spalding, than whom a more magnificent and sincere man has never lived, is entirely beside the point.

Further, I wish to say that Mr. George L. Paine of New Haven, Connecticut, when he states in his letter, also published by you, that "Even the militarists and anti-socialists of Utah might survive an Episcopal Interregnum for a few months", simply does not know his premises in this issue.

Speaking for myself, I am not an enemy of Bishop Jones and never expect to be, but I recognize the duty of the Church in this crisis, and this applies to Bishop Jones as well. To think of his returning to the Episcopate of Utah is foolish.

Salt Lake City, Utah. C. P. OVERFIELD.

Church Temperance Society

To the Editor of THE CHURCHMAN:

The Rev. Thomas L. Cole writes in your issue of second, instant: "I would like to ask, Mr. Editor, how a society established upon such a basis justifies itself morally in conducting a campaign for national prohibition". The C. T. S. is not "conducting a campaign for national prohibition"; credit or blame for that campaign is largely, if not wholly, due to the Anti-Saloon League, and the C. T. S. has only lately thrown its influence into that scale; but I do not see that it has left its basis of union and co-operation in perfectly equal terms for the promotion of temperance between those who use temperately and those who abstain entirely from intoxicating drinks as "beverages", by its advocacy of that measure. Mr. Cole's last sentence is not clear, but if he means that the Episcopal Church "stands behind", in the sense of approving, "the Constitutional prohibition amendment", I am very glad to be told that such is the case; though when he says that this is "a result of the attitude of the C. T. S." he gives the society more credit than is due it.

F. COURTNEY,
President of C. T. S.

Warming Ourselves at the Fire

To the Editor of THE CHURCHMAN:

Our clergy would do well to read articles in a few recent numbers of the *Atlantic Monthly.* They are illuminating and carry conviction with instantaneous power. They go far to justify the legend of the publication, Lincoln's immortal words at Gettysburg, "as God gives us to see the right".

André Cheradame's articles in November and December issues of 1917, the Phillips article on "The Decline of the Berliner" in January number of 1918, and now Joseph H. Odell's article on "Peter Sat by the Fire Warming Himself", in the February number of this year, are all well worth reading and pondering. Some of us found it difficult when advised by our chief magistrate to maintain strict neutrality, to obey; a few of us found this impossible. Confronting calamity and monstrosity we had to speak out. At times we felt lonely, but time has justified our unafraid honesty.

Now that our country is at war our brethren, who for three years willingly went muzzled, are glad of the conscientious opportunity to speak, and are doing so with might and power.

I am not of the number who would remind Peter, now that he is bold and outspoken, of his former disposition to warm his shins by the fire when mobs outside were clamoring for Christ's crucifixion. I regret from the bottom of my heart that some Anglican bishop or primate could not have spoken as boldly and fearlessly during the last three calamitous years as, for example, did Cardinal Mercier of Belgium.

He labors best for peace who boldly rebukes vice. The attitude of those who wanted their brethren to keep their mouths shut when the world was going wrong is not a pleasant one to review. Some of our brethren so persistently kept their mouths muzzled that now they cannot get them properly open. This is sad, but the condition calls for sympathy. Fortunately there are not many such. Utah has one. He is young. Having earnestly advocated the cause of non-resistance, he is evidently unable to switch about suddenly and become a warrior for truth and righteousness.

We cannot insist upon a literal interpretation of the Sermon on the Mount, and at the same time explain rationally Christ's driving with whip and lash the traffickers out of the temple.

Utah deserves more sympathy than cen-

sure. That he has tetanus is sad. How he came to get it, how following the footsteps of his elders and superiors he caught it, make me sadder.

We ministers mean well, but do always demean ourselves so well. Witness the recent utterances of those whom the New York *Times,* in the light of Pershing's report to the Secretary of War on the moral condition of our Army abroad calls "canting bigots".

I sometimes wonder if national approval and support most generous of the Young Men's Christian Association activities may not suggest a criticism of Church and clerical attitude toward world wickedness and war waged against it.

With Utah as with others of the clergy, a safe rule would be hate the sin and love the sinner. The truth is we have all of us been warming ourselves at the fire, regardless, or let us say not sufficiently regardful, of what was going on outside. Christianity that is not moved to indignation and opposition by what has occurred in the world during the last three years, and going on now, is not sufficiently attractive to win adherents. A church not openly patriotic and actively sympathetic with America's attitude and aims in this War is a menace and a drag.

A clergyman more influenced by the desire to retain pew-holders, and secure candidates for confirmation, than he is boldly to speak the truth and openly denounce villainy is misrepresenting, however unconsciously, the teaching of Christ and the purpose of His Church.

That the laity are leading the clergy, and not the clergy the laity, in this time of tremendous test gives some of us painful concern and deepest distress.

It is too late to punish a junior bishop for inability to change his mind overnight. Better forget it, or if not this, direct all our energies to his conversion.

You cannot cure lockjaw by decapitation.

Geo. P. Van De Water.

New York City.

Custodians of the U. O.

To the Editor of The Churchman:

At a meeting of the Womans' Auxiliary during the recent Synod of the Province of Sewanee there were matters brought up and passed upon which seem to us of general interest throughout the Church. Such, for instance, are the resolutions concerning the United Offering. The first was to the effect that all officers of the United Offering in the province be called custodians instead of treasurers and that all the other provinces be invited to do the same,—thus establishing unity in this particular at least, and thereby avoiding the extra words of explanation and the unnecessary confusion of titles which now occurs. At present, in some dioceses, one reads in the Auxiliary report of the diocesan treasurer and the diocesan U. O. treasurer, the parish treasurer and the parish U. O. treasurer. As a matter of fact, the latter is a misnomer, for a treasurer collects and expends and a custodian receives and safeguards.

This absurd state of affairs was forcibly brought to my attention several years ago, when I was passing the Summer in a small village and organized a Woman's Auxiliary in the little church and found when trying to explain the United Offering that I could not tell them whether in their diocese they would be under a custodian or a United Offering treasurer. They perhaps had little faith in anything else I had told them, feeling very likely that my ignorance was really spread over the entire subject. Miss Lindly told the Auxiliary when asked that the Church Missions House in answering a communication used whichever title was signed by the writer.

The other resolution was also one of great interest to me. It was, to request the program committee for the next Triennial to arrange for at least two meetings solely for the United Offering officers. Those of us who were at the United Offering meeting in St. Louis remember it probably as a most empty half hour, and we had expected so much. As a rule there is only one U. O. officer in each delegation of five. The other delegates are certain they are tremendously interested in it. Possibly they are, but how much work do they do for it and how much do they really know about it? They are satisfied they know enough to legislate on it—but do they? They can always carry any vote they wish, for they stand four to one.

There would seem to be no doubt that the U. O. workers should have a time and place allotted them on the program, where they can discuss matters helpful or discouraging, their different methods and their successes or failures, and be able to bring any legislation they think best up to the main body of the Auxiliary. Surely what would be recommended by the women who had worked hard on the offering for three years, giving their best thought and labor to it, would be received by the assembly as at least worthy of courteous attention, which the lone custodian does not always receive for herself.

During the last five or six years I have corresponded with a number of custodians whom I was anxious to meet in St. Louis, but to my great disappointment I failed to find them. I didn't know them by sight and the delegates were rarely in their seats except just in time for the meeting to begin. To try and hunt a person then would have only created confusion. The custodians' meeting would at least give us the pleasure of getting acquainted if it accomplished nothing more. But in addition to that there is the comfort and assistance such a gathering of women, animated by one aim, could be to each other, particularly to one as far from the centre of things as myself.

Macon, Georgia. E. S. Taylor.

Camp Lee Men

To the Editor of The Churchman:

If the clergy can arrange to visit their men at Camp Lee—which I am sure they will greatly appreciate—I shall be glad to have them communicate with me in order that I may arrange for their lodging in Petersburg, and help them get in touch with their men.

If they can be here on a Sunday or Wednesday evening I shall be glad to have them preach at St. Paul's. There is an informal reception to the soldiers in the parish house on Sunday and Wednesday evenings, and this will give them a good opportunity to meet their men and their friends, if they will notify me of their coming long enough in advance for me to send a special invitation to their men in camp.

When writing the clergy should tell me the names and companies of the men they want to see. E. P. Dandridge.

St. Paul's church, Petersburg, Virginia.

A Brotherhood Secretary

To the Editor of The Churchman:

May I be permitted the use of your columns to write an appreciation of a Churchman who has recently left a village to engage in the Brotherhood of St. Andrew's work among the soldiers at Camp Pike, Arkansas. As our village does not boast of an Episcopal church, Glenn Albert Kenderdine has given of his best in time, money and influence to the Congregational church of this place. A man of scholarly attainments and wide sympathies, his services were invaluable. Ever a Churchman, he revealed that broadness of mind and generosity of spirit that enable men to work in any part of Christ's Household. He was much loved in midst and will be much missed. But as a Church and community we surrender him gladly for that larger field of service in which his own beloved Communion is engaged during these crucial times. A man of wide experience in the political arena, he goes to his new field of labor richly endowed for the new tasks that await him. A prominent Democrat in State politics, Mr. Kenderdine was honored by his party six years ago with the nomination for Lieutenant-Governor of the State of Iowa. For a number of years he was professor of law at Drake University and has been signally honored by that institution. As a gentleman and a Christian his kindly and gracious influence has been for the advancement of the Kingdom of our dear Lord. May rich blessings attend him, and may our Heavenly Father be pleased to use him yet further for still more glorious service is our prayer.

Robert Gipton,
Williamsburg, Iowa. Minister.

Archdeacon Sniffen

To the Editor of The Churchman:

Last Tuesday the parish church of Stockbridge, Massachusetts, was crowded with clergy and lay people, gathered for the burial service of one of the most loyal and lovable of priests.

It is hard indeed for the Church on earth to lose such a worker as Archdeacon Sniffen; it is hard for the people of Western Massachusetts, who gave him such honor and affection as their staid reticence extends to few; but I think it is especially hard for the clergy of the diocese to lose such a dear friend as Charles James Sniffen was.

Mr. Sniffen began his work as diocesan missionary shortly after I began my ministry in the diocese and we were associated constantly in our work. His care for the small places, his love for the plain people was great. His loyalty to the clergy was splendid. How he would stand up for them in denying ugly talks and answering harsh criticisms!

Many, many times his coming into my rectory brought sunshine and Divine blessing. God grant that now he may know how much good he has done, and God grant that his pure manly spirit may have rest and sweet refreshment in Paradise.

Charles Edwin Hill.

New York City.

Some Religious Books

A DEFENCE OF IDEALISM. By May Sinclair. 335 pages. Macmillan Company. $2.00.

THE true idealist carries himself with a certain air of happiness, his step is sprightly. This book while very serious, earnestly logical, and penetrating in its questioning, has a charming sprightliness of style. The book is first brilliant then fair, then argumentative, then clear. The gifted author always finds a satisfactory way out of entanglements.

The author recognizes the pressing for reality that marks each modern school of philosophy and argues that we know the appearances of Spirit much better than we know Spirit itself. Samuel Butler and Bertrand Russel are much in evidence while M. Bergson, Mr. Wm. James, Mr. McTaggart, Mr. Whitehead, Mr. F. W. Myers, Sir Oliver Lodge and Mrs. Stuart Moore (Evelyn Underhill) and others, notably Mr. McDougall, are each summoned to justify the faith that is in them. Monism, and pluralism, the old realism and the new idealism, vitalism, pan psychism and personal identity, mysticism and the "saints tragedy" are surveyed, weighed and measured and tagged. The case for idealistic monism is both constructively and critically presented. "The New Idealism leaves the door open to our vision of Goodness, Beauty and Truth, eternal and real."

A. L. M.

A CHALLENGE TO THE CHURCH. By William Temple. Published by the Society for Promoting Christian Knowledge.

THIS was written at the request of the Consultative Committee appointed by the Archbishops of Canterbury and York and published for the National Mission in England. It gives with careful detail the origin of the Mission, its specific character and the proposed scope of its message of repentance and hope. As we might expect from its author, there is an analysis of all the forces and agencies connected with such a great movement as the National Mission. Of particular interest to American Churchmen will be the detailed relations of other movements, mostly secular, to this of the Church. There is much, of course, that will apply to both sides of the ocean. The last chapter, "Needs for the Future", has a plea in it the Church here is already hearing and answering where it can. In such a time of crisis it is for the Church to work as never before to "establish justice between nations, between capital and labor and between men and women."

R. P. K.

THE MASTER'S WAY. A study in the Synoptic Gospels. By Charles Reynolds Brown, D.D., LL.D. The Pilgrim Press. $1.75 net.

WHAT Dean Brown publishes challenges the thoughtful consideration of those interested in kindred themes. As head of the School of Religion at Yale University, he is in a unique position both as to some present-day needs and to certain sources from which to draw material to answer them.

He wrote this volume, he says in his preface, "for laymen who are teaching in Sunday Schools or leading Bible Study groups in city and college Christian Associations or conducting lay services in Missions or Chapels".

We are sure it will be of value to many others who, having read the Gospels, need some further elucidation especially of the text. Dr. Brown has skilfully combined the historical narrative with homely comment and scholarly textual interpretation. The comments have an extremely human touch and make most excellent reading. In addition, the book will serve as a ready reference on the outstanding events of the Gospel history. It cannot but help some from a devotional point of view.

R. P. K.

BEFORE THE MORNING WATCH. By the Rev. E. A. Iremonger. New York: Longmans, Green & Company.

THIS is a book of meditations on the 130th Psalm. There is an introduction which is appreciative of the book and its author by the Bishop of London, who especially recommends these meditations for Lenten reading. The treatment of the Psalm is stimulating and suggestive. This is the psalm of the sick. And the author of this volume realizes that the whole world today is sick at heart, but he does not intrude its symptoms upon us.

He would lead us through the way of penitence to new health and strength. He would inspire us to a new hope in Him "Who is plenteous in redemption; and Who shall redeem Israel from all his sins".

H. J. M.

RELIGIOUS EXPERIENCE

THE VALIDITY OF RELIGIOUS EXPERIENCE. By George A. Barrow, Ph.D., Harvard. Sherman, French & Company. $1.50.

MR. BRITTLING should read this book for it aims at the concrete and the real as does Mr. Brittling, but the methods —well, they make a difference. Religious experience is one thing, its validity is quite another and requires a distinct critique. "The problem is not the scientific question of fact but the philosophical question of meaning." Dr. Barrow in this preliminary study of the philosophy of religion carries the reader beyond "textual criticism" to the "higher criticism" of religious experience. He tests the validity of such experience "as distinct from all other experiences". Religious consciousness always makes possible the problem of validity. Men must enquire what is religious experience? What is the validity of its indications? Can the genesis of a revelation of God be traced in our experience? What are the tests of validity? How are these tests established? What results do they offer?

The book presents no theology, it follows no apriori method but adheres to the analysis of facts. Dr. Barrow stays on the ground. He defines the science of religion, narrows its field, and makes it more practical by offering a valid method of study based on man's concrete experiences that offers us the assurances of God and of the reality of the religious life.

Many men would take "more stock" in religion if they could find a way to confidence in their religious experiences. This book offers admirable service in thinking things through. Dr. Barrow has the courage to pioneer and the engineering ability to build a good road for others.

A. L. M.

THE HUMAN ELEMENT IN THE MAKING OF A CHRISTIAN. Studies in Personal Evangelism. By Bertha Condé. Charles Scribner's Sons. $1.00.

IT is invaluable for the Christian worker who wants to serve the Saviour by bringing others to Him, to be able to begin with the individual as he finds him, and capitalize his search for reality, or his habitual approach to problems of conduct or his trust in certain principals or persons, or his attitude towards difficulty or failures; in fact, to understand how to meet a person's life experiences. Bertha Condé offers chapters on such subjects each followed by a Biblical study. Some guiding principals such as mental reactions, the oneness of body, mind and spirit, release of spiritual energy are also studied. "Socializing My Faith," "Motives That Test", "Essential Convictions" and "Preparation for Service" are preliminary chapters. The book is a clever, earnest study of the human approach to Jesus Christ and His answer to the outgoings of the human spirit.

A. L. M.

ENGLISH RELIGION

DEFECTS IN ENGLISH RELIGION. By John Neville Figgis, D.D. The Young Churchman Company. Milwaukee, Wisconsin.

EVERY volume by Dr. Figgis commands attention and furnishes food for reflection. These sermons on *Some Defects in English Religion* are no exception to that rule. They are plain-spoken and are an interesting indictment of some phases of English Church life. The defects that he dwells upon are, sentimentalism, legalism, cowardice, complacency. Each of these accusations Dr. Figgis presses home to his hearers in his usual penetrating phrases. "Law, then, of some sort there must be in the Church. Otherwise it would not be a Church, but a fortuitous concourse of pietistic atoms."

One is glad, however, to see that in these days when we are rather overwhelmed with criticisms of the Church, and accusations against her, he sounds at the end a hopeful note.

"I trust that I have not seemed to you unduly pessimistic, for I do not believe in what is called the failure of the Church of England. I think there are wonderful hopes for the future."

H. J. M.

THE BEST MAN

THE BEST MAN I KNOW. By William DeWitt Hyde. Macmillan Company. 50c.

"THE Best Man I Know is a composite of the best qualities of many men." "Since these best qualities are Christian I call him the Christian Man." These characteristics are either the mystical roots that run down into the rich soil of that will for the good of all which is the will of God, or else practical fruits borne on the branches of that same universal good-will.

When the reader has followed Dr. Hyde's descriptions of these roots and fruits he sees not an abstract dogmatic thing but a fitly formed flesh and blood man called Christian whose qualities are harmonized by that one spirit, the source of all true manhood.

The book is lucid, bracing and warm with the spirit of reality.

A. L. M.

SUNDAY SCHOOL WORKERS

THE DEVOTIONAL LIFE OF THE SUNDAY SCHOOL WORKER. By Charles W. Brewbaker, Ph.D. (General Secretary for Sunday Schools among the United Brethren). Fleming H. Revell Company. 50c net.
PERSONAL APPEALS TO SUNDAY SCHOOL WORKERS. By Oscar L. Joseph. Fleming H. Revell Company. $1.00 net.

THESE two volumes are so akin mention may be made of them together. The first is a plea for a deeper devotional life on the part of the Sunday school teacher. A call for personal piety, the kind that makes itself felt in the lives of the scholars under her control. The teacher is urged to see the vital necessity of using all the "fudamentals" of spiritual culture to adequately interpret in terms of personal experience the presence of the living Christ.

The second volume, *Personal Appeals to Sunday School Workers,* is a series of appeals to the various leaders in the Church's work of religious education, including, and correctly so, fathers and mothers, urging them to fulfil their obligations to this most important department of religious life. No one escapes the appeal, from superintendent to sexton, from father to the public school superintendent. Cast in the form of letters each "worker" is appealed to in the terms of his own problem and the discussion centers around the share he has in making the most of the moral and spiritual opportunity the Sunday school offers in all its departments. The author is everlastingly right when he declares the Sunday school is no longer "a juvenile institution but a department of religious education". As a volume of suggestions and inspirations it will not fail of its purpose if it can only be put into the hands of the particular persons for whom it is intended.

R. P. K.

A BOOK ON AFRICA

AFRICAN MISSIONARY HEROES AND HEROINES. By H. K. W. Kumm. Published by the Macmillan Company. With maps. Price, $1.25. Six lectures given before the College of Missions, Indianapolis, Indiana.

ANY author who calls attention to the history of Christian missions in Africa puts us under obligation to read carefully what he offers. Those have been strong characters, both men and women, who have so heroically and bravely stood for the Cross and its teaching, from Perpetua to Livingstone. They make all the more apparent the claims of that huge continent. The present-day Christian consciousness cannot escape the thrilling appeal the lives of these "people of vision" who helped so much to advance the civilization of this "continent of the future". The suggestive summary of the unusual richness of Africa, given in the introduction, its extraordinary size, its natural wealth, its great variety of peoples, will pay if carefully read and make all the more interesting the well-known stories of the heroes and heroines that follow. Dr. Kumm has no illusions concerning the power of the Crescent in Africa. Americans, especially the Christian youth of America, need to know of these knights of the ancient line, who made the nobility of missions and the missionary enterprise epidemic. It may be they will see what a great opportunity there is just now "for noble service and superb heroism" in the contest to reach pagan Africa before the Crescent dominates too completely the land of contradictions which it is. Viewed in the light of the immensity of the task before the whole Christian Church the work in Liberia carried on by Board of Missions seems pitifully small.

R. P. K.

THE LIFE AFTER DEATH

THE ADVENTURE OF DEATH. By Robert MacKenna, M.A., M.D. New York: Putnam's. $1.00.

BE thankful that this author is a religious man and maintains a spirit of reverence. Be thankful that he is a learned physician who has ministered to many of the heroic soldiers of the Allies as they made the great adventure. He will give to many readers a new view of death.

"Death is not painful; as a rule the most timid traveler divests himself of all fear when he approaches the portals. Death comes as a matter of course and is the quiet ending of that process of decay that begins at birth. Death is one of life's greatest blessings, it enriches life, sanctifies love, liberates the personality and purifies justice."

The ten essays are written in a style fitting to their beautiful theme, and in this hour when every home feels that the mystery of death is near, we are thankful that a religious physician has given us this comforting and reassuring message.

The man who dies most gladly is not he who holds life most lightly but he who holds life most highly. To him death gives meaning to his life both behind him and before him.

Dr. MacKenna's wide knowledge of literature, his personal temper, his attitude toward men and their experiences make him a charming essayist.

A. L. M.

THERE IS NO DEATH. SEEING GOD. Two small volumes by the Venerable Basil Wilberforce, D.D. Published by Dodd, Mead & Company.

THESE two books are part of "The Purple Series", containing volumes of devotion and meditation. They are all written by clergy of the Anglican Church. As might well be expected from Archdeacon Wilberforce, his share as published in these two collections has been done in scholarly fashion with his usual spiritual treatment of profound themes. They are written in the form of sermons. They will not appeal to popular taste for they presuppose a congregation trained in and familiar with theological conceptions quite above the average. For devotional use in the practice of meditation they contain many stimulating and thought-provoking passages. To those who seek to be versed in soul culture Dr. Wilberforce's contribution to the Purple Series will add new material.

THE VICTORIOUS FAITH. By Horatio W. Dresser, Ph.D. Harper & Brothers. Price, $1.00 net.

CAN we eulogize faith when the world has gone mad? Can one still hold to the principle of brotherly love when thousands have been slain on the battlefields of Europe? Can we talk of God's mercy, plead for righteousness; can our belief in God and man withstand the present-day tests? These are the frank, searching questions Dr. Dresser plainly states in this new book and as frankly tries to answer. He calls it a book of moral ideals in War Time. He desires it to be of some inspirational help to faith, so that men may hold fast to the eternal truths, in times of peace and of war.

There can be no question but that the hour is propitious in which to gather up the human lessons of the war and to learn their bearings on the things of the spirit.

PEACE HOPES

THE PROBLEM OF HUMAN PEACE. By Malcolm Quin. E. P. Dutton & Company. Price, $3.00 net.

A STUDY of the problem of peace from the standpoint of a scientific Catholicism. This Catholicism, "the religion of man in his highest spheres of development, following after his noblest ideals", has in it for Mr. Quin a positive and permanent content of goodness, beauty and truth which, scientifically understood, may carry man on in his pursuit of his own perfection and as a consequence attain a Human Peace world-wide and continuous.

Such a Catholicism, recalling the history of the world for the past 3,000 years, would naturally seek for a profound and lasting change in the mind of man. It would involve a sort of international spiritual providence, the voice and guardian of an individual humanity, capable of giving counsels of inspiration and guidance throughout the world and of breathing forth influences of reconciliation and co-operation in every country and in every sphere of the life of man. Such a work cannot be the work of the politician, but (rather interestingly) it is the natural task of the "Catholic Church", with the Pope at its head, risen out of a sectarian exclusiveness into a right realization of its own universality, boldly freeing itself from the trammels of nationality, class and party and understanding its doctrines and its human mission in the light of science and the fully developed modern mind.

In view of the recent peace efforts upon the part of the Vatican, this philosophic treatise on the subject makes it timely reading. The author's explanation of the expression "the Catholic Church" is rather interesting. He frankly states he means the Church of Rome—"its doctrine, its worship, its institution, including *of course* the Papacy", and yet in addition, "all other Christian Churches, in proportion as they actually contain within themselves Catholicism and wield its force"!

With this as a background, on the one hand the author discusses the relation of war to spiritual and political life, industrial imperialism and human peace; and on the other, the peculiar and particular mission of Catholicism to bring this peace to pass as also Catholicism's relation to imperialism and the great *republic* of peace of the future. The term "republic" is used rather than "democracy" because the author finds the former more truly representative of that for which scientific Catholicism must necessarily strive, viz., "the same thing as the living social Catholic Church"!

We cannot help give voice to the conviction that this dream of a "Catholic Church, the international Church, the Church of the Papacy, the Church of the Republic, the Church of Human Perfection, positive and many sided, the Church of the people" a vision so far off in any sense of realization, that few men now will be willing to listen to its siren appeal.

ENGLISH CHURCH NEWS

(*Continued from page 240*)

1 both sides of our religious separation. is, on our side, "vital to retain to the termost everything relating to the valid- of Holy Orders". On the other hand e separated bodies have their own or- nization and carefully trained ministry. one of their ministers desires to take oly Orders he has to break off from his ngregation and wait until such time as can be prepared for the diaconate. Now hy should not it be possible, asks Dr. rowne, for the bishop of the diocese to ecognize" such a minister, without ad- itting him to Holy Orders? A declara- on that he believed himself called by the oly Ghost to the ministry, that he be- ved the truths of the Nicene Creed (an teresting point, by the way, in view of the enson controversy) and the concurrence the authorities of his own communion, ght to be sufficient for his recognition as a ocesan worker under the leadership of the shop. He could be invited as a brother diocesan gatherings, and to preach occa- nally in our churches. Should he after- rds desire to proceed to Holy Orders, he uld prepare while still continuing his min- ry. The probability would be that he uld take his congregation with him, and nain as their minister. "I ask myself," ncludes Dr. Browne, "what might be the ult of twenty years of quite, orderly, dge-building of some such character as s? And I answer that question with an- ner: "What will be the result of leaving ngs as they are for twenty years?"

JAMES CAIRNS.

Books Received

Religious

R CHRISTUM VINCES, PRAYERS IN TIME F WAR. (Longmans, Green and Company, ew York.)

MEN AND CHURCH WORK, by Cyril C. B. ardsley: $1.00. (Longmans, Green and Com- any, New York.)

E SILENT VOICE, SECOND SERIES: 60c. G. Bell and Sons, Ltd., London.)

E SEPARATION OF THE CHURCHES AND TATE IN FRANCE, by W. H. H. Stowell.

E FAITHS OF MANKIND, by Edmund avison Soper: 60c. (Association Press, New ork.)

E USE OF MOTIVES IN TEACHING MOR- LS AND RELIGION, by Thomas Walton alloway: $1.25. (The Pilgrim Press, Bos- n.)

ION, SON OF MAN, by John I. Riegel and ohn H. Jordan: $1.50. (Sherman, French nd Company, Boston.)

HER LIVING, by Smith Baker: $1.75. Sherman, French and Company, Boston.)

RRESPONDENCE OF JOHN HENRY NEW- AN WITH JOHN KEBLE AND OTHERS, 39-1845: $4.00. (Longmans, Green and Com- any, New York.)

R SCOTTISH HERITAGE, by Elizabeth ierson: 5s. (S. P. C. K., London.)

E DIOCESE OF GIBRALTAR, by Henry J. . Knight, D.D.: 7s.6d. (S. P. C. K., Lon- n.)

MONS PREACHED IN WESTMINSTER BBEY, by R. H. Charles, D.Litt.,D.D.: $1.75. The Macmillan Company, New York.)

E MILLENNIAL HOPE, by Shirley Jackson ase: $1.25. (University of Chicago Press.)

E PASSING OF HERMAN, A STORY OF BERAMMERGAU, by Charles Nelson Page: c. (The Abingdon Press, New York.)

RIFICE AND SERVICE, by Bishop Fiske: c. (Longmans, Green and Company, New ork.)

E HIGHWAY OF LIFE AND OTHER SER- ONS, by Hugh T. Kerr, D.D.: $1.00. (Flem- g H. Revell Company, New York.)

LE STUDY IN THE WORK OF LIFE, by ayton Sedgwick Cooper: $1.00. Robert M. cBride and Company, New York.)

E HEROIC DEAD, by F. H. Dudden, D.D.: .25. (Longmans, Green and Company, New ork.)

E BOOK OF REVELATION NOT A MYS- ERY, by David Keppel: 50c. (The Methodist ook Concern, New York.)

HER STANTON'S SERMON OUTLINES, E. F. Russell: $1.75. (Longmans, Green d Company, New York.)

E EPISCOPAL CHURCH. ITS MESSAGE OR MEN OF TODAY, by George Parkin At- tter. (Parish Publishers, Ohio.)

THE PSALMS AND OTHER SACRED WRIT- INGS, by Frederick Carl Eiselen: $1.75. (The Methodist Book Concern, New York.)

LORD TEACH US TO PRAY, by Diana Ponson- by: 20c. (Longmans, Green and Company, New York.)

PRIMARY MISSION STORIES, by Margaret T. Applegarth: $1.00. (Board of Publication and Bible School Work, New York.)

THE FOUNDATION OF MODERN RELIGION, by Herbert B. Workman, D.D. (Fleming H. Revell, New York.)

THE LIFE OF JESUS, by Harris Franklin Rall: 75c. (The Abingdon Press, New York.)

SUNDAY GOSPELS, by Canon Masterman: 2s.6d. (S. P. C. K., London.)

OUR BIBLE, by Herbert L. Willett, Ph.D.: $1.35. (The Christian Century Press, Chicago.)

THE LIFE OF CHRIST, by William Bancroft Hill: $1.50. (Fleming H. Revell Company. New York.)

BIRKBECK AND THE RUSSIAN CHURCH, by W. J. Birkbeck, M.A.: 6s.6d. (S. P. C. K., London.)

IN THE FOOTSTEPS OF ST. PAUL, by Fran- cis E. Clark, D.D. Illustrated: $2.00. (G. P. Putnam's Sons, New York.)

PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY, by William Walker Rockwell. (G. P. Putnam's Sons, New York.)

THE BOOK OF THE CRAFT OF DYING, by E. M. Comper: $2.00. (Longmans, Green and Company, New York.)

A PLEA FOR A REVISED USE OF THE PSALTER IN PUBLIC WORSHIP, by Rev. C. W. Emmet, B.D.: 20c. (The Oxford Uni- versity Press, New York.)

OUR LIVING DEAD, by E. Katharine Bates: $1.25. (E. P. Dutton and Company, New York.)

THE DEAD HAVE NEVER DIED, by Edward C. Randall: $1.50. (Alfred A. Knopf, New York.)

ON THE THRESHOLD OF THE UNSEEN, by Sir William F. Barrett, F. R. S.: $2.50. (E. P. Dutton and Company, New York.)

Miscellaneous

HOW TO GET WHAT YOU WANT, by Orison Swett Marden. (Thomas Y. Crowell Company, New York.)

HOW TO BUILD MENTAL POWER, by Gren- ville Kleiser: $3.00. (Funk and Wagnalls Company, New York.)

THE THIRD AND FOURTH GENERATION, by Elliot R. Downing: $1.00. (University of Chicago Press.)

THE LESS FAMILIAR KIPLING AND KIP- LINGANA, by C. F. Monkshood. (E. P. Dut- ton and Company, New York.)

DISASTERS AND THE AMERICAN RED CROSS IN DISASTER RELIEF, by J. Byron Deacon: 75c. (New York Russell Sage Foun- dation.)

FOUNDERS' DAY IN WAR TIME, by Sir Adolphus William Ward, Litt.D.: 50c. (Long- mans, Green and Company.)

SIMPLEST SPOKEN FRENCH, by Giese and Cerf. (Henry Holt and Company, New York.)

SONGS OF HELP FOR THE SUNDAY SCHOOL, EVANGELISTIC AND CHURCH SERVICES, by James M. Black: 35c. (The Abingdon Press, New York.)

FIFTEEN THOUSAND USEFUL PHRASES, by Grenville Kleiser. (Funk and Wagnalls Com- pany. New York.)

DOMESTIC SERVICE, by an Old Servant: $1.00. (Houghton, Mifflin Company, Boston.)

FOOD PREPAREDNESS FOR THE UNITED STATES, by Charles O'Brien: 60c. (Little, Brown and Company, Boston.)

THE MINISTRY, AN APPEAL TO COLLEGE MEN, by Charles Franklin Thwing, D.D. (The Pilgrim Press, Boston.)

THE TENDER PILGRIMS, by Edgar DeWitt Jones. (The Christian Century Press, Chicago.)

A DESIGNER OF DAWNS AND OTHER TALES, by Gertrude Russell Lewis: 50c. (The Pilgrim Press, Boston.)

A HISTORY OF SCIENCE. By W. T. Sedg- wick and H. W. Tyler: $2.50. (New York: The Macmilan Company.)

THE SPRING OF JOY—A LITTLE BOOK OF HEALING. By Mary Webb: $1.25. (New York: E. P. Dutton & Company.)

FAVORITE HYMNS. By William Lee Hunton: $1.35. (Philadelphia: General Council Pub- lication House, 1716 Arch Street.)

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SUBSCRIPTIONS

A year (52 numbers), in advance, $3.50; to the clergy, $3.00. Single copies 10 cents. For the convenience of subscribers, subscriptions are continued at expiration for one year unless otherwise ordered. Acknowledgment of remittance is made by change of date appearing on the wrapper. Receipt will be returned by letter if specially requested. REMITTANCES should be made by draft on New York, money order or express order. Cash should be sent only in registered letters.

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OUR CONTRIBUTORS

DR. DOWLING did not give the title "To Love Greatly Is to Live Cheaply" to his last Saturday Night Sermon. The title of his Love Sunday pastoral should have read "To Love Greatly Is to Live Greatly." But the printer hooverized it.

The Rev. F. J. Foakes Jackson, D.D., is a clergyman of the Church of England now on the faculty of Union Seminary, New York City. He was at Jesus College, Cambridge, England, before coming to this country, and prominent in the life of the University. He has written a number of books on Church history, has contributed articles to Hastings' "Dictionary of Religion and Ethics", and written for many religious periodicals. The two papers on the "Spirit of the Reformation" which we publish in this and the next issue, were read at the Cathedral of St. John the Divine last Autumn.

The Rev. John P. Peters, D.D., Ph.D., Sc.D., rector since 1893 of St. Michael's church, New York City, contributes a series of four articles originally read as a single paper before "The Club" of New York City. This organization is a group of some forty or fifty clergymen of the diocese of New York and the neighboring dioceses, who meet once a month for discussion. The paper on "Training of the Clergy, Reminiscences and Suggestions" was so enthusiastically received by the members of The Club that they ordered it printed. After it has appeared serially in "The Churchman", it will therefore be issued in pamphlet form.

The Rev. Edwin Augustine White, D.C.L., read a most suggestive paper on "What shall we do with our Synods?" at the recent meeting of the Synod of New York and New Jersey. The first half of this paper appeared two weeks ago; the second half appears this week. Dr. White is chairman of the Committee on Canons of General Convention and the author of several books on canon law.

Heart of the Jungle Tales. Suggestions for teachers: The Pygmies—Describe the camp life of the Pygmies. In what way does their life differ from the everyday life of the other African boys and girls? Describe their appearance. What food do they eat? How do they get it? What do they exchange with other tribes? Why is it that we know so little about them? Why did Oham wish to go to Be's camp? How did he know the way? When did Oham learn the Word of God? Describe the boy's journey and visit at the camp. What effect had his talk upon the Pygmies?

Harriette H. Brooks is a contributor living in Worcester, Massachusetts.

The Rev. Jesse Halsey, who sends from Moscow "A Snap-Shot from Russia", is pastor of the Seventh Presbyterian church, Cincinnati. He sailed from San Francisco in September with the first Y. M. C. A. contingent to go to Russia, where he was placed in charge of the supplies department of the Y. in that country. The Bolshevik General has ordered all the secretaries out of the camps, and it is probable that the Y. men are now on their way to France. In a note sent with his article, Mr. Halsey says: "I was so fortunate as to stand within ten feet of the patriarch during parts of the ceremony, thanks to the American embassy. There were only 500 admitted to the church besides the high clergy. A recent "revolution (we have them every week here) had closed the Kremlin to most people. I stood with the 'bishops and other clergy' and saw everything. It was four hours long, but was like going back to Constantinople in the days of Constantine. The music is tremendous, even in the smallest churches—and there are nearly 300 in Moscow alone. . . . I have been through one battle, a week long, but got no scratches".

For four years Mr. Halsey was with Dr. Grenfell on the coast of Labrador, where the Doctor dubbed him "the saint in overalls", owing to the unclerical uniform he wore on six days of the week while installing all the heating and lighting systems of Dr. Grenfell's hospitals.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

Married

LIDDELL—BATTLE—February 7, Mrs. Vinton Liddell of Charlotte, North Carolina, to Dr. S. Westray Battle of Asheville, North Carolina, at St. Thomas's church, New York City.

Died

LOVERING—Entered into Life Eternal on January 21, 1918, in Taunton, Massachusetts, Henry Morton Lovering in his seventy-eighth year.

PEARSON—After years of lingering illness, Leigh Hamilton Pearson, son of Isaac H. and Kate T. Pearson. Burial in Fayette, Missouri, January 3, 1918.

"Numbered with Thy saints,
In Glory Everlasting."

WYNKOOP—Entered into life everlasting on January 31, 1918, Elizabeth, daughter of the late Augustus and Anna Whiting Wynkoop, of Kinderhook, New York.

Oh! Christ—He is the fountain,
The deep, sweet well of love.
The streams on earth I've tasted,
More deep I'll drink above.
There to an ocean fulness
His mercy doth expand,
And glory, glory, dwelleth
In Emmanuel's Land.

Obituary

THE REV. HENRY W. WINKLEY

From the rectory of Calvary Church in Danvers, Massachusetts, on February 4, 1918, just as the bright light of morning was flashing o'er the earth, there passed into life eternal the rare spirit of the Rev. Henry W. Winkley, a self-sacrificing and efficient worker in the Master's field, a helpful friend and valued advisor both in parochial and secular affairs and a scientist of more than local influence and reputation.

He was the son of the Rev. J. Frank and Abby C. Winkley, both of Portsmouth, New Hampshire, and both of an old colonial stock of fighters and preachers. From that source came his intense Americanism and his heroic Christianity.

He graduated from Harvard in 1881, and from the Episcopal Theological School three years later. He was fifty-nine years of age and had been rector of Calvary Church for the past decade.

From early manhood he turned the clergyman's proverbial blue Mondays into red letter days by devoting that time to the mental refreshment that came from his scientific researches. At first it was play; later, intense work but always broadening and inspiring. In a short time he became an authority on conchology and had a worldwide exchange correspondence that helped to enrich the collections at Harvard University, The Smithsonian Institute and others. Then his active mind turned to the history of architecture, vegetable physiology and kindred lines. He made his own lantern slides and in lecture courses—usually before the high schools—he gave the community the benefits of his research. All this added to fullness of the stature of the man and to the virility and sweetness of the Christianity he both practiced and preached—for above all he was a Christian gentleman.

And so when the crucial test came and the hold on life and life's affairs relaxed, and the tired body yielded to the ravages of disease, even then the effulgent spirit shone forth in all its pristine strength reflecting the wondrous character of the soul as he smilingly bade farewell to the dear ones about him and patiently waited, ready to answer "adsum" to the final roll call on the other shore.

"Once, in thy father's arms, a new-born child,
Thou didst but weep, while all around thee smiled:
So live that, sinking to thy last long sleep,
Thou mayest smile, while all around thee weep".

R. L. W.

Calendar for February

2. The Purification of St. Mary the Virgin.
3. Sexagesima.
10. Quinquagesima.
13. Ash-Wednesday.
17. The First Sunday in Lent.
20. Ember-day.
22. Ember-day.
23. Ember-day.
24. St. Matthias' Day.
The Second Sunday in Lent.

Preachers for Next Sunday

THE FIRST SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; afternoon (4), the Rev Ernest M. Stires, D.D.

GRACE CHURCH—Morning (11), the Rector; afternoon (4), the Rev. Cedric C. Bentley; evening (8), Bishop Burleson.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. Edwin A Gernant.

CHURCH NOTICES

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Amsterdam Avenue and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Week Day Service: 7.30 A.M. Daily.

Grace Church

Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON daily

St. Stephen's Church

Sixty-ninth Street, near Broadway

THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

REV. HENRY MARTYN SHERMAN

Rev. Henry Martyn Sherman was born on the twenty-sixth day of June, 1838. In his boyhood his parents moved to Westport, where he attended the Westport Academy under the famous principal Nehemiah Adams. Later he was a student in and graduate of Berkeley Divinity School. He was ordained deacon by Bishop John Williams of Connecticut in 1864 and priest in 1865. His entire ministry has been spent in the diocese of Connecticut. He became missionary and then rector of Calvary church, Colchester, where he built a church. He was also chaplain in the famous Oramel Whittlesey Music Vale Seminary, near that place. In 1870 he became rector of Trinity church, Tarryville, where he built a handsome brown-stone church. He became rector of Trinity church Torrington, in 1876, in which place he became archdeacon of Litchfield, holding that office until 1890, when he entered upon the rectorship of St. Paul's church, Bridgeport, and later was archdeacon of Fairfield. He represented the diocese of Connecticut in the General Convention of 1886. He was a member of the standing committee of the diocese from 1892 to 1898, and its secretary for the larger portion of that time. He was also for many years an examining chaplain of the diocese. During his ministry he was twice elected general missionary of the Diocese of Massachusetts but each time declined that important office.

In Masonry he attained the Knight Templar degree, and several times was grand chaplain of different branches of the order. He was also an active member of several fraternal orders.

Owing to ill health he resigned St. Paul's parish in 1903 and retired from the active work of the ministry at that time. He was instrumental in building other churches and rectories in parishes and missions with which he was connected.

In 1868 he was married to Maria Lord, daughter of John D. Baker, who died in 1... There were two daughters of this marriage, Margaret Lydia, and Mary Benson, wife of Joseph Meeks. There are three grandchildren, Carl Louis, Sherman Joseph, and Louisa Benson Meeks. In 1899 he was married to Mary Eliza, daughter of William H. Perry. Her death occurred in 1913.

The Rev. Mr. Sherman died at his home, 1... Harriet Street, Bridgeport, on February 4, 19...

(*Continued on page* 247)

THE CHURCHMAN CLASSIFIED ADVERTISING SECTION

ADVERTISING RATES

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(*Continued from page 246*)

Obituary

HENRY M. LOVERING
RESOLUTION

Henry M. Lovering, our senior warden, was called to a higher life on January 21, after a long and trying illness, which he bore with true Christian fortitude and meek submission to his Heavenly Father's will.

His faithful service to this parish covered a remarkable, unbroken period of fifty-four years. He was elected vestryman in 1864, junior warden in 1886 and senior warden in 1906, which latter office he held until his death. During a large part of this period he was treasurer of the parish, in which office he inaugurated an improved system and performed its duties with promptness and precision. For many of these years he represented his parish in our Diocesan Convention, and was several times its deputy to the General Convention.

He honored his Church and the Church honored him. His unselfish devotion to the temporal and spiritual welfare of this parish, coupled with his great executive ability, and his absolute sincerity of purpose, have been of immeasurable value; only those who have been associated with him can appreciate his unwavering loyalty through sunshine and shadow, his loving service, and the graces of his Christian character.

Mourning our loss, we give thanks for his example.

May light perpetual shine upon him.

WM. H. BENT,
Committee.

St. Thomas's Parish.
Taunton, Massachusetts, January 28, 1918.

SITUATIONS

SOUTHERN WOMAN, college education, desires position as dean's assistant or house mother, beginning September. Boys' school preferred where young son may accompany her. References furnished. "Carolina," 1403 CHURCHMAN Office.

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REAL ESTATE

For the first time in thirty years, I have spent most of the present Winter in the North. I have looked down from snowy heights upon the Hudson; and have walked Fifth Avenue the coldest morning New York has ever known—on an errand of love and honor—like Sir Galahad:—

"His strength was as the strength
of ten,
Because his heart was pure."

In returning South, these experiences confirm one that for the weak, and probably for all persons, when practicable, it is better to have a home in a milder climate.

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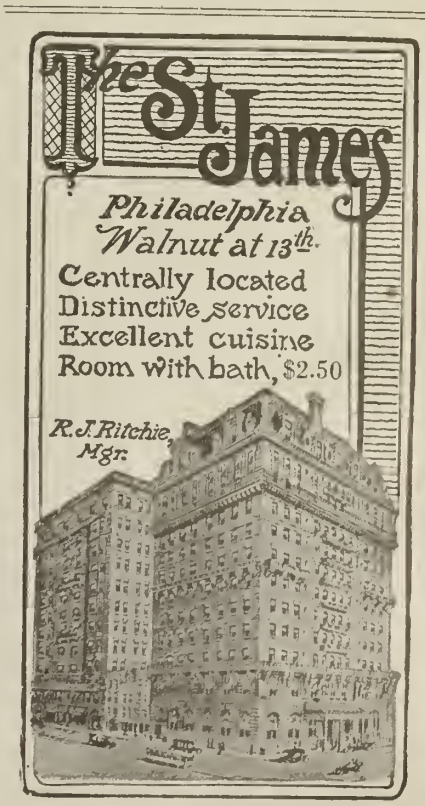

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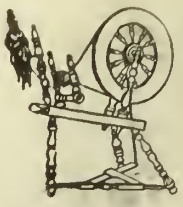

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THE CHURCHMAN

New York - Saturday - February 23 - 1918

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NEXT WEEK

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A LAY SERMON

By Dr. Cabot

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep."

I wish to speak on form. Form of words, of thought, in muscular movement, in the State and Church.

There are few words less popular nowadays than those associated with the word "form". We hate formalities, we don't care for ceremonies, and we dislike these things because form seems to us restraint, when we want freedom. It seems to us convention, a false outside when there is no truth inside. And then it seems something cut and dried and dead when we want life.

I want to speak of form as craftsmanship, as conservation, as a bit of relative fiction and as the threshold of originality. Form as craftsmanship: we know it in all good technique. In an athletic sense it is the opposite of what is slack, or slumping, or slipshod, or it is the opposite of what is wasteful, uncontrolled, sprawling. It is the opposite of what is shapeless, amorphous. We don't hear from the athlete the complaint that he does not care for formalities and therefore does not want form in his crew, in his tennis. He does not complain against old-fashioned form in this respect; he wants perfection of form.

And then we want form as conservation. In the national conservation movement one of the most striking things is that we want to stop those who would spoil the shape of the forest. We want to stop those who let energies run to waste, for form is always that which prevents energies from running to waste. In the human body the form of the heart and the blood-vessels, beautiful as a tree, is what prevents the blood from spilling out and running to waste. In the wood of the tree, form is the opposite of that which happens when it burns to ashes. It is the opposite of that which is nervous and run down.

Whatever our aversion to form, there is one form which all of us, even the most amorphous of us, have to carry with us, and that is the human body. We don't really find ourselves with a human body. It is something which has been built up, built up to conserve energy and to balance strains. It is something changed and not the same thing always. The stiffer parts are absent in infancy. We gradually acquire a skeleton and a backbone, which enable us to resist and give us form. We resist thereby the breaking down processes in our lives and the breaking down processes in nature.

Form as conservation holds the past. It holds all that we give—a form of words, a technique, an art, a religious rite. It is a knot to hold against strains. It holds the world's increasing store and prevents the disaster that each generation or each college class would have to start over again afresh, from the beginning. A wound tends to let the blood out drop by drop. Form tends to restrain things within their natural limits.

There is an old story, the source of which I have been unable to trace, of an Englishman in some remote part of India where there were no other white men. He was visited by a friend who came across the country after traveling many days. When the friend arrived at about dinner time, he found the Englishman sitting at the table alone, clothed in a full dress suit, and he said: "For whom do you dress? Why all of this form and all of this ceremony"? And the Englishman said, essentially: "If it were not for this form and for these details, I should go to pieces, lose my morale. I should not be able to stand the strain." That story has always seemed to me significant, significant of the value of simple form.

Shall we never break form? Surely, whenever we think we do right to do so. But the men whom I do not see in church are not always ready to put up other and better form. Whenever I see them they are doing something less desirable than going to church, idling about and without proper restraint. And the men who want to break marriage and have liberal, unrestrained view on this matter—they do not set up any new forms. What they start is skulking down the back streets, literally and figuratively.

We have to carry the burden of civilization, and in carrying that we must carry something that binds us. We must carry it in good form and with a stiff upper lip. The man who complains and the complaints that are thrown out are elements which in-

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Rev. GEO. W. LAY, D.C.L. Rector, Box 20, Raleigh, N. C.

rease the strain on the others, for that man s letting go of his end. By form we hold p our end of civilization. We prevent vaste, as I have said. We conserve the vorld's best yet. We further achieve a cer- ain relative bit of originality, or perfec- ion.

There ought to be in every life some real ne hundred per cent. success and some fail- re. But success is what I have to speak f. There ought to be some point of real fficiency from which you make your ex- eriments. We don't say that the musician hall come about sixty or seventy per cent. ight. We say he shall be absolutely in ine. We don't say that the surgeon should ut the wrong artery only now and then; e must always cut right. We don't say hat the physician shall prescribe a wrong nd poisonous dose now and then; he must e one hundred per cent. right. So in the tenographic schools; the stenographic ex- mination is one which no one passes who oes not get one hundred per cent. There ught to be some test in our lives which e don't pass unless we get one hundred er cent.

But form does not destroy all freedom. : is an area of relative firmness and sta- ility, it is the point from which you take f on your leap to something original. You eed the firm, the stable, the static to leap om, and you will take off always in the ime proportion if you break the record. or just a little bit of originality we have start with form. But you can create othing out of form; when you create, you ust create, as did God, when the world as formless and void.

From an address made in Appleton hapel by Professor Cabot, and published the Harvard Alumni Bulletin, issue of ebruary 23, 1916.

OUR WEEKLY NEWS LETTERS

BALTIMORE

he Clericus—The February meeting of e Clericus was held at the parish house of :. Michael and All Angels church. The eaker was Bishop Burleson of South Da- ota, who gave the clergy much valuable formation as to his work amongst the Indians in his jurisdiction and stirred up a lively discussion of some of the points made. The Rev. Philip Cook organized the clergy into groups to visit and minister at the base hospitals at Fort McHenry and Camp Meade, where there is a great work waiting to be done.

Shrove Tuesday Observance—As usual Bishop Murray gathered the clergy on Shrove Tuesday in preparation for the observance of Lent. Quiet hours were spent at the diocesan house, the devotions being led by the bishop and the addresses to the clergy being made by the Rev. Philip Cook. These proved most helpful and inspiring. The bishop as usual entertained the clergy at luncheon. This annual gathering of the clergy for purely devotional purposes is always one of the notable events of the year.

Social Service Commission Active—The Social Service Commission of the diocese is actively exerting itself to help on certain reforms for which a vigorous agitation is being carried on this winter. It has cordially commended the mayor of Baltimore for his efforts to relieve the suffering caused by the coal shortage and is urging the abolition of race track gambling in Maryland and the amendment of the State laws as to child labor, school attendance, hours of work for women and boiler inspection.

Anniversary of Men's Guild—Instead of its annual banquet, the Men's Guild of the Church of the Advent decided to hold a patriotic meeting this year. The parish hall was decorated with the national colors and the Church's service flag, containing twenty-five stars, was given the place of honor. Bishop Murray was present, with the rector and rector emeritus of Grace church, and the vicar of the Church of the Advent. Addresses were made by Dr. Henry Barton Jacobs, John F. Ferguson, president of the Baltimore Federation of Labor; the Rev. C. L. Atwater, vicar of the Church, and Captain Eric Hemmerde, who told of the enormous task of transporting 13,000,000 of men to the various battle fronts which has been accomplished by the British Empire.

The Clericus—The January meeting of the Baltimore Clericus was held at the Baltimore Club. The appointed essayist was the Rev. W. A. Crawford-Frost, who took as his subject "The War and Democracy" and handled it in an original and trenchant manner calculated to arouse interest and discussion.

The Rev. Custis P. Jones, a retired clergyman of Maryland, died recently at the age of seventy-five years. He was a man of literary tastes and wrote much for the Church papers, and was a descendant of the Virginia Custises.

The Rev. Edward D. Johnson, rector of St. Anne's church, Annapolis, is a patient at the Union Protestant Infirmary in Baltimore, recovering from an operation. He is expected to resume work about the first of February.

The Rev. Robert A. Mayo, rector of Christ church, West River, has been acting as assistant to the Legal Advisory Board to Registrants in Anne Arundel County, having been a lawyer before ordination.

St. Paul's church, Baltimore, has lost one of its most useful members by the death of Mrs. Campbell Mortimer, a sister of Mr. Henry Holt of New York City. She was a woman of marked strength of character and was for many years identified with all that is best in the life of the city and a helper in every worthy cause.

The Rev. W. Weir Gillis, rector of St. Thomas' church, Hancock, has been placed in charge also of the churches at Clear Spring and Indian Spring.

WYLLYS REDE.

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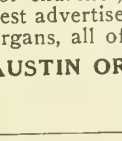
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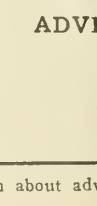
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The Churchman

SATURDAY - FEBRUARY 23 - 1918

The Spirit That Denies

"THE devil, as Goethe represents him, is the spirit that denies. Mr. Paul Elmer More, certainly one of the most penetrating moralists of our time, says that this is clean kam. The spirit that denies, he declares, is God. I do not recall any single utterance from living lips that has impressed me as more profoundly illuminating." So writes Mr. Stuart P. Sherman in his introduction to *On Contemporary Literature*. Those who have followed in recent years Mr. Sherman's papers in criticism in the *Nation* and are familiar with the Shelburne Essays will perceive the wealth of meaning gathered into the quotation with which we begin this editorial.

Mr. Sherman loathes, with all the loathing of a critic, sensitive to form both in morals and letters, the loose philosophy that has been dripping from the pens of writers like Mr. Wells, George Moore and Theodore Dreiser. Most busy, healthy-minded Americans do not read Mr. Dreiser. There are some novels of Mr. Wells that one wishes one hadn't read (this before the pious days of Mr. Britling). But credulous Christians, not persuaded by their Bibles, have sometimes been rather proud of approaching with open minds the new morality which Mr. Wells was so brilliantly commercializing before the War diverted his attention to the meaning of sacrifice. They have listened to his passionate smashing of all the old fogy notions of sex decency, the marriage vow and moral restraint. They were almost persuaded that Mr. Wells as the prophet of the new morality was also the prophet of twentieth century freedom.

There are some questions that so far as Christians are concerned are closed questions, not because faith shuts the mind to reason and bars discussion, but because Christians ought to be spared the diversion of repeating certain old experiments in morals. Some things are for the Christian proved once and for ever to be worth while and right. The Christian life is a life of continual experiment, but an experiment in the discipline of unselfishness and holiness. Its whole realm of freedom lies within that romantic region of chivalrous adventure. Every experiment that the Christian chooses to make in the uncharted country of self-indulgence is for him treason and disloyalty. Naturalists like Mr. Wells and his clan have repeatedly questioned whether certain inhibitions which Christianity sets up against the free and easy life are reasonable and profitable. It has been the surprising folly of our time that so many people with a Christian background in their lives have seriously listened to these men as if they were dealing with an open question, a question left open to men professing Christian convictions.

All the moral energy we possess ought to be directed to winning one after another the victories which Christ asks of us. From first to last they are victories over self. The moment a man pauses in the fight to ask whether the battle is worth the cost, he is denying his Lord. It is as dangerous a hesitancy as would be the soldier's lingering over the command to go over the top. Christianity does not put chastity, and the sacrifice of one's personal comfort and carnal impulses for the sake of the family welfare, among the open questions. It stations the Cross squarely in the home and State. The Cross proclaims the law of sacrifice. The convinced Christian doesn't ask "How much am I expected to give up for my ideal?" He may tremble and sweat blood under the crucifixion of his burden, he may lift his eyes to God, pleading that the cross be made lighter, but he never asks whether unselfishness and decency are worth what they cost. His only problem is to wrest from God courage and light for the conflict.

There is an insidious emphasis running through a good deal of the advanced social teaching of our day. It is reflected in the problem novel and the problem play. People are asking how much a man or woman should be expected to pay for the Christian standards of life. They are measuring in terms of human pleasure and pain the worth and validity of an ideal. The Cross has one unhesitating answer to these questions. It is not necessary to pay anything. We can have our release if we want it, but the more we are willing to pay, the finer the gift of life. It is the atoning deeds of discipline and self-denial that save the family and the home just as they save the nation. Wherever we see family life tingling with courage and loyalty, somebody there, we may be sure, is paying large for a large vision. The deeds and hours that ring like a silver bell in the memory and give a man self-respect are the deeds of beauty which we have offered with our very heart's blood to God. Ask the Christian mother, whose back is bent beneath the burden of keeping intact and clean her ideal of a home, whether her heartache and self-denial pay. We bow our heads in reverence before such spiritual beauty. Beside such Christian freedom, what a ragged, unclean thing the new freedom propounded by our prophets in fiction is. Pitiable is the home and the nation that leaves its sons and daughters to doubt whether honor, chastity and chivalrous sacrifice are worth what they cost. God is the spirit who denies.

Form

"WHAT form is in art, conventions are in life. * * * No art that is not planned in form is worth consideration, and no life that is not planned in conventions can ever be satisfactory. * * * The full beauty of an activity is never brought out until it is subjected to discipline and strict ordering and nice balancing. A life without petty artificiality would be the life of a tiger in the forest. * * * Laws and rules, forms and ceremonies are good in themselves, from a merely aesthetic point of view, apart from their social value and necessity." These are not the words of a preacher but of a novelist, Mr. Arnold Bennett. They express what every teacher of organized religion has many a time tried to say. They were never more needed, perhaps, than in those undisciplined years immediately preceding the War; for those were years when men, chafing under discipline, were exalting a manner of life that was in happy accord with their inclinations.

In America Mr. Roosevelt sounded a clarion note of protest against the easy-going philosophy. He preached the strenuous life, the life of discipline. He bade men keep in fighting trim. He was sometimes taken to mean militarism, but he clearly showed what he meant, for in every line of that virile philosophy there was protest against the loose and flabby doctrine that men were put into the world for easy living and privileged seclusion from struggle. His doctrine of the fighting trim was not unlike St. Paul's fighting the good fight.

Christians respond electrically to such teaching. The high thoughts that rise in the heart when we hear the call to sacrifice reveal how truly Christianity has created new instincts. Those instincts run counter to naturalism and to every species of self-indulgence. Men trained in Christianity crave the discipline of self-denial.

Self-denial is an unhappy word unless it be hastily linked to its high motive. When Christians use it, it need not have the ascetic implication of lacerating the flesh merely as a blessed exercise; though William James has taught us that something may be said for hardship for hardship's sake. Self-denial is the joyous password to freedom. What we give up may be fragmentary good; it may be a vicious evil; sometimes it is a very precious possession. But from trifles to real heroism self-denial is the supreme investment of life.

There is romanticism in such adventure. Its call to loyalty thrills the heart and makes the will tingle. The last three years of the world's life has put more romance in the doctrine of sacrifice than had ever before been enlisted in that cause; but the War cannot do automatically what needs to be done if the world is to bend its back beneath the responsibilities of life. How truly the soldier's training enforces the lesson which Christianity has made ultimate! No army fit to stand before the enemy ever relied for its morale upon the great emotions of war. The romanticism of dying for one's country is not enough to make a sure implement of victory out of raw recruits. Day by day through long hours of what may seem unreasonable self-denials the soldier gets his training in obedience. In a letter recently received from the front, a young soldier unaccustomed to a life of discipline caught by analogy the Christian idea of a disciplined life. He said in substance: "When we get home, we soldiers, we shall, I expect, become better Churchmen. We will go into the thing loyally and do our bit." He has said it all.

The first step toward religious reconstruction after the War will, we believe, be this elementary Christian act of social discipline. We shall despise the gospel of the formless life, which our loose moralists and dramatists have been preaching to us ad nauseam. We shall see how unmanly such a life is. We shall perceive in the white light of consecration to what slavery it led. And our first reaction will be a trying to play the game, to do team work, to put aside our sentimentalizing over "self-realization", and "living our own life" and reaching out for sensations.

Most people are healthy-minded. They have "fight" in them, they have no sluggard's wish to avoid the stern issues of life. They have always fought loyally for this vision. But there is poor team play. We waste our will power on a piecemeal, unorganized life. What these countless thousands of fine-intentioned men and women need is an organized life, the life of Christian conventions. Is it too ambitious a dream to think that in the near future such men and women will say to the Church of Christ: "Here I am. Train me, use me for the bringing into being of the beautiful thing that we all have nearest our hearts. Such an event would not be the coming back of the prodigal son to the home he left. It would mean the creation of a Church idea never yet realized on earth, a Church in which gifted and dull, strong and weak, can work together in the freedom of Christian obedience. This act of loyalty will recreate the Church of God, and the thousands of keen-souled men and women who today are serving Christ in separate groups outside the Church will march on with Him together. Our common life will then take on form.

The Routine

THE way to begin the disciplined life is to begin. We have done enough dreaming, protesting and prophesying. Some time we must take the first step. That first step will be the hardest. For many a man it will be like the recruit's first day in camp. Much that seems trivial and meaningless when measured with the vague dreams we have of service will have to be gone through in sheer obedience. Later we shall understand to what freedom it leads. But we must begin. The people who want to make the Church over must make it over from the inside. Protest will not accomplish the aim. Let them enter the army of Christ and fill in the quotas. If the form is too cramped for the vision they have, then let them expand that form by their pulsing energy till it shall fit the need. But they, too, must first learn the lesson that Mr. Arnold Bennett enforced by his definition of art which has been quoted above. They must accept the discipline of conventions. This will be a new experience for some of our finest spirits; for they have not all of them learned that before we can do original work we must learn that craftsmanship is the "threshold of originality". To that craftsmanship belongs the discipline of prayer, of worship and of helps to spiritual and bodily freedom, tested by long usage. Men who discover God as the companion of their daily work have found Him in the training school of systematic worship.

Why not in this Lent of 1918 let the call go forth far and wide for all the well-wishers of good to come together again into the Church's training school of life.*

THE WEEK

Chronicle and Comment on Current Events

Cecil Spring-Rice

"Soldier of England, perfect, gentle knight,
The soul of Sidney welcomes you tonight."
—Alfred Noyes.

WHILE Germany's ambassador to America was dragging his own honor and that of his country in the slime, an English gentleman, with the chivalrous instincts of his race, was quietly performing in Washington the duties of his office. He was the ambassador of a people who is accustomed to require of its diplomatic corps no task from which a gentleman would shrink. During difficult days when diplomacy was suffering at the hands of Germany stains upon its good name, which will not easily be erased, Cecil Spring-Rice taught, by the high example of his office, that in war as in peace England fights with honor.

A Magnificent Offering

IT looks as though the War Commission would receive the half million for which it has asked. The returns are not all in, but they are encouraging. Grace church, New York, has kept up its fine record. Its offering of $49,473.72 is the largest gift any parish in the country has made for the war work of the Church. It will be remembered that in the Pension Fund Grace church topped the list with the splendid sum of $400,617.48.

Tennessee Again Disgraced

OUR morning papers bring us this: "Estill Springs, Tennessee, February 12.—Jim McIlherron, a Negro, who shot and killed two white men here last Friday, was burned at the stake here tonight after a confession had been forced from him by application of red-hot irons." Gentlemen of Tennessee, do you think that your commonwealth is fitted to make the world safe for democracy? Are the Christian churches of Tennessee denouncing these atrocities that are advertised throughout the world to the shame and dishonor of our Nation? We ask for information.

A Soldier on Loving Our Enemies

ONE of our chaplains in France writes: "I liked your editorial on 'Loving Our Enemies'. I can stand officers, though they are college men, who get angry at me because I wanted to have a Christmas Communion for the German prisoners. I can just stand the funny but ghastly hatred so many of our men have for these driven sheep of German prisoners who look at you like a wounded dog when you show a spark of fellow-feeling—who when our funerals pass by stand at attention and salute with a fine reverence, but when I found two of our chaplains who believed we ought to preach hate of the Germans or we'd never develop good fighters, I ————. We have seven or eight thousand Germans here who would break your heart. If they were in the trenches in front of me, I'd shoot at them to kill, but when I see them in a camp where they must know all the loneliness I do and more, when they break their necks to do anything you want, and when you break the rules, as I always do, to speak to them and give them a pack of cigarettes, they click their heels together and come to attention like a steel rod with a look of stupefaction and gratitude that will haunt you to your dying day—how you can hate them gets my goat."

*We have come across an old number of the *Harvard Alumni Bulletin* containing an address made in Appleton Chapel by Professor Cabot. The Churchman publishes that address in full in this issue with the permission of the *Harvard Bulletin*, because it seems to us with wonderful simplicity and beauty to set forth a fundamental emphasis of organized religion.

A young doctor now with the English writes: "We have just gone over the top. They are bringing in the German prisoners. When I see these half-starved, homesick, frightened boys, some of them not more than seventeen years old, looking so utterly wretched, I lose all the hate I ever had for the Germans, but I hate the Kaiser and his crew worse than ever."

The Y. M. C. A. on Card Playing

THE vigor with which the Y. M. C. A. has taken up War work has made thousands of Americans, who contributed generously to the fifty-million-dollar fund, wonder whether that organization had in the course of years lost some of its smug attributes. The criticism of Y. M. C. A. Army work published in the New York *Times,* February 17, regarding the attitude of Army huts towards smoking and card playing makes one wonder whether the rarefied moral atmosphere of the hospitality these huts offer to our soldiers may not be needlessly offensive. When Christians of every name dug into their pockets to help the Y. M. C. A. war work, they had no intention, most of them, of endowing a brand of morals that looked askance at cards and smoking. If an Episcopalian accepts the hospitality of the Y. M. C. A. he does not wish to be compelled to know whether the secretaries approve either of whist or cigars. That is his own business. If the Y. M. C. A. rules were made under the old-fashioned Baptist or Methodist ideas of moral rectitude, they ought to have been changed before the Y. M. C. A. presented its organization to do war work for all the churches. We are not interested in what those who control the moral standards of the Y. M. C. A. think about card playing, and our soldiers ought not to be subjected to the annoyance of being told.

The answer of the Y. M. C. A. is "Those are our rules". The reply of the American people who are financing the Y. M. C. A. is "You had better change your rules".

Church Finance

THAT is a splendid suggestion which has originated at the Church Missions House, an account of which appears in the first news page. The finances of the Church have dragged like a dead weight for years on Board secretaries, rectors and bishops. And yet every diocese, organization and board has muddled along without co-ordination and without success. The country's splendid response to the diverse war relief calls has demonstrated once and for all that money is available when people recognize the need. The Church Pension Fund has shown us that Church people are ready to give when the object of their offering is definite and concrete. A single budget for the central organizations of the Church will show our people exactly what is expected of them and inspire confidence. Cincinnati has with great success raised a single budget for all the city charities. Some of our parishes have tried similar experiments with good results. There is every reason to believe that the plan as suggested by the Board of Missions' committee would come near solving the vexed question of Church finance.

Peace by Diplomacy

ENGLAND, except in pacifist circles, does not indulge the hopes that are cherished in some quarters in America that peace can be won by diplomacy. England and France, who up to the present moment have been offering the supreme sacrifice for the defense of the world's liberty, believe that militarism can only be overthrown by robbing it of victory. Mr. Lloyd George and Mr. Balfour conclude, from what they have learned of the Teutonic mind, that so long as Berlin can boast of a military victory autocracy is secure in its hold over the German people. The verdict of history seems to point that way.

Trying to force a wedge between the Teutonic allies is a keen diplomatic game, provided it doesn't arouse false hopes at home. We think that part of Mr. Wilson's last noble speech before Congress, which will prove most helpful to the cause of peace, is his stern assurance to the enemy that America is being organized to win the war and that we shall never turn back till our purpose is accomplished.

France speaks through her deeds; England is always awkward in the diplomacy of words; but these two nations who have thus far paid the cost of the war in blood and suffering are setting their teeth to see the grim business through. We hope that America's diplomatic peace wedges will not do more damage behind the Western Front than in Austria and Berlin. There is a little too much boasting in America that we are furnishing all the statesmanship of the War. That may be true. But England and France have thus far furnished the implements that have kept Prussia from conquering the world.

Felicitations

ON March 1 the Rev. Selden P. Delany, D.D., assumes the editorship of *The American Church Monthly. The Monthly* is just a year old; the experiment begun under the joint editorship of a group of those interested has so far justified itself as to warrant the appointment of a regular editor. THE CHURCHMAN extends cordial felicitations to our contemporary upon its happy choice of an editor.

Social Service and Courtesy

EVERY issue of *The Survey* brings to THE CHURCHMAN office valuable material which we should like to share with those who perhaps have not the privilege of reading that invaluable paper. In the issue of February 2, Professor Arthur J. Todd has a very illuminating article: *The Scientific Spirit and Social Work.* It abounds with good suggestion. The passage on courtesy we quote:

The persistent giving of good advice is subtly degenerative to one's moral nature. Good people must beware of misinterpreting the maxim about man's extremity being God's opportunity. Man's extremity never means the doctor's or the preacher's or the social worker's opportunity for bossing and humiliating. On the other hand, if one escapes the Scylla of nagging, it is easy to fall into the Charybdis of complacency; then you have a sentimental Good Fellow, masculine gender; Lady Bountiful, feminine gender.

The scientific spirit does away with obtrusive personality; it pours a healthy astringent upon one's ego. It broadens our sense of personality until we get the idea firmly fixed that we are merely representing the best thought of the community and are not exploiting our own vanity upon the poor and needy. This is a very subtle temptation and can only be met by rigorous scientific self-immolation. Another hazard grows out of nervous strain and the air of patronage: this is the tendency to measure one's courtesy and good manners by social ranks. Discourtesy is no longer a good business asset. Even railroad ticket agents are being trained to say, Thank you. But in the older relief type of charity a certain kind of waspishness and thinly veiled contempt still survives in places. I have never forgiven a prominent Boston charity worker for snapping her fingers in the face of an applicant for aid in San Francisco during those strenuous rehabilitation days after the disaster of 1906. I do not know whether the man's case was worthy or not; but I do know that no real scientist would so forget the common decencies. I have before me a postcard written to a poor woman by the milk and ice association of an Eastern city. It disdains all friendly salutations and reads simply: "If you do not report at regular Mothers Meeting Friday or Saturday, July 23 or 24, at 10 a. m., at Blank Building, your milk will be stopped." It ends likewise abruptly without even the dry courtesies of a business letter. Does social service mean such forgetting of ordinary manners?

St. Francis of Assisi, patron of relief workers, saw the value of courtesy. "Know, beloved Brother," he said, "that Courtesy is one of the essential qualities of God, Who maketh His sun to shine and His rain to fall upon the just and upon the unjust, through Courtesy; and Courtesy is also the sister of Charity, which puts out Hatred and preserves Love alive."

SATURDAY NIGHT SERMON

MODERN PICTURES FROM THE OLD BOOK

A Lenten Series on Jesus' Parables

By THE REV. GEORGE THOMAS DOWLING, D.D.

The Young Man Who Went Wrong

Scene First: Leaving the Old Home

"And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after, the younger son, gathered all together, and took his journey into a far country."—St. Luke xv-11, 12, 13.

LORD BYRON declared that there were two unalterable tests of literary worth: that that which is written shall please, and please permanently. There is probably no bit of literature in existence, which for so many centuries, has had such an immediate and perennial interest to all classes, as this story. And I think the reason of it is that it is more than a parable. It is history. It has happened; it is happening every day.

The street preacher, seeking to reach the motley group on the street corner, simply has to begin in a quiet tone of voice, "A certain man had two sons", and at once the crowd is hushed and attentive. We all seem to recognize this instinctively. The clergyman who has not delivered a sermon on the Prodigal Son would be a curiosity.

Dwight L. Moody, when he was conducting that remarkable work in the Moody Tabernacle in Chicago, was accustomed to invite various ministers of different communions to speak. But he tells us that he was soon compelled for their benefit, as well as that of the congregation, to post a notice over the pulpit, *No more preaching on the Prodigal Son.*

But, provided it is not presented too frequently, the most cultivated assembly in the United States will be as keen as the street-corner crowd to listen to this parable and to its exposition. If it is ever dull it is because the speaker is dull; for a man cannot make attractive, even such a story as this, if, with little or careless preparation, with no special object in view, no great central theme in his mind, he simply takes a whole chapter, and wanders aimlessly from paragraph to paragraph, because he knows that if he is persecuted in one verse he can flee into another. An expository discourse is the most useful of any, and the hardest successfully to prepare.

I shall seek not to make such a mistake. I shall divide this "Pearl of the Parables" as it has been termed, this "Gospel within the Gospel", into three Saturday Night Sermons, and shall present one each fortnight during the Lenten Season. The first will be that of tonight, *Leaving the Old Home;* and the second, *In the Far Country;* and the last, *Home.*

These verses illustrate the gradual development of a man's sin. We might almost think that St. James had this parable in mind when he wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin: and sin when it is finished, bringeth forth death."

The prodigal was a prodigal in heart before he was a prodigal in fact. He did not go away immediately. "Not many days after." Little by little the thought crept upon him and he harbored it. *He came to feel that if he was to have liberty, he must be independent of his father;* and that is the basis of all our sin. When a man begins to doubt that his Father's way is the best for him, let him look out. He is facing toward the far country.

It is very different when one is discontented with himself. That is the first step in progress, and the second step and the third and every step. Every truly great man, in proportion to his greatness, as he grows older, grows humbler. Soon after his conversion, St. Paul spoke of himself as "the least of the apostles". Years later he wrote, "I am not worthy to be called an apostle". But toward the end, when he was almost ready to go home, he said, "I am the chief of sinners". Like ripening wheat, the riper he grew the lower he bent.

But not so with this young man. For him there was only one assurance of liberty; to get away from his father. O how many a man makes that mistake! How many a man fancies that liberty consists in getting away from God. He forgets that each one of us in life is walking along the edge of a precipice. It is the Christian who can say, "I will walk at liberty—for I keep inside the fence"; or to use the exact expression of Scripture, "I will walk at liberty, for I keep Thy statutes". The supreme fact which is so often forgotten is that the fence which shuts us out *shuts us in.* He wanted to get away from his father, and he could not make the distance great enough. The more the distance, the greater the liberty. "He took his journey into a far country."

A fortnight ago, in commenting on that wonderful thirteenth chapter of First Corinthians, I tried to show how to love greatly is to live greatly. We are what we love, and what we love will determine what we shall be. And this parable illustrates the principle. The young man did not love his father's presence. He wanted to get away from him. He loved his father's portion. "Give me the portion of goods which falleth to me." And as he loved, he lived. And in the next Saturday Night Sermon we shall see how he lived, and discover that his life followed his love.

And here again is the voice of Scripture: "My son, give me thine heart." That strikes at the citadel. God knows that if He has your heart, He has you. When in the reign of the Protestant Queen Elizabeth a law was promulgated in England commanding all the people to go to church, the Roman Catholics sent to Rome to learn the Pope's pleasure. And he sent back the message, "Tell the Catholics of England to give me their hearts and the Queen may have all the rest". You live as you love. The essence of sin is a desire to be independent of God.. And the essence of holiness is in the prayer,

"May Thy will, not mine be done;
May my will and Thine be one."

"Give me the portion of goods which falleth to me." *And the father gave it.* God will not drive you into sin, but He will not keep you back if you are determined to go. That is the most awful fact in our lives; that we are endowed with absolute freedom of will; that if we so determine, we can choose the path which leads to death and no one will hinder. In one form or another, we can generally get what we want if we want it earnestly enough, but woe to any of us if we want what we ought not to want. "They lusted exceedingly in the wilderness", it is said of the rebellious Israelites, "and tempted God in the desert; and He gave them their request, but sent leanness into their souls".

"And not many days after, the younger son gathered all together, and took his journey into a far country." The day came, though once he never would have believed it could, when, from the last height which commanded a view of the old home, he cast back a prodigal's glance. He saw the mother wiping her eyes; the father holding out his trembling hands for him to come back. Perhaps for a moment he faltered, but too long had he cherished the evil desire in his heart. And so, dashing the tear from his cheek, he strode down behind the hill which shut out the village home, and was gone.

Farewell to those early days of innocence, when as a frank and open-faced boy he was the joy of the household. Farewell to the blessed hour of prayer and holy song. Farewell to purity. Farewell to peace. He has turned his face toward the far country.

For lay-readers or others who may wish to adopt or adapt this Saturday Night Sermon for use in public or household worship, Dr. Dowling suggests the following hymns:

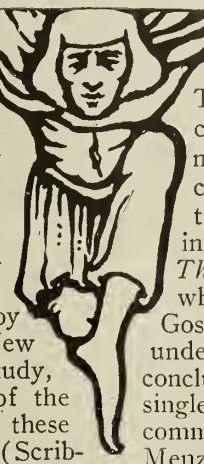
501 "A charge to keep I have."

599 "Hark! my soul! it is the Lord."

612 "O the bitter shame and sorrow."

Lenten Reading

By the Very Rev. George Hodges, D.D.



THE selection of profitable reading for Lent is assisted this year by two printed programs. One is prepared by Dr. Gardner of our General Board of Religious Education, the other by Mr. Mott of the Student Volunteer Conference. They agree in their purpose to bring to the interpretation of our present life the precepts and principles of Jesus Christ.

Dr. Gardner's program, which may be had by writing to the Board at 289 Fourth Avenue, New York City, proposes as a subject for Lenten study, "The Temporal and the Eternal in the Light of the World War". Among the suggested books are these four on the Life Everlasting: *The Christian Hope* (Scribners) by Dr. Brown of the Union Seminary, *Life Beyond Life* (Longmans) by Dr. Slattery, *The Life of the World to Come* (Macmillan) by Dr. H. B. Swete, divinity professor in the University of Cambridge, and *Immortality* (Macmillan), a group of essays by university men in England, edited by B. H. Streeter. To these might well be added *The Destiny of Man* (Houghton, Mifflin) by John Fiske, *The Hope of Immortality* (Crowell) by Charles F. Dole, and *The Assurance of Immortality* by H. E. Fosdick.

Other books in this list deal more directly with the religious questions to which the War demands answers, old or new: *The Challenge of the Present Crisis* (Association Press) by Dr. Fosdick, *The War and the Soul* (Dodd, Mead) by Dr. Campbell, *The High Call* (Dutton) by Dr. Stires, and two books which come from the actual experience of men fighting in the trenches: *A Student in Arms* (Dutton) by Donald Hankey, and *Carry On* (Lane) by Coningsby Dawson. In these two books the finest spirit of the Christian soldier finds expression. Another like book, revealing the hearts of young men who have given their lives for France, is *War and the Spirit of Youth* (Atlantic Monthly Company).

Mr. Mott's program, which may be had by writing to the Student Volunteer Movement at 25 Madison avenue, New York City, proposes three subjects: "The Life and Teachings of Jesus Christ", "The Need of These Principles in the World Today", and "The Need of These Principles in the Inter-racial and Social Life of North America Today". Taking these in reverse order, the books recommended for study of the third topic are *Negro Life in the South* by W. D. Weatherford, *Christianizing Community Life* by Ward and Edwards, and *The Social Principles of Jesus* by Walter Rauschenbusch. These and the other books of this program are either published by the Association Press or may be obtained from them. Everything that Professor Rauschenbusch writes is stimulating to both thought and action. An excellent Lenten course on the social situation might be made by adding his other books, *Christianity and the Social Crisis, Christianizing the Social Order,* and his latest, *A Theology for the Social Gospel.*

It is in the suggestions for the first topic that the most vital principles of Christianity are brought to the solution of our present problems. *Studies about Jesus* is described as "a consideration of Jesus' revolutionary standards for the New Age". The writer is Dean Bosworth of Oberlin College, a competent scholar of unusual spiritual insight. *The Jesus of History* is described as "a remarkably fresh picture of Jesus against the background of His actual life conditions, suggesting inescapable modern implications". Mr. Glover is the writer whose *Life and Letters in the Fourth Century* and *The Conflict of Religions in the Early Roman Empire* have already shown his ability to interpret historical situations.

These two little books, one of which costs 50 cents and the other $1.00, might be made the beginning of a course of Lenten reading which should centre about the life of Christ, considered in relation to our immediate problems. Professor Kent, in his admirable historical Bible, has a volume on *The Life and Teaching of Jesus* (Scribners) in which he presents a great part of the text of the Gospels with illuminative comment. He brings to an understanding of these biographies the conservative conclusions of modern scholarship. The text of a single gospel, St. Mark, is given with accompanying comment in *The Earliest Gospel* (Macmillan) by Allan Menzies, shining in every page with new light on familiar passages. Dr. Hill, who teaches Biblical Literature in Vassar College, has just published *The Life of Christ* (Revell), in a form resulting from his long experience—a clear, devout, liberal conservative book. *The Lord of All Good Life* (Longmans) is by Donald Hankey. The subtitle is "a study of the greatness of Jesus and the weakness of His Church". Readers of this young hero and martyr will expect to find in these pages an impelling enthusiasm, much unconventional and, on the whole, wise criticism of ecclesiastical conditions, and a strong emphasis on essential religion. *Back to Christ* (Longmans) is by Bishop Fiske of Central New York. He discusses "the wonder of His life, the romance of His religion, forgotten truths of His teaching, and some practical applications of His gospel", with unfailing clarity and directness of thought and speech.

After any of these books, or after all of them, if the reader has time for so many, may well be read *The Mount of Vision* (Longmans) by Bishop Brent. "At the close of the memorable service in St. Paul's cathedral on America Day, April 20, 1917", says the writer, "while the words of the *Battle Hymn of the Republic* were still ringing in our ears, the Bishop of London asked me to write a book for his people for Lent of the following year." This is the book, "thought out", Bishop Brent says, "during journeys by land and sea, the preliminary draft having been sketched while traveling on horseback over the mountains of Luzon. These very words are being penned at a rest house in a remote cañon to the accompaniment of the music of the little rivers that run among the hills." The refreshment of the swift streams is in these pages, and the world of good and evil is here seen as from the high summits.

But suppose the Lenten reader says as he looks over the titles of these books, "The War is what I would avoid. I am weary of the thought of it. My days are filled with it, and I am already reading about nothing else. I am looking for the shadow of a great rock in a land which is scorched, even at this distance, with the flames of war." For there are such. Mr. Odell, who in the current number of the *Atlantic Monthly* abuses Simon Peter as he stands by the fire and warms himself, and who says that that is what we are all doing, all of us clergy, attending to our own comfort while the world-tragedy is going on beside us—Mr. Odell is mistaken in inferring that all the preachers are as mild and passive as those of his own acquaintance. There are churches from which some people stay away because when they go they hear nothing but the din of war. For such persons it may be well to prescribe a gentle course in mysticism. This will take them not only out of this bad world, but out of all worlds whatsoever, into regions which are beyond space and time, from which they may return with that quietness and confidence to which Mr. Odell so (*Continued on page* 263)

The Faith of Washington*

By THE HON. JAMES M. BECK

THE New York Society of the Sons of the Revolution has asked me, in the absence of its president, whose attendance is prevented by illness, in its behalf to present to the rector and vestry of this church these flags to commemorate the fact that within these four walls the "noblest man that ever lived in the tide of times" here found aid and comfort from the God of Nations. This venerable church, so justly famous in the annals of our historic city, has in its "treasury of the saints" many precious memories, but possibly none of such patriotic interest as that which we seek to commemorate by our gift. To this church came George Washington on the eve of the disastrous campaign of Long Island to implore by prayer the aid of the Almighty in the almost impossible task of defending the cause of the Colonies.

Here again he came after his inauguration as President of the United States, and here each Sunday, when this historic city was the capital of the Nation, George Washington regularly attended divine worship. With him such attendance was not a mere form of convention. He was a retiring, diffident, modest man, who rarely expressed opinions even in public matters, and who would have been little disposed to reveal the inner thoughts of his soul for mere display or effect. Thus, during the Constitutional Convention, George Washington spoke only once, although it was in session for nearly four months; but his religious faith was shown on this, as it was on subsequent occasions, and, having regard to the diffidence of his nature, it may well be believed that these expressions were not a matter of idle ceremony, but represented profound convictions.

Thus on the eve of the assembling of the Constitutional Convention, when few of the delegates had gathered in Philadelphia, and there was gravest doubt as to whether this last attempt at national unity would be successful, Washington solemnly said to men about him:

"It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If to please the people we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

Even before he left his home at Mount Vernon to take the oath of office as President of the United States, when his fellow-citizens of Alexandria bade him God-speed, Washington again emphasized his religious convictions by saying:

"All that now remains for me is to commit myself and you to the care of that beneficent Being who, on a former occasion, happily brought us together after a long and distressing separation. Perhaps the same gracious Providence will again indulge me."

When we turn to his first inaugural address, we are again struck with the solemn religious note that marked it. He was obliged to commence a government which had neither an army nor a navy, and lacked either credit or departmental organization. Under these circumstances, it would have been natural if he had made his inaugural address a series of recommendations to Congress as to what should be done to set the wheels of the government into operation. Instead of these recommendations, we find that the first inaugural, one of the noblest state documents of our history, began and ended with what was virtually a prayer to God. In beginning this inaugural, he said:

"It would be peculiarly improper to omit in this first official act my fervent supplication to that Almighty Being, who rules over the Universe, who presides in the councils of nations, and whose providential aid can supply every human defect, that His Benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

He suggested that this recognition of divine aid was a "due return of pious gratitude along with an humble anticipation of the future blessings which the past seems to presage". He added that these reflections "enforced themselves too much on my mind to be suppressed", and added that a "new and free government could not more auspiciously commence".

Then followed some minor suggestions, among others his statement of an unwillingness to accept any compensation for his public services; and finally, as he was about to leave the balcony from which he was addressing the people, he again solemnly returned to the religious note, which he had sounded in his first words to his countrymen as their new President. He said:

"I shall take my present leave but not without resorting once more to the Benign Parent of the human race in humble supplication, that since he has been pleased to favor the American people in forming the government, so His Divine blessing may be equally conspicuous in the enlarged views, the temperate consultations and the wise measures on which the success of the government must depend."

Thus the first official act of our Government, being Washington's inaugural address, began with a prayer and ended with a benediction.

On the conclusion of this inaugural his first act was to come to this historic chapel, and there to prostrate himself before his God in the church of his father.

We can, by imagination, see him now in that pew, clad in a brown velvet suit with his steel-hilted sword by his side, and his benignant head crowned with gray hairs. What his thoughts then were, as he took in hand the helm of the new Republic, we cannot know; but we can readily believe, that as he had confessed his faith openly in the eyes of his countrymen, so again in the quiet recesses of that pew he newly invoked the aid of that God of Nations whose "powerful aid he constantly recognized".

When we picture him in imagination seated within this church from Sunday to Sunday, we again recall the lines with which Longfellow prefaces his noble translation of Dante's Divine Comedy, when he pictures the laborer, pausing amid dust and heat, and laying his burden down, and entering some old world cathedral.

We are living in the darkest hour that civilization has known for many centuries. The times are more portentous than any since Luther nailed his theses upon the door of the Wittenberg cathedral. No one can tell what any twenty-four hours may bring forth. Civilization is trembling in the balance, and if we were to have regard solely to the deductions of reason, the prospects of the conclusive victory for the cause of justice and humanity would seem dark. The night is black, and only the stars of hope seem still to shine in the firmament.

We can, therefore, derive comfort and inspiration from the example of Washington. The task set for this country and her Allies is not as difficult as that which confronted the infant colonies in their almost impossible struggle with the greatest empire in the world. The difficulties of co-ordinating the Allies into an efficient unit is not greater than the difficulty of uniting thirteen discordant commonwealths into an efficient republic. We can take new heart when we recall those dark days of Washington's time, and our hopes may well be stimulated, if we follow this example by conforming the mere deductions of our finite reason to his simple faith in the beneficent justice of God.

*Address of James M. Beck at St. Paul's chapel on December 14, 1917 at the presentation of two flags to mark the pew in which George Washington worshiped.

The Practice of Faith

By THE REV. R. J. CAMPBELL

ONE of the most significant features of our time is the development both within and without the Church of numerous cults and fraternities of a quasi-mystical character. This was specially marked before the War, and the tendency may have received a cold douche by the horrid reversion to a barbarous type which the War betokens; but it has only been checked, it has not been killed, and to a considerable extent is still flourishing, as many indications show. We have already adverted to spiritualism as perhaps the most notable of the movements in question and typical of them all. It has its votaries among some of the most devout of churchgoers, and it also includes many who repudiate Christianity as a religion and deny the divinity of our Lord. To classify spiritualism as a religion in itself is a misnomer; there is no necessary connection between belief in intercourse with discarnate beings and any particular form of faith. As stated in a previous article, we may admit the genuineness of spiritualistic phenomena without thereby identifying ourselves with a non-Christian or anti-Christian creed. Spiritualism is probably the only one of the cults referred to above which has really gained by the War, and it is easy to understand why. Thousands of aching, hungry hearts, bereaved of their dearest and best, turn avidly to anything that promises assurance that death is not master after all, that love and memory survive his impact, and that communication is possible betwixt hither and yonder, souls still in the flesh reaching out and clasping souls temporarily sundered from them by the thin veil of sense.

Before the War it was different. Not Spiritualism but Christian Science was then in the ascendant; and here again the facts are susceptible of a reasonable explanation. People were not troubling then so much about the world to come as about the worries and troubles of this. They wanted to escape from disease, poverty, inability to succeed in life, vicious propensities—in fine, of all the ordinary causes of suffering and sadness. This was the dominant craving of a restless, overburdened, neurotic age, an age of rush and struggle, of wear and tear, of anxiety and dread. More than in any previous age our troubles were troubles of the nervous system and due mainly to the strain under which we were living and the pace we were obliged to keep up in our daily activities. The nemesis of artificiality had overtaken us, and the very complexity of our industrial civilization was forcing us to seek relief and rest. So, as William James has it in his "Varieties of Religious Experience", the gospel of healthy-mindedness arose in many different forms of which Christian Science was the chief but not the pioneer. Christian Science gained more adherents than the others because it was the most uncompromisingly confident in the application of its principles, and it certainly produced results and is producing them still. If we hear less of it than we used to do it is because the shock of the War has brought home to the people's minds the inevitable limitations of all optimistic systems of belief and practice; they see that there is more suffering than ever in the world, more overt wickedness, more blatant menace of evil, and they feel that somehow the mere persistent assertion of the opposite has failed to justify itself in the presence of hard and terrible facts.

On the other hand the question is worth asking, What was it that gave Christian Science, faith healing, mental therapeutics, and a whole host of similar doctrines, societies, and organizations the wonderful vogue that they undoubtedly had a few years ago and to a lesser degree still possess? It was not for nothing that in every part of the western world circles should thus spring up for the inculcation of a happier and sweeter mode of thinking, feeling, and acting, not to speak of other and more tangible benefits given and received. We may put the answer into a single sentence: it was due to the re-emphasis put upon the power of faith to overcome all ills. There was a note wanting in conventional Christianity—more than one for that matter—and this new uprising of the soul in man supplied it. We had almost ceased to speak of faith as being of any value in the practical affairs of life; we hoped rather than believed, we aspired rather than claimed what was divinely ours. We reduced faith to a religious virtue only—that is, we exercised it in the acceptance of certain propositions about God, sin, salvation, and the like—and even then very lukewarmly—but we hardly dared to apply it to everything that entered into our experience as so freely illustrated in the New Testament. We were not a joyous race, or if we were it was only in proportion as we joined in the secular love of pleasure and excitement supremely characteristic of our time; joy in religion was all but dead. Perhaps we are less joyous than ever now; to many joy may even seem out of place in view of the world's awful woe; perhaps the frivolity of the music hall and the comic opera may be regarded by some as the only alternative to utter depression and despair, though to indulge in it be like a dance with death. It does not follow that they are right. What was and is wrong with us is the loss of triumphant faith, faith immediately related to everything with which we have to do, faith that counts nothing too hard for the Lord and waits moment by moment on His bounty and love.

The Church ought never to have needed outside organizations to come into being to remind her of this and to show her afresh what such faith could do. The root principle of all modes of the gospel of healthy-mindedness is simply an invincible confidence that God is the never-failing supply of every good that His children may need; we have to take it from His hands, and faith is our taking power; that is all, but it works revolutions in the conduct of life. The weak become strong, the weary and heavy laden find rest in the midst of toil and effort, the depressed and anxious and afraid learn the secret of inner tranquillity and peace. There is no sorrow that will not yield to it or at least become transformed and ennobled by its power so that it is no longer sorrow unillumined by hope. And these changes in the inner man have their parallel and expression in the things of outer man also. Doors open at the touch of faith, friends appear when they are needed, untoward circumstances wear a new aspect or vanish away; the sting is plucked out of everything that threatens the soul's well-being. These are not theories only but facts abundantly attested by experience. Faith and fear are mutually exclusive; when one is in the other is out, and when fear goes it takes most other ills with it.

A Prayer for Our Enemies

By THE REV. SAMUEL McCOMB, D.D.

O GOD, to Whom all nations are dear, accomplishing Thy will in divers ways; help us, we pray Thee, to love our enemies and to do good to them that hate us. Have mercy upon them, even as we ask mercy for ourselves. Grant to them and to us an enlightened mind, a zeal for justice and a sincere desire to set aside all pride and vain ambition that they and we may unite in creating a new and better order wherein as brethren reconciled, through Thy Son, we may rejoice in the beauty of righteousness and peace. Turn their hearts to Thee; forgive the wrongs that men have suffered at their hands; quicken their consciences with a vision of the true destiny to which Thou hast called them in fellowship with all the peoples of the earth. So move upon their wills and ours that all hatred and malice may die and that the spirit of love may be born anew. All which we ask in the name of Him Who is the Brother and Saviour of all, Jesus Christ, Thy Son, our Lord.—*Amen.*

On Training the Clergy—II

By THE REV. JOHN P. PETERS, Ph. D., D. D., Sc. D.

MY own training for the ministry was not obtained in a divinity school of the Church. In those days the General Theological Seminary was a house of darkness, and although my father was a graduate and at one time a trustee, and the dean a very dear friend of my father and myself, we both of us felt that it was undesirable for me to go there. Moreover, I desired to pursue special studies in linguistics, and the one place in this country where I could most nearly obtain what I desired was my alma mater, Yale. We therefore decided that I should continue my studies at Yale, with a view to taking the degree of doctor of philosophy, and at the same time pursue in the best way I could such theological studies as would enable me to pass the examinations for ordination required by canon. I entered the Congregational Divinity School in New Haven as a special student, rooming in the building, and attending such courses as I desired. In point of fact I did follow the whole course in the Divinity School and took most, if not all, of the examinations, although I could not take the school degree of B.D., because under the University law I could not take two degrees at the same time, and I preferred the degree of Doctor of Philosophy. I found that the amount of intellectual and scholarly work required of me to complete the course in the Divinity School was insignificant. I was able, while taking good rank in the school, to pursue all the extra studies necessary for my canonicals, to take the degree of Doctor of Philosophy, to teach for my living, and to do much voluntary, practical, religious work, running a large mission Sunday school and chaplaining the unchaplained State Hospital.

Our professors in the Divinity School ranked high in comparison with other divinity schools, and some of them certainly were very distinguished scholars. For the most part I did not think highly of their instruction in the class room, and I felt that the reason for this was the lack of scholarly response on the part of the students. The interest of the latter was not intellectual but religious, and their time was largely taken up with practical work. Almost as soon as they entered the seminary they began to do some sort of religious work in Sunday schools and missions, partly for the experience, or because of religious zeal, and partly to earn money. Beginning with their second year they began to preach, as they could get appointments in small churches all over the State, certain professors acting as employment agencies for this purpose. What appealed to them most in the Divinity School was such lectures as those of Henry Ward Beecher and Phillips Brooks on preaching, and the weekly gatherings in the chapel, when students read the Scriptures, preached sermons to one another, and discussed and argued about subjects which seemed to them of practical importance for their ministry.

At the outset I must confess that I frankly looked down on my fellow students. After my college experience they seemed to me rather an uncouth set, with very narrow interests and little intellectuality (the same was equally true of the Law and Medical Schools), and I was somewhat ashamed of my connection with them. I learned to change my mind in the latter regard, and on the religious and practical side I gained a great deal from my association with them; but on the intellectual side I obtained relatively little advantage from my divinity course. Had it not been for my relation to the University work I should have gone into the ministry without real scholarly training, one-sided, narrow in my views and in my interests, shut-in and secluded from the larger forces in the life of the world. But while the students in the Divinity School were especially concerned with the practical and religious aspects of ministerial life they received very little training or direction in those matters from or through the class room. The department of pastoral theology was a farce, so far as the work of the professor in that department was concerned. We did, however, have great lectures on preaching on a special foundation, as already stated, and we had the above-mentioned weekly gatherings for preaching and discussion, at which all the professors were present and took part.

Since that time conditions have greatly changed, I am aware, in Yale as elsewhere; and yet, from my experience with curates, I fancy that theological education is still open to some at least of the criticisms which, looking back over my own experience, I am compelled to make of the training which I and my fellow students received in what was then an unusually well equipped divinity school.

I may add that my experience as a professor in the Philadelphia Divinity School, now ancient history, showed me very much the same conditions existing in that smaller and less well equipped institution, only there I saw them from the professor's, not the student's, standpoint. I think that we professors at Philadelphia were a fairly scholarly lot of men, and we meant to do the very best work we knew how. Indeed, I am inclined to think we stressed the scholarly and intellectual side possibly too much, at least I did; but I could not require from my students there the same standards of scholarship which I had required as an instructor in Yale, or as I expected from my students in the University of Pennsylvania. There were a few men from whose scholarly work I derived great satisfaction, and there were a number of men without much previous scholarship to base on who tried their level best to come up to the standards I set. But on the whole the interest of the students was in practical religion rather than in intellectual development and scholarly attainment; and, on our side, to set up such intellectual standards as would eliminate the poor scholars would have been to lose for the Church very valuable material. It seemed better to set a lower intellectual standard and graduate those men into the ministry.

I have said that the interest of students was chiefly on the practical and religious side, but it should be added that the former was partly from compulsion. The necessity of earning money to carry them through their theological education compelled them to accept work in parishes and missions here and there, which often made a great drain on their time, their strength, and their interest. In the school itself we did practically nothing on the side of training them for the administration of a parish, or for the care of souls. We could not even give any real guidance to the men who went out to work in parishes here and there. They were left to their own resources or to such help as they might obtain from the not too numerous clergymen who thought of their interests and not merely of the work they could get out of them. The little that we did do in practical lines was in the shape of lectures and of sermon writing in the department of homiletics.

In the last twenty-four years there have been enormous changes, partly in the idea of ministerial work, partly in educational theory and practice, and the conditions and requirements of today differ considerably from those of a quarter of a century ago. We are in all things at the present moment in a state of change, and that particularly true in the educational field. We are trying experiments in every part, from the kindergarten up to the highest vocational training. We plant one day to pull up the next. We do not know whither we are going, for we cannot yet evaluate the experiments which we have been making.

This comes out incidentally in the article to which I have referred on American, English and Dutch Theological Education by Kirsopp Lake, in the October (1911) number of the *Harvard Theological Review*, one of the most suggestive articles in the educational field which I have read for many a long day. To deal properly with the theory and practice of theological education, Lake has to begin with the education of the boy, and there he points out incidentally a fact of which we are becoming increasingly aware, that the American child works less than the children of other nations. He has less schooling and less training. Both his school hours and his school terms

horter. With our attempts to make study attractive, to nake it a play, we have tended to substitute desserts for olid food. That this is now being felt is plain from the vay in which Summer schools and Summer camps and ll sorts of Summer training are being introduced to pre- ent the child from losing altogether those long months f our inordinate vacations. Similarly in the matter of he daily routine I find in my experience, even among he plain people, that the children are attending all sorts f classes and lessons outside of school hours, by which o a certain extent the lack of schooling in the schools is eing made up. What will evolve ultimately I do not now. I am not a pessimist regarding present conditions, ut I realize that we are in a very experimental state. This is pre-eminently true in the matter of the religious ducation of the children, about which many are inclined o be very nervous. It is only one phenomenon in a arger field. It may be added in passing that for the proper raining for the ministry, as for any other vocation, we eed, first of all, to find the right system of schooling for ur children; and if we are going to have congregations or the clergy to work among when trained, we especially eed to find some way of imparting religious education to he young.

Passing on to the colleges, Dr. Lake points out that ur original system was the English system, on which in he last quarter of the last century, influenced by the train- ng which so many of us received in German universities, ve superimposed the German system. England, as he ays, has the school and college. The English student ursues his general education through school and college p to a relatively late period in his life, leaving little place nd little time for special vocational training. The Dutch nd the Germans on the other hand have their schools, the ymnasium and the *realschule,* for general training, and rom these schools they pass directly, without the inter- ediary of the college, to their vocational training in the niversities, coming out complete, so to speak, at the same ime that the Englishman takes, and the American used to ake, his college degree. Realizing the need and the value f the German university we superimposed that on the ollege. It has not yet settled into place, but he believes hat it will do so. It seems in fact to be working out omewhat along the lines which I advocated with much nthusiasm a number of years ago, a combination of col- ege and university by which general education shall con- inue roughly through what is at present the sophomore ear, and vocational or university work commence with he junior year.

Dr. Lake points out that the greater attention given o vocational training of all sorts in Holland and Germany s in striking evidence in the field of theology. In Eng- nd a man after obtaining his college degree, at the age t which the Dutch or German student is half way hrough the university, may read theology for a year at he University, which does not seem to be generally ooked upon with favor, or he may go to some one of the mall divinity schools in the different dioceses, where, as Dr. Lake puts it, the teaching is "frankly denominational nd unscientific". "Third-rate theology is taught by sec- nd-rate men to ill-educated hearers, and pupils and eachers between them achieve a certainty of statement which is in inverse ratio to their understanding of the acts." He speaks from personal experience, having him- elf attended Cuddeston, which he says is one of the best f these schools. The Dutch student acquires his theology t a State university, to which are attached also certain rofessors appointed by the different Churches to repre- ent their particular tenets; but theological study there is urely intellectual, training the students as scientific heologians only. "The American system", he thinks, "is he best of the three, or might become so if it were better worked". "Both Dutch and American are incomparably etter than the English product so far as scientific the- logy is concerned, though the average of general culture nd power of expression is higher with the English sys- em than with either the Dutch or the American, and for he general efficiency of the clergy this is a large compen- ation for their intellectual handicap." The important oint is, however, that though the American and Dutch ystems are successful in making scientific students and teachers, they are no better than the English for the suc- cessful making of ministers.

The most interesting part of Dr. Lake's paper to me and that for which I have particularly quoted it, is what he has to say about the practical side of the training for the ministry:

"Preaching or teaching is not everything; there is another side to the professional work of a minister. The great strength of the Roman Catholic Church is that it makes an effort to deal with those who are spiritually sick in the only way in which sickness can be dealt with suc- cessfully—by taking each case separately as an individual problem. I do not mean to suggest that the Catholic method of the confessional is desirable or that the theory of sin and absolution with which it is bound up is capable of intelligent defense, but merely that it gives the Catholic the enormous advantage of taking each case of spiritual sickness separately, while the Protestant tries to deal with all cases *en masse* in the pulpit. For in any case the treat- ment of these cases must be one of the true concerns of any Christian Church, and neither in England, in Holland, nor in America is there any sufficient attempt made to teach men how to fulfil these duties, which are becoming far better understood by doctors, lawyers and social workers than they are by ministers.

"Exactly how instruction in this matter ought to be given I do not know; but I can see plainly that the lecture room is not the right place, even though a university ought to undertake its organization. It seems to me that we ought to follow the example of doctors. The medical profession gives some of its instruction in the lecture room; but the most important part of it is given in the wards of a hospital. To my mind the most complete analogy to the wards of a hospital is the prison and the penitentiary. It is to these places that spiritual sickness, when long enough neglected, inevitably comes, just as dis- ease in the last resource comes to the surgeon. But the medical student is taught by the surgeon how in many cases this tragedy might have been prevented or mitigated, and men are urged to consult doctors in order to prevent the spready of disease. Would it not be possible for the future minister to be educated on some such lines as the doctor? Show to him and let him study the worst cases of spiritual disease, in order that he may recognize the symp- toms and learn the remedy before it has gone so far in other cases. The work need not be confined to prisons or penitentiaries, for every parish provides some analogues to those who are under medical treatment, and every minister has experience of those who are spiritually sick. But to do this theological schools need the co-operation of ministers. At the present time, from the point of view of education, many of our students are wasting their time and forming bad intellectual habits by 'supplying' pulpits while they are still at the school. The only excuse for the practice is that they need the money; but this is no justification. They ought rather to be attached to large and flourishing churches not as a means of adding to their incomes but as part of their education. It is true that they would often be more hindrance than help to the ministers of the parishes to which they went; but our alumni are very loyal, and we count on their help. Just as practising physicians and surgeons constantly give up some of their time to teaching in the hospitals in our great great medical centres, ought we not to demand from our older ministers that they should contribute to our teaching and allow our students to come and learn from them some of the prac- tical problems which have to be faced by those who are physicians of souls?"

A Prayer for Deaconesses

O GOD our Father, by Whose providence we have been set apart as deaconesses of Thy Church, grant us Thy grace that in singleness of purpose and with a willing mind we may faithfully fulfil our vocation, to the praise of Thy glory and the benefit of those we serve. May Thy Holy Spirit so strengthen our wills and gladden our hearts that neither temptation nor faithless fears shall have power to daunt us, until our work is done and we may await with joy the coming of our Lord and Master, Jesus Christ. *Amen.*

The Spirit of the Reformation—II

By THE REV. F. J. FOAKES JACKSON, D.D.

What Protestantism Means To Us

WHAT is Protestantism? The word was applied first to the party of the German princes who protested against Rome at the diet at Augsburg in 1530. For a long time it meant the followers of Luther; gradually it came to mean all those who protested against the claims of the Roman see. Is it the denial of Catholicism? No, a thousand times no. The Protestants acknowledge their belief in the Holy Catholic Church. All they deny is that the term Catholic can be exclusively applied to an organization which exists for the main purpose of serving the interests of a centralized body of clergy in one city in the world. Catholicism to us means world-wide diffusion, not world-wide subjection. We regard all men equal in the sight of God, not all reduced to equality in subservience to the Roman Curia. Are we severed from the Roman communion because our creed is not theirs? It is the same. Because our orders are said to be invalid? The Greek Church has orders so undoubtedly valid that even Rome dare not question them, and is cut off as thoroughly as we are. There are Anglicans who hold views very similar to the Romans on the Eucharist, devotion to the Virgin, prayers for the dead and the like. And what is the attitude of Rome to them? If anything, a trifle more bitter than towards the majority of our communions. It is not too much to say that if the Episcopal Church in this country were to adopt every Roman practice and yet to refuse unqualified submission to the Papacy it would be regarded by them as heretical, schismatic and Protestant.

Till, therefore, the Church to which we belong places itself unreservedly in the hands of the Roman hierarchy, till its clergy take their orders unhesitatingly from Rome, till its laity place themselves under the direction of Roman priests and act, vote and educate their children on lines prescribed by them, nothing they can do can make their Church other than the Protestant Episcopal Church. Not that they cease thereby to be Catholics: for Roman is not a synonym for Catholic, nor is Protestant its antithesis.

You can have unity with Rome tomorrow if you wish it; just as you can have peace with Germany. The price is possibly some hollow concessions for a time, but ultimately complete submission. Till you are ready to pay this you must remain Protestant, fighting on the side of the Allies.

But can the allied Churches themselves, the Greeks, the Russians, the different communions around us, be brought to some sort of unity? Certainly not to any sort of uniformity, nor does it appear desirable. But for a unity of mind we should all strive; and, I confess, I rejoice at the signs of harmony between the once divided Protestant churches in America. The War is drawing them marvelously together. Yes, and the Romans themselves see that in the contest with the temptations to which our young soldiers are exposed all must co-operate. But before we discuss great schemes of bringing all churches together let us see how, in our Church, parties may cease their disputes and work together. Let us take the three and call them Catholic, Evangelical and Modern. I submit that they have all a right to co-exist in our communion, that none have a right to unchurch the other, and that it would be a sad day indeed for our Church that anyone of them disappeared.

The Reformation in England passed through three stages and we are its heirs. Under Henry VIII. the breach with the papacy was made but the whole ancient belief and ceremonial was retained. Here was a Protestant church in so far as the most unhesitating rejection of the papal claim is concerned, its continuity absolutely unbroken. It is of value to us because it showed once and for all that true Catholicism can exist in the West as well as in the East apart from the Papacy. And this idea has never perished in our communion. The best example is Archbishop Laud, who died for the Church on the scaffold in 1645. Whilst he fought with all his might for the Catholic ideal and the unbroken continuity of the English Church he was not only the most redoubtable enemy of the Papacy and labored unceasingly against its machinations; but he devoted his energy to bringing about a reconciliation between the Evangelicals and Lutherans on the continent in the interests of his and their common Protestantism. We have no right whatever to stigmatize ritual, a high doctrine of the Lord's Supper, confession, or indeed any practice sanctioned by antiquity and observed by the great Churches outside the Roman communion as Roman. Laud was no Romanist nor are the so-called high Churchmen who remain loyally with us and are opposed to submission to the authority of the pope —as long as they are genuinely anti-papal they are Protestant.

Later the Church of England was under the influence of Swiss reformers with their simplicity of service, their dread of the Roman doctrine of transubstantiation and of all sorts of formalism in religion. They too have left their successors, but are these going to commit themselves to the suicidal policy of driving good and earnest men out of the Church where they stand opposed to Rome into the arms of the Papacy? If so, they will simply be sacrificing the interests of Protestantism to the ambitions of Rome. They made the fatal mistake once when they allowed the papal cause to be strengthened by the genius of Newman, when they drove him by their clamour out of the pale of the Anglican Church; the sort of mistake which may be forgiven once but cannot be repeated with impunity. Let this, I pray, show by their forbearance that they can maintain the unity of the body to which we belong.

At the end of the seventeenth century the Reformation in England began to recognize the duty of toleration and a new party appeared, of men, learned, moderate, not overzealous, but anxious to recognize as Christians all who acknowledge Christ. These Latitudinarians are the parents of the so-called Broad Church or Modernist party. They have never been numerous and never popular. To this day they are regarded with distrust. But in throwing them over, in calling upon them to leave the Church, in refusing to listen to them, in relegating them to obscurity and ignoring their labors we are in danger of proving untrue to the very elements of true Protestantism. Luther was no Modernist, but he recognized the value of a scholarly investigation of Christian principles. And those who refuse to listen to scholars and investigators are allies of the extreme ultra-montane party of the Roman Church. It was scholarship and free investigation which made the Reformation possible, by breaking down the foundation on which the ancient abuses rested. It was not ignorant zeal which killed the sale of indulgences but the learning of a university professor. I claim no monopoly of learning for the Modernist, but those who study and reflect deeply must offend popular prejudice when they announce the results of their lucubrations. All I ask is to bear with them and help them with your encouragement, for woe to the Protestant cause when it links itself with a degraded form of Romanism in declaring that pious ignorance is the mother of all true religion.

When we Churchmen have recognized the need of unity among ourselves we may apply ourselves to a wider sphere. We are Protestants with an unbroken connection with all the glories of the Church of the past. The saints of the middle ages do not belong to Rome alone, but to us also. Anselm and Thomas Aquinas, Francis and Clare the great minds and hearts of the past are ours also. It is not for us to despise or upbraid those who do not realize that they too can share in these privileges. The and many more are their heritage. Our duty is, while protesting to the last against papal abuse, to unfold the banner of the Catholic faith in the hopes that when the

see it other Protestants may rally round it also and we may welcome them as fellow soldiers and comrades.

At the present crisis it has been laid to the charge of Luther that he is in a measure responsible for the crimes of our German enemy, his frantic ambition and his ruthless method of cruelty to gain his end. Against this I wish to utter a protest. The fact is that the Rome which Luther denounced finds its complete analogy in the Prussia whose power we are determined to destroy. Both have sought to exploit the human race for their own private benefit. The object of both has been to impose a Kultur or ideal of life upon unwilling nations in order that they may force them to submit to their dictation. Both have played with consummate skill upon mankind as on an instrument, touching the notes of fear and greed, hope, jealousy, resentment and patriotism. Both have tried to make piety serve their respective ends, have employed spies in every land; have inflamed class against class, people against their rulers, fostered reaction here and sedition there in order to bring mankind under their control. Remember that the Rome of Luther's day was infinitely more evil than it has been since his time and that the veneer of Christianity on the Church in 1517 was nearly as thin as that on the Prussian court in 1917. And ask yourselves whether the spirit of Luther when he made his protest is not akin to that of all true sons of America where they have arisen in their might to pronounce the doom on the secular papacy which the Emperor William desires to set up on earth with what he blasphemously describes as The Help of God.

Church Usage

By PASTOR IN URBE

II—At Morning Prayer

PROBABLY everyone who reads this page will have noticed long ago that the General Confession and other parts of the Church Service which are meant to be said by the minister and people together, are phrased by the use of capital letters. For the dignity and beauty of the Service it is exceedingly important that by pauses before these capital letters, the whole congregation should be kept together. I remember in my boyhood an old judge with a sonorous voice who always kept a word or two behind the others, so that no one who did not know what was being said could possibly have discovered it by the confused rumble and bumble of the otherwise reverent congregation. Occasionally an old clergyman who goes a-visiting can produce in a congregation the same weird effect. But such individualism is now rare. In any case it is seemly that all the people strive to keep together, that the unity of the spirit may be evident. To this end it is wise, in a parish where several clergymen are in the chancel, that the rector when present should always lead in these parts of the Service; thus the "gait" will be one to which the whole congregation is accustomed.

People are shocked when any of the Service is gabbled; they become dispirited when it drags. There is a becoming deliberation which is easily discovered; this is accomplished chiefly by real pauses between the phrases, never by the drawling of words. The Lord's Prayer especially needs these distinct pauses, because no other prayer is so fraught as this with sacred meaning.

In reading the Psalter the minister and the people should pause at the colon in each verse. This produces a certain rhythm, and also serves to keep the people together. The Psalms when read in this way may gain a dignity which is close to music. To stand in a pew next a person who rushes to the end with vacant-minded haste is all that is necessary to create a resolution to keep steady pace with the whole congregation. If the men of the choir are trained to observe the colon, the congregation will follow their firm leadership, and the result will be edifying.

How far should one join in the singing of the canticles and hymns? If there is a good choir it helps most people if there can be a clear distinction what is intended for the choristers alone and what is intended for all. It certainly never helps anyone to have a person in the pews trying to join the choristers in the singing of an elaborate *Te Deum* or in an anthem. When a voice is quite harsh and untuneful its owner ought to have unselfishness enough to keep silence even in hymns which are intended for the whole congregation. The difficulty is that, as George Eliot once said, if it could speak, there would be two opinions about a cracked bell. When one is in doubt, one should seek candid advice, and so run no risk of making Church worship forlorn for sensitive ears. It is truly beautiful to hear a great congregation sing an old hymn; it is hideous to hear a guttural or rasping voice insisting that it have its part above the melody.

It helps the congregation if the clergyman does not insert the special prayers among the prayers after the Creed, but reserves them to be said at the close of the Service. If we are intent we cannot safely have long periods of unbroken prayer: the mind will wander, and real prayer will fade into mere words. Prayers for soldiers, for the sick, for the afflicted, all gain if they are kept by themselves apart from the general petitions of Morning Prayer.

In one Church which I know it is the custom at Morning Prayer for the rector to remain in the sanctuary after the choristers have withdrawn, as they sing the recessional hymn. The special prayers having been said after the offertory, the recessional hymn follows, and then after the last note has been sung in the distance, the rector says the benediction over the kneeling congregation; so the congregation at length departs with the word of blessing the final thought in their minds and hearts. Meantime an assistant minister has dismissed the choristers with a similar blessing. For both groups the Service ends not in a shout of song but in the authoritative word of peace.

Lenten Reading

(*Continued from page* 257)

vehemently objects, but which their troubled souls desire.

Such a series of readings may start with *The Light Within* (Longmans) by Dr. Slattery. Here the ascent begins gradually, and we still feel the earth beneath our feet. Then *Practical Mysticism* (Dutton) and *The Mystic Way* (Dutton) both by Evelyn Underhill. Here, indeed, are saints and sacraments, but as in a vision. "Life imminent and life transcendent, the Temporal and the Eternal order here comes together; are discovered as the complementary expressions of a Reality which is one. The divine seed within the world, the divine spark within the soul, has been brought forth from its hiddenness. By the resistless alchemy of a courageous and self-giving love it has subdued to its purpose, changed to its very substance, the recalcitrant stuff of the material world. That material world in its wholeness is now seen as the Body of Reality: Eternal Life shines clear through the changeful, perishable life of things." Or, if one prefers, here are saints without sacraments, in *Studies in Mystical Religion* (Macmillan) and *Spiritual Reformers of the Sixteenth and Seventeenth Centuries* (Macmillan), both by Rufus Jones, himself a Quaker and one of the sanest of our modern saints. Here by a different road, and in different company, one may climb to the same heights and get the same celestial view from the summit. Out of these books the men and women who can endure the climb will come back into "this sorry scheme of things" as the apostles came down from the Mount of the Transfiguration to the healing service which waited for their strengthened hands in the plain below.

NEWS OF THE CHURCH

ARCHBISHOP OF YORK WILL SOON ARRIVE IN NEW YORK

Says He Wishes His Visit to Be Largely of a Civil Nature

NEW YORK CITY.—It is veiled in mystery just when the Archbishop of York arrives in New York. It is one of the things the public has learned not to expect the censor to pass. So although his "first appearance" will be in the cathedral pulpit on Sunday morning, March 3, it is understood that he will arrive "some time" during the last week in February.

The Archbishop of York comes to the United States as the guest of the War Commission. He was originally invited by the rector of Trinity parish, the Rev. Dr. Manning, to visit this country as Trinity's guest and to preach for a week in Lent and on Good Friday. This invitation he had accepted before the War Commission plan was made. He comes with the cordial interest of the English Government. He himself says: "I am very desirous of making my visit as largely as possible of a civil nature".

His first public appearance is on Sunday, March 3, when he will be the preacher at the 11 o'clock service at the Cathedral of St. John the Divine here. In the afternoon, at 3.30, he will preach at Trinity church. During that week he will visit Camp Upton, will be the guest of the Pilgrim Society at a dinner on Tuesday evening, will preach at vespers at the General Theological Seminary, will speak at a joint meeting of the Church Mission of Help and the G. F. S. at Synod House, will be the guest of the Chamber of Commerce at luncheon on Thursday, and that same evening will speak at a great Citizens' Patriotic Meeting at Carnegie Hall. On this occasion Governor Whitman will welcome the Archbishop, and the Hon. Elihu Root will speak. Throughout this week His Grace will preach daily at noon in Trinity church.

On Friday His Grace goes to Providence, where there will be a citizens' meeting, a luncheon with the Governor, etc. March 9-12 is spent in Boston under the guidance of Bishop Lawrence. There will be a sermon at the cathedral, a citizens' meeting, a visit to Harvard, etc. On Wednesday, March 13, His Grace will visit Yale University. Thursday is scheduled as a "day of rest". Evidently the War Commission values the Archbishop's health and happiness.

On the 15th the Archbishop goes to Cleveland where he will be entertained by the Chamber of Commerce, and where there will be a citizens' meeting. From the 17th to the 19th he will be in Chicago. The most interesting date on his schedule while there is his address as formal speaker at the Convocation of the University of Chicago. Then comes St. Louis, for the 20th and 21st; Cincinnati for the 22d; another breathing space, and then Philadelphia for the 24th to the 27th.

His Grace will preach the Passion Service at Trinity church, New York, on Good Friday. An informal gathering at St. Thomas' church, when the clergy of the city will have opportunity to meet him, is scheduled for the afternoon of Maundy Thursday. On Easter His Grace will preach in the cathedral at Washington, and will remain at the capital until the 2d of April. Baltimore will welcome him on the 3d. On the 4th he will be the guest of the Church Club in Pittsburgh. Thence he goes to Ottawa, where he will be guest of the Duke of Devonshire at Government House.

On April 10 the Archbishop will return to New York to attend the meeting of the House of Bishops. The Church Club will give him a dinner that night, and the next day he will make his farewell appearance at a meeting at Columbia University. Shortly after that he will slip away as quietly as he came.

WAR COMMISSION WILL REACH $500,000 GOAL

Several Important Dioceses Have Not Yet Made Returns

NEW YORK CITY.—Although not all the dioceses have been heard from, it was announced at the office of the War Commission that little doubt was felt as to reaching the half million dollar goal set for the offerings for the war work of the Church. To date the offerings total $450,000. The largest gift from any single parish comes from Grace church, New York, and is $49,473.72.

Benediction

WE commend the interests of our dearest country to the protection of Almighty God and those who have the superintendence of them to His holy keeping, together with all those who serve and support our Nation in the struggle for righteousness, justice, liberty and an enduring peace. The Lord bless us and keep us, the Lord make His face to shine upon us and be gracious unto us, the Lord lift up His countenance upon us and give us peace, both now and evermore. *Amen.*

G. F. S. AND C. M. H. PLAN MEETING FOR ARCHBISHOP

His Grace to Start Drive for War Work Fund

NEW YORK CITY.—A meeting for Churchmen and women is being planned by the Girls' Friendly Society and the Church Mission of Help to be held in Synod House on Wednesday, March 6, at 2.30 p. m. The Bishop of New York will preside, and the Archbishop of York, the Bishop of Rhode Island, Mrs. Pease of the Church Mission of Help and Miss Katharine L. Potter, chairman of the G. F. S. War Service Committee in New York, will be the speakers. This meeting is preliminary to a "drive" to raise money for war work with girls.

GENERAL BOARDS TO ADOPT SINGLE BUDGET SYSTEM

National Committee to Study Financing Forward Work of Church

NEW YORK CITY.—A comprehensive plan for a budget system whereby the Board of Missions, the General Board of Religious Education and the Social Service Commission may combine in raising the money needed annually by them, and an immediate drive of a million and a half dollars to meet the present obligations of these boards, are subjects that came before the recent meetings of the Board of Missions and the G. B. R. E. and which are now in the hands of a committee to carry out.

By invitation of the officers of the Board of Missions, a number of Church men and women from Provinces I, II, III and V met on January 30 to confer in regard to this matter at the Church Missions House. It was recognized that 1918 is a critical year; 75,000 Churchmen are already in the ranks of the new army; many of the leading clergy are absent on war duty. The people of the country have made a wonderful response to the Government's call through the Red Cross and other agencies. The question considered by the conference was, "Is it right to allow this spirit of self-sacrifice to be expressed chiefly through agencies outside of the Church while the Church makes no concerted effort to call forth a similar spirit on behalf of the fundamental matters entrusted to her"?

The conference noted such facts as these:

1. That the Board of Missions and the General Board of Religious Education closed their last fiscal year with deficits;

2. That the Social Service Commission has plans which it is unable to carry out for lack of funds;

3. That several of the schools federated under the American Church Institute for Negroes are hampered in their work because their incomes are insufficient to meet the increased cost of operation.

The question was asked:

Would it be practicable for these various agencies for once to make common cause and present to the Church in one statement the needs of the various activities for which they are responsible, instead of allowing each to carry its load alone? Would it be possible to go a step further and to ask the domestic missionary bishops, all of whom have to carry a heavy load of anxiety in providing for that portion of the salaries of their clergy not provided for by the appropriations of the Board of Missions, to pool their needs and so present to the Church a unified statement and make a united appeal on behalf of these needs?

After hearing from a number of men who know the conditions, Mr. Ludlow of China, Bishop Touret, Dr. Teusler, Dr. Gardner and Mr. Crouch, the conference then formulated their opinions in a set of recommendations to the agencies involved: (1) That a million and a half dollars be raised at once to meet the immediate needs of the Board of Missions, of the G. B. R. E., Social Serv-

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BISHOP BRATTON SPEAKS ON CHRISTIAN EDUCATION

Helps in Campaign of St. Mary's School, Raleigh

ASHEVILLE, NORTH CAROLINA.—In connection with the campaign now going on in the Carolina dioceses to raise $250,000 for St. Mary's school, Raleigh, on Sunday morning, February 10, the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi, preached on "The Responsibility of the Church to Education" at Trinity church, Asheville. Bishop Bratton was formerly rector of St. Mary's school in Raleigh and is an ardent advocate of Church schools and colleges and of this movement that has been inaugurated by the trustees of St. Mary's school. A large congregation filled the Church and the speaker preached a powerful and convincing sermon, setting forth the fundamental and permanent place that education occupies in the Christian system. The Bishop of Asheville was present, and, in introducing the speaker, urged the necessity of pressing this matter at once, notwithstanding the many calls of the day, that the school may be prepared when the war is over to carry on its constructive work. At the evening service, Bishop Bratton spoke more particularly of the school and its wonderful contribution to society, Christian culture and the Church during its long life of seventy-five years.

In the afternoon the Rev. Francis M. Osborne, who is the special representative of the trustees in the movement to raise the $250,000 fund, held a conference with the committee of representative men and women of the district to lay plans for a canvass throughout the district of Asheville.

GENERAL BOARDS TO ADOPT SINGLE BUDGET SYSTEM

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ce Commission and Church Institute for Negroes; (2) that a committee of the ablest men the Church can provide be appointed to study the question of the support of the three boards and the extension of their work.

On February 6 the committee, through its chairman, Mr. Oliver J. Sands of Richmond, presented the matter to the Board of Missions. The Board immediately appointed a committee of five, consisting of the Very Rev. Caroll M. Davis, the Rev. Dr. Wyatt Brown, Messrs. Oliver J. Sands, Charles E. Mason and Dr. J. H. Dillard, to study the report and make recommendations to the Board.

This committee, through its chairman, Dean Davis, submitted resolutions which were unanimously adopted, which expressed cordial approval of the general purpose of the committee and authorized it to proceed with a committee of five from the Board on a plan to create a national committee and to consult with the G. B. R. E., Social Service Commission and Church Institute for Negroes "or other like agencies of the Church, for the purpose of unifying and co-ordinating the needs of the Church and securing annually a sum sufficient to conduct adequately the various branches of the work of the Church".

Vigorous steps are now being taken to secure the organization of the National and Executive Committee provided for by the resolution. While no date for the concerted effort has yet been decided upon, it has been proposed that the week April 28 to May 5, both inclusive, should be selected for this purpose.

The needs which it is proposed to meet by this special effort would include, among other things, the deficit of the Board of Missions, the heavy extra expense to which it has been put through its entrance into the Pension System on behalf of missionaries at home and abroad and the great rise in the cost of silver in the Orient, certain building operations to which it is already obligated, such as St. Luke's Hospital, Tokyo; the Church Hospital at Wuchang and St. Paul's College, Tokyo, the requirements of the domestic missionary bishops in addition to the appropriations of the Board, the plans of the General Board of Religious Education to meet the opportunities resulting from the war in reaching the students of the country, and numerous other items.

REV. R. P. KREITLER WANTED BY FOSDICK COMMISSION

Feels, However, It Is His Duty to Stay in Scranton

SCRANTON, PENNSYLVANIA.—There has come to the Rev. R. P. Kreitler, rector of St. Luke's church, here, within the past few weeks an opportunity to do a "bit" for the country in this time of stress. The call was from the Fosdick Commission on Training Camp Activities through the Committee on War Camp Community Service, and included an invitation to act as administrator of its work in the national capital for a long period of months. After consultation with the vestry and a number of leaders in the Church, he felt it his duty to decline the call.

The following Sunday evening preachers are announced for Lent in St. Luke's church: Topic, "The Present Day Challenge to the Christian Church"; first Sunday in Lent, February 17, "The Challenge to Faith", the Rev. G. T. Ward (Wilkes-Barre); 24th, "The Evangelistic Challenge", the Rev. E. G. Holmes (Montrose); March 3, "The Social Challenge", the Rev. Ernest Tuthill; 10th, "The World Call", the Rev. E. Ezra Neikirk (Pittston); 17th, "The Call for Unity", the Rev. F. W. Sterrett (Wilkes-Barre).

New Editor for Church Monthly

NEW YORK CITY.—The Rev. Selden P. Delany, D.D., of the Church of St. Mary the Virgin, has been appointed editor of the *American Church Monthly* and enters upon his work on the first of March. Dr. Delany came to New York two years ago from Milwaukee, where he had been the dean of All Saints' Cathedral since 1907.

Washington Birthday Service

BROOKLYN, NEW YORK.—Captain Arthur B. Rudd, at one time on service with the United States ambassador at Petrograd and on the relief mission to Siberia, will be the speaker at 8 o'clock on Sunday evening at St. Anne's church here. There will be special music, as the service will be commemorative of Washington's birthday.

HISTORIC ST. JOHN'S IS REOPENED IN BANGOR, ME.

Had Interesting Point of Contact With Trinity, New York

BANGOR, MAINE.—On Sunday, February 10, St. John's Episcopal church, Bangor, was dedicated. The service was most impressive. After the choir had marched in, Bishop Brewster, of Maine, preceded by the wardens, Mr. Bryant and Mr. Howard Corning, and the rector, the Rev. J. Edward Hand, marched up the aisle reciting a responsive psalm. The sermon was preached by Bishop Brewster, the text being, "This Is God's House". The service was well attended, the church being crowded to the doors with an eager and admiring congregation.

Several gifts were also dedicated; the pulpit was a memorial to the Rev. Mr. Newbegin, and was given by subscription; the altar, given by the Rev. Leonard W. Lott in memory of his wife, and the reredos, in memory of Thomas N. Egery and Sarah Edith Egery, by their daughters, Mrs. Clara Washburn Gibson and Mrs. Sarah Edith Prescott. The choir stalls, sedilia, altar and altar rail were built from designs of Hobart B. Upjohn, architect.

The reopening of St. Johns brings up many interesting facts in regard to its history. The old church dates from about 1840. The Church retained as architect Mr. Richard Upjohn, of Boston, to design a new building. Mr. Upjohn was then a young man and had completed quite a little work for the city of Boston. This, however, was his first church building. An ardent Churchman and a deep student of Gothic, the delights of which he had enjoyed in England, he decided to design the building in the perpendicular Gothic style. The interior was finished with a full Gothic vaulting ceiling, the first to be built in this country.

About the year 1840 Trinity church, New York, decided to rebuild. It so happened that hanging on the wall of the vestry-room at the time the vestry met to consider the rebuilding of the church was a picture of St. John's church, Bangor, Maine. One of the vestry asked the rector what church it was and who designed it and on being informed, offered a resolution that Mr. Upjohn be sent for to build the new Trinity. So from this small wooden church in Bangor started the fame of a man who was to become the first president of the American Institute of Architects, a member of the Royal Institute of British Architects, and the foremost church builder of his time in this country. He carried forward the Oxford movement in this country and built many churches throughout the land.

In May, 1911, St. John's church was burned to the ground, and his grandson, Hobart B. Upjohn, of New York, was sent for and retained as architect for a new church building.

Taking in a general way the lines of the old building, but expanding on them according to modern thought and practice, the new church was designed. It is granite in English perpendicular Gothic, and has a full system of vaulting. The chancel has an ambulatory and when the building is completed a Sunday school and choir room will be added.

HUDSON RIVER CHURCHES TAKE CHILDREN FROM CITY

Kingston Parishioners Receive Boys and Girls Into Their Homes

KINGSTON, NEW YORK.—A remarkable plan for taking children from the insufficiently heated tenements of New York during the cold, hungry winter weather has been worked out by the parishes in this city. The rector of the Church of the Holy Cross conceived the idea and went, among other New York rectors, to the Rev. Dr. Slattery. This is the story in Dr. Slattery's words: "Several weeks ago I received a call from the Rev. P. F. Lange, rector of the Church of the Holy Cross, Kingston. He said that he had spoken to members of his congregation about the possibility of receiving city children into their homes during the exceedingly cold weather, when it was difficult to get sufficient heat and food in the New York tenement houses. He therefore, in the name of his parishioners, came to me, asking if we would like to send some of our children to be guests in the country. I now continue this story in the words of Miss Day: 'The plan for taking children to Kingston has been most successful. I have sent fifteen children, just visiting their homes to tell their mothers of the plan, and the schools also to assure myself that they would not lose standing in their classes. On January 26 I made a journey to Kingston, taking with me nine very small children. A party was in progress at St. John's church, and I had an opportunity to see all the children who had gone up in the first party. They all showed great improvement in health and seem to have made themselves acceptable guests. We notice a great deal of anæmia among the children this winter, due to their poor feeding. Two girls of fourteen have been taken to the New York Hospital and will be sent to their country home in White Plains.'"

The other churches in the city have followed the same plan, and something like forty children altogether have been taken in this way as guests of the Kingston Church people. The children have been assigned to their hosts by the committee, who have tried to fit the right child into the right family. They have attended the Kingston public schools, and in so doing have not lost any of their school work. So successful has the plan proved that other parishes on the Hudson have the plan under consideration.

A BROTHERHOOD SECRETARY AND A SICK ARTILLERYMAN

What Our Men's Organization Did for One Soldier

SPARTANBURG, SOUTH CAROLINA.—A young man lay on a bed in a room in a hotel here recently, who had just been discharged from the Army on a surgeon's certificate. Too weak to leave the room, he waited there with a friend while Joseph Calhoun, camp secretary of the Army and Navy Department of the Brotherhood of St. Andrew, was making the final arrangements for his departure.

For the young man lived in New York, and, since his health would not permit him to continue in the Army, he was about to return to that city.

While waiting he told his friend the story of the Brotherhood secretary's kindness. He had enlisted six months before, he said, and was assigned to the artillery. But he was unfortunate. No sooner did his Army work begin than he was attacked by a stomach disorder, which had troubled him in former years, and sent him to the Base Hospital. He remained in the hospital four months, and while there, Calhoun, the camp secretary, became acquainted with him.

Calhoun rendered the young soldier many little services while he lay in the hospital. He attended to numerous details in connection with the artilleryman's discharge. He collected the sick man's pay; he brought him to town, bought his railroad ticket, attended to his reservations, and was now making final arrangements for his comfortable journey home. With eyes that were suspiciously moist, the young fellow declared that he never encountered such a friend.

This illustrates the kind of work the Brotherhood of St. Andrew secretaries are engaged in.

LENTEN SERVICES IN NEW YORK CITY CHURCHES

Grace Church Announces Interesting Series of Noonday Addresses

NEW YORK CITY.—At Grace church the following services are announced:

The addresses at the Noonday Services, until Holy Week, will be as follows: Mondays, "Five Reformation Martyrs", Mr. Bennett; Tuesdays, "The Leadership of Christ", Mr. Bentley; Wednesdays, beginning February 20, "The Appeal of This World to the Other", Dr. Dickinson S. Miller; Thursdays, "St. Paul's Six Parishes", Mr. Washburn; Fridays, "What We Believe", the Rector; Saturdays, "Six New Testament Leaders, Mr. Carhart. On Fridays the Litany will be said at twelve o'clock, followed by organ music until 12.30, when the rector will give his lectures. At all the Noonday Services in Holy Week the rector will speak of certain lessons suggested by the last week of our Saviour's earthly life.

Two classes will be conducted in Grace House: A class on Africa by Miss Flanders on Monday evenings at 8 o'clock; and a class on the Psalms by Mr. Bentley on Tuesday evenings at 8 o'clock.

There will be special Sunday night preachers during Lent: (1) The Rt. Rev. Dr. Burleson, bishop of South Dakota; (2) the Rev. Dr. Nichols, rector of Holy Trinity church; (3) the Rt. Rev. Dr. Frederick Courtney; (4) the Rev. Dr. Lubeck, rector of the Church of Zion and St. Timothy; (5) the Rev. Dr. Johnston, rector of the Church of the Saviour, Philadelphia; (6) the Rev. William Austin Smith, editor of THE CHURCHMAN.

War Changes Meeting Place

LYNCHBURG, VIRGINIA.—Bishop Tucker has sent a letter to the clergy and vestries of the diocese of Southern Virginia stating that the congestion caused by war conditions has made it impossible to hold the meeting of the Diocesan Council at St. Paul's church, Newport News. The meeting will be held at St. Paul's church, Lynchburg, on May 28.

DO NOT WRITE TROUBLES TO BOYS IN THE SERVICE

Need Stimulation of Heartening Letters From Home

NEW YORK CITY.—The following paragraphs are from a letter of Mr. Lee F. Hanmer to Mr. George Porter of the Council of National Defense:

"Camp authorities are feeling that the kinds of letters written by the home folks to the boys in camps are making it more difficult to keep their minds on their work in hand and to develop the spirit for the service that is most necessary. Without thinking of what effect their letters have on the boys the home folks write about their various troubles, tending to disturb the boys in camp and to centre their attention on home affairs which they are generally unable under present conditions to do anything to remedy. One camp commander put it: 'They write about the mortgage coming due, that father has pneumonia, a horse died, or a building burned etc., etc.'

"If the home folks, in some way, were made to realize that it is difficult enough for the boys to concentrate on the serious task in hand, they would write of the more encouraging side of things and such matters as would help instead of hinder."

General Johnson, in command at Camp Upton, Yaphank, New York, made the same comment recently to a representative of one of the denominations. He said that if ministers could bring the matter to the attention of their congregations and could induce them to write letters of the "cheer up" sort, they would render a real service to the Army administration.

MRS. WHIPPLE RECEIVES $4,084 FOR NORTH ITALY

NEW YORK CITY.—Dr. Slattery makes the following report about the fund for Mrs. Whipple's work in North Italy in the *Leaflet Letter* just mailed to the parishioners of Grace church:

"At the morning service on the first Sunday in January I spoke to you of Mrs. Whipple's work in northern Italy, and asked your co-operation. Generous gifts came in throughout the afternoon, and the next morning I was able to cable two thousand dollars to her for the relief of the refugees for whom she is caring. I also made an appeal through THE CHURCHMAN and many in distant places have sent gifts through me and directly. Besides the direct gifts I have received in this way $4,084.97."

GIFTS AND MEMORIALS

There was recently dedicated in Christ church, Hackensack, New Jersey, a new memorial window, given to that parish by Mrs. Sherwood and her daughters. The design, which was especially composed for this church, is Gothic, the edifice being built in that style. The design, composition of the figures, and superintendence of the window in construction are entirely the work of Mr. Taber Sears, of New York City, whose work at Grace church and the Chapel of the Intercession, New York, has been so favorably commented upon.

Personals

The Rev. Francis Van R. Moore, formerly of Baltimore, Maryland, is now rector of Trinity church, Vineland, New Jersey, and of Christ church, South Vineland, New Jersey, having entered upon the work the first Sunday in December, 1917.

The Rev. John R. Atkinson, who has been elected to the rectorship of Christ church, New York City, has accepted the call and entered on his duties.

The Rev. James Stuart Neill, formerly rector of St. Matthew's church, Woodhaven, Long Island, has become rector of St. Mary's church, South Manchester, Connecticut.

The Rev. Henry Lowndes Drew, rector of the Church of the Good Shepherd, Pittsburgh, Pennsylvania, has been appointed by the Bishop to succeed the Rev. C. M. Young as examining chaplain. Mr. Young recently removed from the diocese to take up work in the diocese of Washington. The Rev. Mr. Drew is also secretary and treasurer of the Social Service Commission of the diocese of Pittsburgh.

The Rev. E. H. Eckel, Jr., formerly curate of the Church of St. John the Evangelist, St. Paul, Minnesota, has assumed the rectorship of St. Paul's-on-the-Hill in the same city, succeeding the Rev. E. L. Roland, who has become rector of St. Bartholomew's, Chicago. Mr. Eckel's address is 77 Macalester Avenue, St. Paul.

The Rev. F. M. Bacon, of the district of Western Colorado, has taken charge of the mission at Clovis, New Mexico, and points adjacent. All mail should be sent to him there.

The Rev. P. N. McDonald, rector of Trinity church, Morgantown, West Virginia, writes: "Kindly see that the correspondent who reported me as being about to resign my parish and enter upon Y. M. C. A. work is hung, drawn and quartered, all with my compliments. I am still on the job and have no intention of taking up that work".

The Stockholders of The Churchman Company at their last meeting elected the Very Rev. Hughell E. W. Fosbroke, D.D., dean of the General Theological Seminary, and Mr. Samuel Thorne, Jr., of New York as trustees.

TWO HUNDRED THOUSAND STUDENTS STUDY BIBLE

Comprehensive Campaign Launched in American Colleges

Philadelphia, Pennsylvania.—The most comprehensive and thorough campaign ever attempted by American colleges and universities to Christianize student thinking and acting is about to be launched, among other institutions, at the University of Pennsylvania. Two hundred thousand students throughout the country are being enlisted in a nationally organized movement for the study of Christian principles. It is hoped that at least two thousand Pennsylvania men will be grouped in squads, in charge of members of the faculty and others specially trained, to study in six sessions the topic, "What Did Jesus Teach"? Simultaneously, Dean Frank P. Graves, of the Department of Education, will conduct a teachers' training class to standardize and vitalize the work. Students in every department of the university, and in each fraternity will be approached and invited to join one of the groups, which will be arranged to accommodate the rosters of all departments.

The campaign had its origin in the Student Volunteer Conference of East Northfield, where students, professors and leaders of the Church expressed the conviction that a thorough re-study of the teaching of Jesus Christ was the prime ethical and spiritual need of the times. An institute was held at Phillips Brooks House, Harvard University, where 120 students and professors adopted a resolution presented by Professor H. H. Horne, of New York University, "to invite urgently 100 per cent. of the students in its field to join in groups or other studies of Christian world problems". Dates have been set for similar institutes in the schools and colleges of Michigan, Illinois, the Dakotas, Indiana, Kansas, Colorado, Ohio, Nebraska, Texas, Oklahoma, Georgia, Virginia, the Carolinas, Maryland and Pennsylvania. At Wellesley College the campaign has already begun and every student, it is assumed, will enrol in one of the groups. At Mt. Holyoke similar classes have been formed, which have been pronounced by President Wooley "as valuable as the special war courses" recently added to the curriculum. At Penn State College thirty-two Bible study groups are meeting regularly, side by side with a normal training class. The movement has been heartily endorsed by President James of the University of Illinois, President Hibben of Princeton and Provost Smith of Pennsylvania.

Charles G. Saunders Dies in Boston

Boston, Massachusetts. — Charles G. Saunders, one of the most prominent laymen in the diocese, died in this city on Tuesday morning, February 19. Only the night before Mr. Saunders had delivered a lecture on the Prayer Book at the Church of the Advent. Mr. Saunders was a member of the Standing Committee, a deputy to General Convention, a member of the Board of Missions and closely bound up with the life of the Episcopal Church in the United States.

Scranton W. A. Hear Bishop Burleson

Scranton, Pennsylvania.—The mid-Winter meeting of the Archdeaconry of Scranton was held here on the 7th and 8th.

On the evening of the 7th there was an informal meeting held in the parish house and an address delivered by the Rt. Rev. Hugh Burleson, D.D.

On the 8th, Holy Communion at 9 a. m. Business session at 10 a. m. Luncheon at 1 p. m. Model Study class at 2 p. m.

Lenten Preachers

New York City.—Holy Trinity church, East Eighty-eighth Street, announces the following special preachers for Lent:

February 13, Ash Wednesday, the Rev. H. Sloane Coffin; February 20, Second Wednesday, the Rev. Chas. F. Kennedy; February 24, Second Sunday, the Rev. A. R. Mansfield, D.D.; February 27, Third Wednesday, the Ven. F. B. Carter; March 10, Fourth Sunday, the Ven. Wm. H. Pott, Ph.D; March 13, Fourth Wednesday, the Rev. William Schroeder; March 20, Sixth Wednesday, the Rev. F. S. Smithers, Jr.; March 24, Palm Sunday, the Rev. Lucius A. Edelblute.

YOUNG MOTHER MUST GIVE UP BABY FOR WANT OF $50

Church Mission of Help Needs Money to Educate Girls

New York City.—How one of the workers of the Church Mission of Help told The Churchman representative such a pitiful story that before she got through said representative had forgotten in what capacity she was listening to the story and was promising the worker the very suit off her back, is pretty convincing proof that there is room for charitably-minded Christians to come to the rescue of some of the unhappy girls whom the C. M. H. is trying to help in their upward struggle.

One of the greatest needs the C. M. H. faces is that of capable girls, many of them unmarried mothers, eager to make any sacrifice to support their babies, who are earning pitifully small wages in factories or shops, but who are quite able to take positions of greater responsibility and opportunity if only they can first increase their education.

"Here are Ella and Gertrude, for example," the worker said. "They are sisters; Gertrude has a baby. They are children of a Roman Catholic woman now in the insane hospital, and a Jew. Gertrude was seventeen when her child was born. She is boarding it for $15 a month and supporting herself, all on a pitifully small weekly wage. She needs clothes. She can't afford to buy any herself. But she could earn a good wage if somebody would support the baby while she learned.

"You see," continued the worker, "with the upheaval in women's work, the girls who used to get a good wage for fine hemstitching are thrown out of work. There isn't the demand for luxuries there was. The girl fitted for hemstitching or making lampshades is offered a Post Office job, or a telegraph job. Neither Ella nor Gertrude are fitted for the jobs that offer them advancement. While they are learning they will receive small pay. But when they have learned, they can earn a respectable living."

"How much would Gertrude need?"

"Let me see," calculated the worker. "Why, $50 for the baby and some clothes for herself would do it." (This is when the suit went.) "She will have to give up the baby otherwise as she is earning so little now.

"It is a patriotic appeal," the worker continued. "The country is asking its women to step in and do men's work. These two girls, and plenty whom I could cite, do not want to be public charges or to give up their babies. All they need is a hand to help them become independent."

"Have you any girls who are learning to better themselves in this way?" the worker was asked.

"Yes; there is Ernestine. She was making $8 a week. She is learning stenography in the evenings from a kind woman who is teaching her for nothing. But her baby has died, and she has lost all ambition. Still her work does keep her courage up. You know, these girls are burning to create. It is not reasonable to expect them to take a deep interest in their work when it gives no scope to their natural creative instinct. The whole secret of the situation is: *you can't make these girls machines and expect them to stay good.*"

BERKELEY SCHOOL HAS SOCIAL SERVICE MEETING

Labor Leader Stirs Clergy With Desire to Know Workingman

MIDDLETOWN, CONNECTICUT.—The Social Service Conference of the diocese of Connecticut held at Berkeley Divinity School recently was well attended. Bishop Acheson presided. The general subject of the Conference was "The Church and the War". It opened with an address by the Rev. J. N. Lewis, D.D., of Waterbury on his experiences as a chaplain at Camp Devens. The State Food Administrator, Mr. Robert Scoville, followed with an able exposition of the present grave situation, and with a plea to the clergy that they should encourage all possible saving of the foodstuffs which can be exported. In the afternoon attention was concentrated upon the topic of "Social Service in Industry". Mr. F. J. Kingsbury, a prominent layman of Bridgeport and a trustee of Berkeley, the president of the Bridgeport Brass Company, gave an account of the schemes of "social service" which have been adopted in his own shops and in others throughout the country. This interesting exposition of the point of view of the "enlightened employer" was followed by a statement by Mr. Mordecai, the president of the Connecticut Federation of Labor (who mentioned that in his childhood he had attended one of our Sunday schools), in which he described the aims of the laboring man. He made a stirring appeal for "Round Table" conferences between employers and employees. One of the points generally agreed upon in the discussion following was that hitherto few of the clergy have made sufficient effort to come in contact with laboring men and to understand their position. Several of the clergy present expressed their desire of in future getting into touch with their local Labor Councils.

The members of the Conference were entertained throughout the day by Professor and Mrs. Ladd at the deanery of the school, and at 5 o'clock they were given the opportunity of attending Evensong in the school chapel and of hearing the last of the Mary Fitch Page lectures, given this year by the Rev. Ralph Birdsall of Cooperstown, New York.

SKY PILOTS OF CAMPS NO LONGER MERELY PIOUS

St. Andrew's Secretaries Minister to Bodies as Well as Souls

The "Sky Pilot" of the camps is no longer an effeminate-looking individual, with a black coat and white necktie, surrounded by an atmosphere of piety. On the contrary, he is usually a bright, up-to-date, aggressive man, who was making a success in one of the professions or in some line of business when the War called him to a higher work.

The camp secretary realizes that there may be times when physical comfort is of more vital importance than spiritual advice.

Gordon M. Reese, camp secretary at Quantico, Virginia, recently had an experience which illustrates the "new kind of missionary work" that is being conducted by the Brotherhood of St. Andrew.

A number of enlisted men arrived at Quantico from one of the southern cantonments, coming suddenly from a warm southern climate into one of the "cold waves" which swept the northern part of the country early in January. They had no Winter underclothing, no blankets, no sweaters. For a few days they suffered intensely.

Mr. Reese at one time telegraphed to Frederick S. Titsworth, executive secretary of the Army and Navy Department of the Brotherhood, asking to have two dozen sweaters and two dozen blankets forwarded immediately.

Upon receiving Reese's wire, Mr. Titsworth telegraphed to Colonel William Cary Sanger, district manager of the Red Cross of the Potomac Division. On the following day the sweaters and blankets arrived at Quantico.

The boys shivered no longer. And they thanked Gordon Reese, the Red Cross and The Brotherhood of St. Andrew for their thoughtful attention.

Everyone will appreciate what an "opening" this little incident gave the camp secretary. It established him as their friend; it gave him prestige. They thanked him personally, and wrote letters to the headquarters of the Army and Navy Department expressing their appreciation of Mr. Titsworth's good offices.

RELIGIOUS EDUCATION GETS NEW COURSE AT SEWANEE

Results from Recent Meeting of Provincial Board

SEWANEE, TENNESSEE.—The Executive Committee of the Board of Religious Education of the Province of Sewanee met at Sewanee recently.

The committee perfected a pamphlet called "Training for Christian Service in the Province of Sewanee"; considered plans for the development of the system of religious education in the province, involving the education of women, the training of laymen for Christian service, and the extension of Summer training schools for Church workers, and approved a plan of diocesan co-operation, which, when perfected, will create an extensive organization of field workers and parish correspondents working in harmony with the Provincial Board.

The Faculty of the University of the South was asked to provide courses in Christian Service in the University, both for regular students and for such special students as might desire to equip themselves as lay readers, lay missionaries, Y. M. C. A. workers, Sunday school workers, Brotherhood workers, workers with boys, etc.

The Board meets next in August at Sewanee during the session of the Summer Training School for Workers.

Shortly after the adjournment of the committee the University authorities arranged a course, covering the scholastic year, to special students wishing to qualify as social workers, lay missionaries, Sunday school teachers, etc. The course, which leads to a certificate of proficiency, includes Bible, public speaking, English, sociology, ethics and Christian evidences, Bible history, Prayer Book, religious pedagogy, and practical work in Sunday school, social service, etc., assigned, supervised and graded as laboratory work.

DULUTH AUXILIARY FAVORS WOMEN ON MISSIONS BOARD

Would Have Members of Board Elect Women Co-workers

One of the most absorbing topics of discussion in the Woman's Auxiliary this year is the question of the recommendations to the Board of Missions made by the Joint Committee of the Board and the Auxiliary. The women of the diocese of Duluth discussed this subject at a recent meeting. Mrs. J. D. Morrison, president of the branch, has written THE CHURCHMAN the following account of that discussion:

"We held our Winter board meeting of the diocesan Woman's Auxiliary here last week and I then read aloud the symposium that appeared in THE CHURCHMAN last May, and the other opinions in regard to the recommendations I have since seen. We talked it all over at length, and decided that we (all) thought there should be a national organization of the Woman's Auxiliary, and that sections 1 and 2 receive our approval.

"In regard to section 3 we think that the 'term of office' of the secretary of the Woman's Auxiliary (appointed by the Board of Missions) should not, however, coincide with that of the president of the board. The reason being that, in case the president died suddenly, it would be some time before another could be elected, and meantime we would be without a Woman's Auxiliary secretary, at the same time, as without a president. Her office should hold over until the new president had an opportunity of getting his hand on things in general.

"Article 4 received our approval. Article 5 we would change to read, 'There shall be an executive committee consisting of sixteen members, eight of whom shall be elected by the Board of Missions, and eight by the provincial organizations, one from each province.'

"This would eliminate the article 6. You see we are western enough to think it all right to have women on the Board of Missions. It may be that we are also unsophisticated enough to think readily along these lines. It takes experience to give wisdom. It is true that California, unsuccessfully perhaps, tried the experiment of women in the 'House'. But this wise provision, that the Board of Missions elect the eight women to sit with them, would make it quite possible for the board to choose or reject those who might be not quite to their taste, or, in their judgment, unwise to place in the office.

"I think Miss Delafield is quite a statesman. She sees the possibility ahead of provincial organizations taking their own ways, and under imaginable circumstances forming an independent organization of their own. Personally, I think that women on the board would, for a time, make little difference in the working out of things, for the right kind of women would be very careful not to antagonize the majority; while on the other hand I feel sure that the men would recognize the fact that the women had taken time, and thought, and had really studied the conditions, and needs and plans that would be brought before them, at the meetings, and therefore that their opinion would be of value to the whole body."

Our Weekly News Letters

DULUTH

St. Paul's Church Consecrated—On Sexagesima Sunday the Rt. Rev. J. D. Morrison consecrated St. Paul's church. Several of the clergy were present, all old rectors having been invited The Rev. C. A. Cummings was the only one who could accept, and he acted as chaplain to the Bishop. The Rev. W. E. Harmann carried the Bishops' crozier and the Revs. T. J. E. Wilson and E. D. Weed read the morning prayer. The Bishop was celebrant and a large number communed. The sermon by the Rev. George Craig Stewart was a brilliant presentment of the place of religion in this time of catastrophe and trial. Dr. Stewart also preached in the evening on "Rational Optimism". An augmented choir with a full orchestral assistance rendered a rich and appropriate service for the day and occasion. Large congregations were present, though the temperature was bitterly cold.

DENVER

Daughters of the King—The members of St. Peter's parish take a just pride in their convenient guild-room. Having realized that the continual expense of hiring room for every social or money-raising affair took a large percentage of possible profit, it was determined to own a suitable room themselves. As the matter was talked over, parish needs seemed to increase and the result was the acceptance of a plan which included a future rectory over a large basement room to be built at once for present parish use and to be followed as finances permitted by the entire structure. The basement foundations stretch up their walls three feet above the ground, so the room has plenty of windows, is large, well-lighted, and amply equipped.

To this practical guild-room the "Daughters of the King" were bidden for their seventeenth local assembly meeting on Thursday evening, February 7. Each Daughter was asked to bring her lunch, and hot coffee was served. Thirty came and a delightfully informal get-together supper was enjoyed. The business meeting was called to order by the president, Mrs. W. W. Colvin. The devotions were led by the Rev. Harry Watts, rector of St. Peter's. Miss Juliet C. Smith, a recent and valuable addition to the order in Colorado, was the speaker of the evening. Her subject was "Privilege and Responsibility". She made us glad that we were believers in the religion which represents God the Father as seeking man, begging him to come to Him; God the Son as our best friend, who redeems us; God the Holy Ghost who comforts and guides us in all perplexities; glad of our belief in immortality; glad of our Bibles, of the "Orders" in our church, of our Prayer Book with its liturgies. "Oh! how much better we *ought to be* than we *are!*"

In speaking of our responsibility she quoted the text: "Ye shall not see my face unless your brother be with you." We must *pass on* our privileges, must help others, lead others to Him, pray for them and with them, "heart to heart talk with God", and often we must partake of that "Heavenly food" which gives us strength and grace to do His will.

Mrs. Johnson Convalescent—We are glad to report that the bishop's wife, Mrs. I. P. Johnson, who has been in St. Luke's Hospital the past week following a serious operation, has passed the danger point and is convalescing nicely.

CYNTHIA H. LAMB.

MISSOURI

$5,000 in Ten Minutes—Bishop Tuttle recently visited St. George's parish, St. Louis, and confirmed a class of twenty. At a dinner given under the auspices of the Church Committee in the parish house a few nights before, $5,000 was raised in ten minutes to apply on the debt which has been resting on St. George's ever since the present plant was erected nearly thirty years ago. Many subscriptions have been already promised toward the payment of another $5,000 on the debt. Under the wide awake leadership of the Rev. Benjamin T. Kemerer, who is back at St. George's again after campaigning for a number of months in the interests of the General Board of Religious Education, St. George's is very busy in all kinds of good works for Christ and humanity.

Final Payment Made—The children of the Sunday school of St. Alban's mission are just rejoicing in the success of their efforts to complete the payments on the new organ for the chapel. A little over a year ago the balance was $230. This amount has all been paid and the children have now pledged themselves to raise the necessary funds for the interior decorations of the church, which it is hoped may soon be built. The pastor of St. Alban's is the Rev. H. N. O'Connor, of the staff of the cathedral.

HARRINGTON ROGERS.

NEWARK

Day of Devotion—The clergy of the diocese met at Trinity cathedral and Trinity house, Newark, recently, on invitation of the bishops for a Day of Devotion and Conference. About seventy-five were present, a very good number in view of the absentees for duty, the delays on the railways and the number of clergy in the Government service. Bishop Stearly had charge of the devotional service and the morning addresses, speaking of the importance of the personal character of the minister, his proper message and his work of ministration. In the afternoon the address was made by Bishop Lines, concerning the special duty of the clergy and the people toward the soldiers and the military camps; the influence of the War upon religion; the recruiting of the ministry from among the soldiers whose minds may be turned to a desire to take up religious work.

Personal—The Rev. Wm. O. Leslie, Jr., has entered upon the rectorship of Holy Cross church, Jersey City.

Farewell Dinner—Recently three hundred people came together at Jersey City for a farewell dinner for the Rev. Sidney E. Sweet, who has resigned St. Stephen's to accept the rectorship of St. Paul's church, Columbus, Ohio. It was a very remarkable gathering; a great testimony to the regard in which Mr. Sweet is held. Brief addresses were made by the two bishops, Judge Tennant, the Rev. Dr. Stoddard and others. The Rev. Carl Stridsberg has sailed for France for the Y. M. C. A. service. The Rev. C. W. Popham and the Rev. E. L. Cook are in service at Camp Dix. The Rev. Mr. Mabry as chaplain in the Regular Army is in France. Several other clergymen are expecting soon to be away in similar service.

Church Club Meets—The Diocesan Church Club met on the evening of February 4. Addresses were made on "Our Duty Towards the Colored People" by the Rev. Dr. Patton and Mr. William J. Scheffelin.

NEW YORK

At Grace Church—Preparations are being made for the bishop's annual visitation for confirmation. The rector, Dr. Slattery, has begun his instructions on Friday afternoons in Grace chantry. The Men's League held its annual meeting in the choir house on the eleventh, and listened to a most interesting address from Mr. Lawrence Chamberlain, who has recently returned from France.

Besides the contribution of $49,473.72 made by the parish for the War Commission and the $4,084.97 given for Mrs. Whipple's work in Italy, other forms of war relief are steadily going on in the parish. Red Cross Auxiliary 77 meets in Grace House for the making of surgical dressings every Tuesday afternoon from half past two to half past five, every Thursday evening from eight to ten, and every Friday morning from ten to half past twelve. And on Friday mornings also a committee of Section D of this Auxiliary (formerly known as the Comforts Committee) meets in Grace House to give out wool for knitting for both the Army and the Navy, and to receive completed work. At the chapel, Red Cross Auxiliary 49 has meetings every week day evening except Saturday. In this Auxiliary there are eighty-seven enroled working members; and since November, when the work began, 680 articles have been forwarded from the chapel, including bed-sheets, pajamas, bed-socks, hot-water bag covers, socks, helmets, sweaters, mufflers, and wristlets. At the Neighborhood House the Knitting Class has met on Saturday evenings to make socks for soldiers and sailors.

Porto Rico Meeting—On Sunday afternoon, March 3, a meeting in the interests of Porto Rico will be held at the Colony Club. March 2 is the anniversary of the granting of the citizenship to the Porto Ricans. Dr. John Finley, president of the University of the State of New York; Dr. John Barrett, director general of the Pan-American Union, and Signor Felix Cordova Davila, resident commissioner of Porto Rico at Washington, will speak. This meeting is being given by the Club, but is of special interest to members of the Wom-

an's Auxiliary, who are also members of the Club.

Lent at St. Mary the Virgin's—Dr. Delany is giving a series of talks on personal religion in St. Elizabeth's chapel on Tuesday evenings. The talks are so timed as to enable the members of the Men's Guild to attend them first and go to the guild meeting right afterwards. Dr. Barry will conduct a quiet day for laymen on Washington's Birthday. The noonday preaching at St. Mary's (at 12.25) is by the rector and his assistants. The subject of the course is "The Ideal Life" as set forth in the sermon on the Mount. Every Tuesday night there is a missionary lecture illustrated by lantern slides.

Jubilee Anniversary—On Wednesday evening, February 6, Miss Elizabeth H. Wisner celebrated the golden anniversary of her Mothers' Meetings in the parish house of St. John the Evangelist. The Mothers' Meeting was founded by Miss Wisner fifty years ago, and she has been its president ever since. The celebration was, probably, unique in the annals of our Church in this country. Eternity alone will reveal the value of Miss Wisner's influence for the last half century in the lives and homes of hundreds of people.

Church Music—There will be a repetition of the requiem by Antonin Dvorak by the choir of the Cathedral of St. John the Divine, assisted by the New York Symphony Orchestra, given at the request of many who were unable to hear the beautiful performance of this work earlier in the season. The tickets range in price from 25 cents to $5.00. The boxes are $35 and $50, and may be had by applying to Miss Martha Maynard, 129 East Seventy-sixth Street. The concert will take place at Carnegie Hall on Tuesday evening, March 12, at 8.15 o'clock. The receipts are for missionary work and War relief.

On Quinquagesima evening the annual service of lights was held at Calvary church. This service sets forth in music and in symbolic lighting the drama of our Lord's birth and death. At first, while the Christmas hymns are sung, the Epiphany star is lighted. Gradually all the lights are dimmed until only the cross is bright. Finally with the Passion-tide music that light also is extinguished and the procession moves out of the chancel. The service closes with the singing of "The Strife Is O'er" by a single boy chorister at the foot of the cross.

Diocesan Fellowship—The diocesan Board of Religious Education has offered, as it has for several years past, a fellowship of $500 for the year 1918-19. It is open to men and women alike. Three points will be considered in awarding the fellowship: (1) The scholastic standing of the applicant; (2) All-round development of character, interest in religious education or allied subjects as shown by the elective courses pursued and the practical work undertaken by the applicant; (3) The ability to represent the Church, particularly in the field of religious education, and the promise of successful leadership in this field of work. It is understood that the recipient of the fellowship will devote himself unreservedly to study and practical work, and that his program, which shall include not less than sixty hours of volunteer field work, shall be approved by the Executive Committee of the University Council.

MARGARETTA MILLER.

BOSTON

The Beginning of Lent—The weather that ushered in the Lenten season here in Boston was of an amazingly spring-like quality. After the continuous weeks of unprecedented cold, Ash Wednesday came to us as a welcome relief and many are hoping as a harbinger of a warm Lent and the coming of an early spring.

Lenten services in all quarters of the diocese are being cut down in number, and not uncommonly all week-day services are held in parish houses, in obedience to the imperious demands of the near-famine in coal. It will, for the most part, be a wholesome religious experience for us. More than one parish priest has felt for years that Lent in the average parish had become too nearly a religious debauch and had gotten very far from its ideal as a season of intimate, personal heart-searching and service. Our very generally restricted and simplified services this year will turn our thoughts in the right direction.

The following message from the rector of St. John's church, East Boston, in his parish leaflet, is notably pertinent to our Lent this year:

"It is harder to be neighborly in the city than in the country. Neighborliness is a trait of character into the strengthening of which a little of our Lenten earnestness may well be put. Make a constant effort to be more neighborly part of your Lenten self-discipline. Don't be afraid of the people around you. They will meet you more than half-way in friendliness. Give them a chance, and, unpromising as they may look at first, they will make you wiser and happier in return for the effort you have made in being friendly to them."

A Soldier's Letter—The following letter from an enlisted Churchman in France to his rector in Boston makes it clear that the Church War Commission has already gotten its machinery in running order and that those parishes that are steadily maintaining their contact with the commission and keeping up-to-date lists of men in service before are already being repaid by the expressed gratitude and loyalty of the soldiers and sailors:

"Somewhere in France.

"January 18, 1918.

"Dear Mr. ———:

"Just a line to thank you and the Church for the kind interest you have shown by your letters and package, both of which were much appreciated. No one knows back home how much it means to the boys over here to receive letters or packages from the folks 'back in the States'. It's pretty lonely for us boys 'over here', and it's just those remembrances that form the connecting link between us and all that we hold dear.

"You may be interested to know that I received a Christmas card from Bishop McCormick, of Western Michigan, now located in Paris. I hope to be able to take advantage of his kind invitation to call if I visit Paris, although it hardly seems possible from present conditions.

"Again thanking you for your kind remembrance, I remain,

"Sincerely yours,

"———."

Naval Service Club—The new Naval Service Club of the Church in Boston is preparing to open for business next month. The contractors are actively engaged in remodeling the old City Club building on Beacon street, and the full equipment for the club will be ready for installation by the time the work is completed.

It may be a timely suggestion that the effective operation of this club will require the devoted services of so many men and women of the Church that offers of volunteer workers of the right sort from various parish organizations would be welcome to the governors of the club.

Food Demonstrations—The Cathedral Service Unit is conducting a series of demonstrations and conferences on food conservation on Monday afternoons in Lent in the Cathedral rooms.

The presence of delegates from various parishes at these conferences is serving to spread a working knowledge of practical household food conservation pretty widely among the women of the Church. The first conference was held on February 18 and dealt with "Substitutes for Meat".

A very pertinent development of this activity would be the gathering together of groups of men who were willing to be instructed as to the real edibility—as well as nutritive value—of new and varied items on household menus. Something of this sort is probably needed to help stabilize the very practical domestic "law of supply and demand"!

The Harbor Forts—Boston has no less than seven harbor forts teeming with men, old and young, serving in the Coast Artillery division of the army. All of these forts have their quota of Churchmen among the soldiers. Only two of them are anywhere near one of our parish Churches. The Churchmen in all the others are dependent on the visits of priests of the diocese for the ministration of their own Church. The bishop is already taking steps to see that this considerable body of the Church's sons shall have the Sacraments and personal service of the Church with some regularity in the near future.

Personal—The Rev. Arthur W. Moulton, rector of Grace church, Lawrence, and a member of the Standing Committee of the diocese, is expecting to go to France shortly after Easter to engage in active war work for army men for which he is so eminently fitted. Grace church already has considerably over one hundred men of the parish in active war service.

KENNETH RIPLEY FORBES.

VERMONT

Annual Convention—Notwithstanding the extremely severe weather the convention of the diocese held at Trinity church, Rutland, Wednesday, February 6, may be regarded as successful and certainly up to the average in interest and in useful work. The shortage of fuel prevented the use of the church building. The services were held on the lower floor and the business

sessions on the upper floor of the parish house.

A part of the bishop's annual address was devoted to interesting statistics as to the ecclesiastical, military and domestic status of Vermont Churchmen enlisted in the national service as gathered from the card catalog kept at the bishop's house and duplicated for the central office of the War Commission in New York.

The exceptional severity of the weather, with the breakdown of the train service, prevented a good many both of the clergy and of the lay delegates from getting to Rutland. It was natural therefore that proposals should be made for changing the date of the convention, which was only last year fixed for February, in consequence of the rule made by the General Convention that all reports and accounts should be made up for the calendar year. But none of the other dates suggested found general favor and it was decided to give the new date a further trial next year, when it is proposed in connection with the Convention to celebrate the twenty-fifth anniversary of the bishop's consecration.

For the most part officers were re-elected. The principal changes were in substituting Mr. S. W. Hindes, of Burlington, as a lay member of the Standing Committee in place of Mr. Charles F. Chapman, of Woodstock.

On the Missionary Committee the Rev. A. C. Wilson, of Bellows Falls, and Mr. F. W. Hayford, of Montpelier, succeeded the Rev. R. W. Magoun, of Fair Haven, and Mr. W. J. Brown, of Middletown Springs, whose term of office expired. On the Social Service Commission the Rev. M. K. Crawford, of East Fairfield, and Mr. D. Clift, of Fair Haven, succeeded the Rev. J. C. Stephenson and Dr. Chisholm. On the Board of Religious Education the bishop appointed Miss Mary Maud Patrick director of teacher training in the Burlington High School in place of Professor Adams, of the Castleton Normal School.

Deputies to the Provincial Synod of New England, which will meet in October at New Haven, Connecticut, were chosen as follows: The Rev. Messrs. A. C. Wilson, G. W. Davenport, W. H. Bamford and W. C. Bernard, and Messrs. J. T. Stearns, H. M. Kendall, Dr. J. S. Hill and Dr. E. L. Wyman.

There was an interesting discussion on the subject of inadequate clerical stipends, in view of the greatly increased cost of living, and a committee was appointed consisting of the bishop coadjutor, the Rev. F. B. Leach, and Messrs. Chapman, H. H. Wheeler and Harrison I. Norton to consider and report at the next convention on the whole subject, including the maintenance of rectories. Interest was expressed in the work of the Social Service Commission, and a desire that the diocese should take a more active part in this department of Christian effort.

The Rev. P. C. Manzer, rector of St. Paul's, Windsor, and chaplain of the State Prison, is the new chairman of the Social Service Commission.

Wednesday evening was devoted to a consideration of missionary work and the means of gaining interest and support for it. The increased apportionments proposed by the Missionary Committee had been adopted earlier in the day and by a larger representation of the Convention. These total $8,000, half for diocesan and half for General Missions. After the report of the committee had been read by the secretary, the Rev. E. B. Holmes, admirable addresses, vigorous and pointed, were made by the bishop coadutor, the Rev. Messrs. Davenport, Wilson and Leach, and by Mr. C. F. Chapman from the layman's point of view.

During the day reports from the Committee on Finance and Audit were read on two important matters to which General Convention has called special attention—the adequate insurance of church property and the holding of endowment funds by incorporated trustees and not by private persons or parochial authorities.

G. R. Brush.

COLORADO

Dormitory Opened—Canon B. W. Bonell has opened his dormitory for resident candidates for Holy Orders at Greeley, where he and the Rev. C. H. Brady will be the instructors. The pastoral field will be Todd County and the State Normal School will give credits for the secular studies there taken. The house opened with two students.

Denver Lenten Services—The Lenten Noon Day services in Denver will again be held for the last three weeks but one of the Penitential season, Bishop Anderson, Bishop Johnson and the Rev. Craig Stewart each taking a week in the opera house.

Personal—The Rev. Thos. Worrall, formerly chaplain of the Bellevue Hospital, New York, and since then removed to Monte Vista, Colorado, has accepted a call to Longmont in the same diocese.

Articles of incorporation were recently drawn up for the Oakes Home for the Tubercular, appointing as the first six trustees the following gentlemen: Bishop Johnson, the Rev. F. W. Oakes, Messrs. Nye, Hallett, James Cowles and Warren Oakes.

S. H. Holoran.

CONNECTICUT

Return of Dr. Miel—One of the most interesting events in civic and Church life in Hartford for some time past was the return of the Rev. E. de F. Miel, D.D., from Red Cross work in France. Dr. Miel left for France early in July last with a Red Cross unit, and was actively engaged in the work with General Pershing's men until his return. His stay in France was of much greater importance to Connecticut people than his official duties signified. A man well known and beloved throughout the State, he held warm personal touch with many men of Connecticut whom he saw in France, and at the same time was a great comfort to the relatives and friends of those men at home. He filled a role which meant much to those abroad and those at home, and both Churchman and citizen alike honor and appreciate the work of Dr. Miel in this dark and terrible struggle.

No happier tribute could have been paid Dr. Miel than the assembling of the great congregation which greeted him at his first service, on Sunday, February 3. Probably no greater number of people have ever gathered in Trinity church. Dr. Miel was deeply moved as he faced the great congregation to preach, and both preacher and people alike felt it to be a solemn and stirring moment. On Friday evening, February 8, Dr. Miel spoke to relatives and friends of men at the front, when the church was again packed to the doors. He will continue his connection with the Red Cross while carrying on his parish work, which has been effectively cared for by the Rev. Robert E. Marshall during Dr. Miel's absence.

Noon-day Services — Noon-day services will be held at Christ church, Hartford, during Lent. Special preachers have been procured for these services, and also for the Thursday evening services, which will be held in the same place as joint services of all the parishes in Hartford.

Notes—Mrs. E. Campion Acheson and Miss Bessie L. Franklin addressed a large group of women of St. John's church, Hartford, in the interests of the Woman's Auxiliary.

Bishop Brewster attended the funeral of the Rev. H. M. Sherman, at St. Paul's church, Bridgeport. Mr. Sherman was archdeacon of Fairfield.

William T. Hooper.

PHILADELPHIA

Dr. Conwell's Anniversary—On the seventy-fifth birthday of the Rev. Dr. Russell H. Conwell, founder and pastor of the Baptist Temple, there was a very remarkable demonstration of Church unity. Leaders of all denominations met to express appreciation and congratulation of the service Dr. Conwell has rendered to the religious and educational life of the city. Provost Smith of the University of Pennsylvania; the Rev. Dr. Roberts, clerk of the General Assembly of the Presbyterian Church; Bishop Berry of the Methodist Church, and the Rev. Dr. Tomkins of Holy Trinity church were among the speakers of the day. Dr. Conwell modestly disclaimed all credit for his achievements as builder of the Baptist Temple, founder of Temple University and of the Samaritan Hospital. He said these works were carried on by others, who deserved the praise.

An Unusual Letter to an Editor—To the Editor of the Public Ledger: Sir—I visited the Episcopal Church at Overbrook a short time past. As I listened to the sermon, I thought of John the Baptist preaching in the wilderness. (Not that Overbrook is a wilderness, nor the people living there anything but up to date.) But here was a man who is very quiet, dignified, with no sanctimonious manner, but a good fellow, preaching a Christian religion that is healthy, modern, and to whose doctrine I feel no one could take exception. He stood erect and with a pleasant musical delivery poured forth a wealth of illustrations and quotations on the fellowship of Christ and man. It was very cold outside, the Church was warm and the seats comfortable; but no danger of your going to sleep while he was preaching.

How many Philadelphians know there is a preacher at Overbrook who is a very unusual man? Don't take my word for it, go out and see for yourself.

J. S.

Camden, New Jersey.

War Time Subjects at St. Luke and the Epiphany—On Monday afternoons in Lent the Rev. David M. Steele has planned a list of speakers on war subjects. Miss

Mary C. Goodwillie of Baltimore on February 18, Mr. Franklin B. Kirkbride, New York, on February 25; the Rev. Joseph H. Odell on March 4, the Archbishop of York on March 25.

Dr. Anthony Accepts Call to Wayne—The Rev. Dr. G. W. Anthony, D.D., vicar of St. Augustine's chapel, Trinity parish, New York, has accepted a call to the rectorship of St. Mary's church, Wayne, and expects to take charge by May. He will succeed the Rev. Mr. Armstrong, who died last year.

Mrs. Pilsbry Writes on Women's Church Work—Mrs. Pilsbry, educational secretary of the diocese, has written one of the "Editorials for Women by Women" in the *Evening Ledger*. Her successful work in organizing mission study classes gives her the authority of experience with which to make "Churchwomen's Work in War Time" readable and forceful. She says: "All our Church work is truest war work today, as distinctly as the Red Cross. Why, the very name is the secret of its success. That great society of mercy carries the Cross as its symbol. The Church is calling up to study Christian patriotism this Lent. Let us not be content with knitting and conserving food; let us also conserve the faith. Let the women wait on God. Let us heed the call to pray. So may we women give a sure strength. So shall we keep the 'home fires burning till the boys come back'".

IRVING A. MCGREW.

UTAH

Emery Memorial House—At the University of Utah, Salt Lake City, the Church owns a large club house for men known as the Emery Memorial House. It was opened to men students during January, 1914, completing its fourth year last month. On the anniversary there was flung to the breeze a service flag with forty stars, representing the number of men who have lived in the house during four years and are now in the service of Uncle Sam. The house accommodates thirty-five men.

Red Cross—The Cache County Chapter of the Red Cross, with over three thousand women at work in the various activities of that body, is under the able leadership of the Rev. E. T. Lewis, of St. John's church, Logan.

G. F. S. and the Soldiers—The various branches of the Girls' Friendly Society in Salt Lake City have united to entertain the enlisted men at Fort Douglas. The Emery Club places its auditorium and dining-room at the disposal of the G. F. S., enabling them to care for over one hundred soldiers at a time. A number of associate members are always in attendance, as well as the clergy of the city.

H. E. HENRIQUES.

NEVADA

A Welcome Visitor—Archdeacon Jennvey, who worked several years in Nevada during Bishop Whitaker's time, paid us a visit last month. He came on a very pleasant mission—to perform a marriage ceremony. While here he had services in Reno, Carson and Virginia City, and was cordially welcomed by many old friends.

Elko—We are pleased to announce that the parish here has raised its quota for the Church War Commission Fund and a check for the same has been sent to the Bishop. The War has called away one more communicant from St. Paul's, B. G. McBride, son of our worthy senior warden, thus adding another star to our service flag. He has been commissioned a captain in the Ordnance Department, and is now stationed at Washington, D. C.

Trinity Church, Reno—On the 27th of January we made our response to the appeal of the Church War Commission for the support and equipment of our chaplains at the front and in our training camps. By the very generous gift of a daughter of St. Thomas' church, New York, the offering reached the sum of $91.85.

The Indian Work—A very urgent call has come to our missionary at Nixon to return to Idaho to rebuild the Indian work there which he carried on for several years. Nevada feels that it ought to make the sacrifice necessary. We are more than fortunate in being able at once to find a most competent priest to take up the task of caring for our Indians in Nevada. The Rev. Sherman Coolidge, a full-blooded Arapahoe Indian, for over thirty years a priest of this Church, has cast in his lot with us and has been appointed general missionary among the Indians. He will have services every month at the Pyramid Lake Agency and also at the school at Stewart. He will also work among the scattered Indians who have been given land near the larger towns in the State. The work at Stewart is most important as here are over 250 children. We have many baptized and confirmed among them. It is hoped that it will soon be possible to get a woman worker for Pyramid Lake Agency who will be able to build on the splendid foundation laid there.

St. Bartholomew's, Ely—The interest in war relief work seems to be the one ruling interest of our Ely district and is constantly growing. The various Red Cross agencies are crowding ahead. The attendance at Church services has fallen off considerably through this general absorption in war relief. But the more serious tone of our community life is surely a good symptom. The first soldier of this parish to lay down his life in the service of the country has just been brought home for burial. This is Private Henry Yelland. He had gone with his regiment to the East, but when they embarked for France he was in the hospital with pneumonia, of which he died later.

GEORGE WILLIAMS.

CHICAGO

Sister Frances Retires—Sister Frances of the Community of St. Mary, who has been in charge of St. Mary's Home since its humble beginning in the cathedral parish in 1895, has withdrawn from the active work of the Home. Concerning her retirement Bishop Anderson says: "The many friends of Sister Frances, profoundly thankful for her long and faithful service in St. Mary's Home, and full of regret that her increasing age and responsibilities make her retirement necessary, will follow her with affection and sympathy and wish her rest and quiet after her long and arduous labors." In 1903 the present commodious building was dedicated by Bishop Anderson. In 1897 the first cottage of the Summer Home was erected on the grounds of Kemper Hall in Kenosha, the precursor of several others. The Summer Home has meant life and health to many of Chicago's dependent children. In 1911 property adjoining the Chicago Home was secured. In 1914 a gift of $10,000 made possible the erection of the Domestic Science House, where the older girls receive special training in domestic science. Thus in a few words we may tell of the permanency of the contribution of Sister Frances to the Child Welfare Work of the diocese and city of Chicago.

New Pastor at Holy Apostles'—The Rev. Edward Sidney White, S.T.B., on the first Sunday in February entered upon his work as priest-in-charge of the Church of the Holy Apostles, Chicago's newest parish. Mr. White is well known throughout the diocese for his splendid work of the past five years at Libertyville, where at St. Lawrence's church he served as lay-reader, deacon and priest. During his ministry the church building and a newly-erected parish house were burned to the ground. He was responsible for the erection of a new church and parish house costing $25,000 of which $18,000 has already been paid $2,000 having been granted by the Board of Missions. At Antioch Mr. White organized St. Ignatius' Mission, which has prospered. He also cared for the work at Gray's Lake.

New Rector for St. Bartholomew's—The Rev. Edward L. Roland, rector of St. Paul's church, St. Paul, has accepted a call to become the rector of St. Bartholomew's church, Chicago. Mr. Roland is no stranger to Chicago, having graduated from the Western Theological Seminary. His first cure was that of St. Margaret's, Windsor Park. He has been a delegate to two General Conventions — Cincinnati and New York. He served for some time as archdeacon of Cairo, and was an examining chaplain in the diocese of Springfield.

Rector Leaves La Grange—The Rev. Leonard W. S. Stryker, rector of Emmanuel church, La Grange, and chaplain of the Second Regiment, Illinois Reserve Militia, has resigned and accepted a call to the rectorship of St. John's church, Youngstown, Ohio. Mr. Stryker has been rector at La Grange for the past four years, his administration being marked by a distinct forward movement in the parish.

New Rector at Freeport—The Rev. Floyd Erwin Bernard, M.A., who for the past eight years has been rector of St. Ann's church, Chicago, has been elected rector of Grace church, Freeport, and will shortly enter upon his new work. He will be succeeded at St. Ann's by the Rev. Thomas M. Baxter, who has for some years served as priest-in-charge of St. Elizabeth's church, Chicago. Mr. Baxter was responsible for the organization of St. Matthew's church in 1914, one of the successful new missions in the diocese.

Cathedral Parishioner Made a Novice—Miss Faith Sherman of the Cathedral Congregation, who has done some good wo

vith the children of that parish, was recently clothed as a novice of the Community of St. Mary at St. Mary's Convent, Peekskill.

Gift to Canon Knowles Library—Mr. Thomas Wilde, for the past forty-six years a member of the Cathedral choir, has presented the Canon Knowles Library, which is housed in the Cathedral clergy house, with a copy of George Herbert's poetical works. Much interest is attached to this particular volume, as it was presented to Mr. Wilde by Canon Knowles himself on Christmas day, 1875, in token of four years of faithful service in the Cathedral choir. Mr. Wilde is still a faithful member of the choir.

Mr. Bertram Smith, a candidate for Holy Orders from the Cathedral parish, and a member of the Middle Class of the Western Theological Seminary when war was declared, writes that he is now with the 115th Company 3d Pro. Reg. W. S. Marine Corps, Santo Domingo. He is acting as a lay chaplain of his particular corps, preaching, praying with the men, and leading a very successful Bible class. In addition he is working acts as "promoter" of athletic games and acts as librarian of the Y. M. C. A. building.

Memorial Tablet at St. Paul's—A memorial tablet has been erected in the lower hall of St. Paul's parish house, Kenwood, in memory of Mr. E. B. Myers, by whose efforts more than those of any other person in the parish the present well-equipped parish house was erected. Mr. Myers was for many years a warden and vestryman of St. Paul's.

The clergy of St. Paul's have assumed responsibility for the chapel services on Sunday afternoons at the Church Home for the Aged during the absence of the Rev. Luther a Pardee, the chaplain.

Kindergarten at DeKalb—A daily Kindergarten has been opened at St. Paul's parish house, DeKalb, under the auspices of the Drama Club of DeKalb, and is in charge of Miss Lillian Bailey of St. Andrew's church, Chicago, and Miss Sarah Cadwell of the Church of the Holy Nativity, Longwood.

ALBERT EDWARD SELCER.

CENTRAL NEW YORK

Mass Meeting of the G. F. S. in Syracuse—A largely attended mass meeting of all the Syracuse branches of the G. F. S. was held on Monday evening, February 4, at Hazelwood Memorial House (St. Paul's parish). After supper an address was made by Miss Alma Schilling, head of the Girls' Patriotic League, urging the members to engage in war relief work. The address of the evening was made by the new Archdeacon of the Diocese on the diocesan missionary work. The branches presented their accumulated offerings for missions, which they present once a year at a missionary service. Part of the offering this year is for General Missions and in addition the members undertook a scholarship for a girl in the Philippines. Miss Mary Hanson was elected president for the coming year and Mrs. Ethel B. Mosner, secretary.

Mrs. A. E. Dunham, wife of the rector of Trinity church, Fayetteville, recently underwent a serious operation at one of the Syracuse hospitals and it is now expected that she will make a full recovery.

Conferences on Personal Religion—A very successful series of Conferences on Personal Religion came to a close on Friday, February 8, at St. George's church, Utica. They were conducted by Bishop Fiske and were held on Friday evenings in January.

Quiet Day—A Pre-Lenten Quiet Day was held for the clergy of the Syracuse Clerical Club at Grace church, Syracuse (the Rev. H. G. Coddington, D.D., rector), on Monday, February 3. The conductor was the Rev. John Keble Burleson, D.D., of Rochester, New York.

Missionary Mass Meeting—The fourth in the series of missionary mass meetings held under the auspices of the Clerical Club of Syracuse was held at the Church of the Saviour, Syracuse (the Rev. Karl Schwartz, Ph.D., rector), on Thursday evening, January 31. The speaker was Bishop Burleson of South Dakota. The subject for this service was the "Missionary Problem of the Middle West". The service was largely attended and the offering was given for the missionary work in South Dakota.

WALTER E. JONES.

ARIZONA

Ogilvie Conference—The generosity of Mrs. Clinton Ogilvie of New York has made possible an "Ogilvie Conference" for this diocese. The first one was held at Grace church, Tucson, on February 5 and 6. The first subject taken up was "The Opportunity and Responsibility of the Church in the Present Crisis", and was ably presented by the Rev. F. M. Johnson, Jr., of Globe. Mr. Johnson has been a military man for many years, and now holds a commission as major in the Officers' Reserve. He has been in command of the Globe Home Guard for the past year, and was only recently ordained to the priesthood. A keen discussion followed his address. A "Round Table" was the principal feature of the Conference, at which, in its various sessions, all sorts of important matters were talked over in a delightfully informal and intimate manner, such as is impossible at the meetings of Convocation.

Dean Scarlett of Phoenix preached at a public service on Tuesday evening and led a devotional hour on Wednesday morning. Mrs. Dixon, with her accustomed hospitality, entertained the clergy at a dinner and a luncheon. They were also entertained, at the close of the Conference, at the State University by its president, Dr. Von Klein-Smid.

On Tuesday afternoon the clergy present, and many outsiders, assisted in the dedication of "St. Luke's in the Desert", which has just been established as a branch of St. Luke's Home for Tubercular Patients in Phoenix. This branch is especially for those who are needy and unable to pay what is required in ordinary hospitals, etc. This project was made possible by the gift of $3,000 from a friend outside the State, and by another gift of $4,000 from the late Mrs. Steward of Tucson. At the close of the dedicatory service, which was conducted by the Bishop, an additional gift of $500 was announced for the purpose of building another room, or "unit". Mr. E. C. Clark, vestryman and lay reader of Grace church, gives his services as superintendent, and Drs. Metzger and Watson of the "Tucson, Arizona, Sanitorium", close by, are to give their medical services. Patients are to be charged the nominal sum of $9 a week, which will not half cover their expenses. Doubtless there will be some who will be admitted for even smaller amounts, if not actually gratis.

Personals—The Rev. Jacob M. White of Winslow and the Rev. H. S. Brewster of Bisbee have changed places, for mutual benefit, and each is now established in his new "cure". Mr. Luther Moore, principal of the Winslow Grammar School, and formerly a Baptist minister, has been received into the Church and is about to become a candidate for Holy Orders. He is at present acting as lay reader in charge of Epiphany Mission at Flagstaff, and after this spring will devote his whole time to ministerial work.

J. R. JENKINS.

NORTH CAROLINA

War Fund—From the reports thus far received the indication is that the diocese will raise more than was asked of it for the work of the War Commission. Christ church, Raleigh, gave more than one-sixth of the amount apportioned to the diocese.

For Soldiers—The local parishes in Charlotte are doing all they can for the soldiers in their midst stationed at Camp Green. Recently the bishop of the diocese visited the camp in company with the Rev. Dr. Milton, a member of the War Commission. It is probable that the Rev. Henry O. Nash of Southern Pines will soon be sent there as a chaplain to give special attention to the Base Hospital. Another clergyman of the diocese, the Rev. Bertram E. Brown, rector of Calvary church, Tarborough, is doing work in a training camp as a Y. M. C. A. secretary. If the War continues much longer the diocese will probably be called upon to give up more of its clergy for War service.

Gift of an Organ—Christ church, Raleigh, has recently received a magnificent new organ. It is a memorial to the late Major Rufus S. Tucker and his wife, and to their daughter, Mrs. Florence Tucker Winder. The organ was made by the Hall Organ Company, New Haven, Connecticut. While the parish is rejoicing over the gift of the fine new organ it is grieving over the loss of its curate, the Rev. C. P. Willcox, after faithful service for four and a half years. He has done a notable work among the children at St. Saviour's, the parish mission. Fortunately the parish has procured a successor to Mr. Willcox in the person of the Rev. Charles C. Kelsey, who began his duties the fifteenth of February.

M. A. BARBER.

MINNESOTA

Theatre Services—The generosity of a number of Minneapolis laymen has made it possible to hold the noonday Lenten services in the Shubert Theatre this year. The services will be held each day in Lent except Saturdays from 12.10 to 12.30. The first services will be held by Bishop McElwain and during the remainder of the season by the clergy of the Twin Cities.

In St. Paul the Lenten services will be conducted by the clergy of Minneapolis and St. Paul.

Clericus—Bishop McElwain gave the pre-Lenten meditation at the regular monthly meeting of the Twin City Clericus held at St. Matthew's church, Minneapolis, last Monday. The Bishop also gave an account of the work accomplished at the last meeting of the G. B. R. E. in New York City.

Educational Meeting—The educational days held in Minneapolis and St. Paul last week were very successful. Instructions were given by Mrs. H. Theopold of Faribault, Miss Mary Smith of Minneapolis, Mrs. Robert Williams of Minneapolis, and Miss Yardley of St. Paul. The evening sessions were devoted to the teachers' work of the Church schools in the two cities.

A Word on Lent—Writing to his people of St. Mark's the rector, Dr. Freeman, says: "It has always been hard for us to understand how a God-man whose ministry was to be of three years' duration could take out of this brief span six weeks for a lonely vigil and for self-introspection and a larger revelation to His own consciousness of the great plan to which His life was committed; and yet He did it, and it constitutes one of the outstanding incidents in the brief chronicle of the Gospels."

FREDERICK D. TYNER.

RHODE ISLAND

Mass Meeting—The Junior Auxiliary of the diocese held a mass meeting for the Sunday school children of the parishes at Grace church, Providence, on Saturday afternoon, February 2, when the Rev. Royal H. Balcom of Wind River, Wyoming, made a stirring address to the children on his work among the Indians.

S. S. Association Meeting—The quarterly meeting of the Providence District Sunday School Association, comprising the Episcopal Sunday schools of Providence and vicinity, drew a goodly number to Grace church, Providence, on February 4, despite the extremely cold weather. The address on "War Relief Work in the Sunday School" was made by the Rev. Dr. Lester Bradner, well known to his hearers on account of his recent successful rectorship of St. John's church, Providence.

Lenten Preachers—The Lenten noonday services at Grace church, Providence, Rhode Island, which have always been attended by the people of the city regardless of church affiliations, will have this year the following preachers: Ash Wednesday, the Rev. Percy G. Kammerer; February 14, 15, the Rev. Philemon F. Sturges; February 18 to 22, President Faunce of Brown University; February 25 to March 1, Bishop Brewster of Maine; March 4 to 8, the Rev. George Harris, D.D., of New York City; March 11 to 15, the Rev. Alexander McColl, D.D., of the Second Presbyterian church, Philadelphia; March 18 to 22, the Rev. Samuel McComb, D.D., of the Cathedral of the Incarnation, Baltimore; March 25 to 29, Bishop Perry of Rhode Island.

The Lenten preachers at St. Stephen's church, Providence, Rhode Island, on Wednesday evenings, are as follows: February 20, the Rev. John H. Robinette, Trinity church, Pawtucket; February 27, the Rev. Simon Blinn Blunt, D.D., All Saints' church, Boston; March 6, the Rev. Frank T. Hallett, Church of the Holy Nativity, Thornton; March 13, the Rev. Frederick W. Sandford, St. Andrew's church, Harris; March 20, the Rev. Roberts A. Seilhamer, St. Paul's church, Pawtucket; March 27, the Rev. William L. Phillips, St. John the Evangelist's church, Newport. The Three Hours Service on Good Friday will be taken by the Rev. Frank L. Vernon, D.D., dean of St. Luke's cathedral, Portland, Maine.

Committee on War Work—In order to provide for the spiritual care of the soldiers and sailors encamped in Rhode Island, especially in Newport and vicinity, Bishop Perry has appointed the following Diocesan Committee on War Work: The Rev. Philemon F. Sturges, the Rev. J. F. Scott, Mr. William A. Viall, Mr. Charles A. Tompkins, with Bishop Perry as chairman.

Personal—The Rev. John A. Gardner of the Church of the Holy Trinity, Tiverton, Rhode Island, has accepted the rectorship of St. James's church, Providence, Rhode Island, and will assume charge on Easter Sunday.

J. M. HOBBS.

(*Continued on page 277*)

English Church News

The Archbishop's Reply to Dr. Gore—As I anticipated last week the consecration of Dr. Henson as bishop of Hereford is to proceed. The Archbishop of Canterbury has written a long letter in reply to the protest of the Bishop of Oxford, the chief points of which are as follows: (1) No constitutional rule can force him to consecrate against his conscience. He is prepared to stand by this claim, even if it meant resignation. (2) Dr. Henson was elected by the Chapter of Hereford by 15 out of the 19 members present. The Archbishop knows that some of them took care to satisfy themselves as to Dr. Henson's teaching. (3) Dr. Henson's writings extend over many years, and no charge of heresy has hitherto been brought. (4) He has been reading these writings very carefully lately, and finds (a) opinions with which he definitely disagrees, (b) want of balance, and a crudity of abrupt statement, which "might satisfy some temperaments, but must be painful or dangerous to others", (c) irreconcilable inconsistencies, (d) much that needs explanation, qualification, or restatement, but (d) nothing inconsistent with the belief which he asserts in the facts and doctrines of the Faith, as set forth in the creeds. (5) What appears to the critic to be the "logical conclusion" from certain premises may misrepresent the writer's real opinions. (6) Dr. Henson is "a brilliant and powerful teacher of the Christian Faith" who "accepts without qualification the divinity of our blessed Lord". He has preached the Gospel effectively. (7) Nothing in the "convocation resolution" leads the Archbishop to feel that he would be acting inconsistently by proceeding with the consecration.

Some Supplementary Points—This matter is so serious for the future of our Church that I have felt bound to enumerate the points of the Archbishop's letter in the above academic fashion. The concluding part of the letter need not be so rigidly analyzed. He is acting with a great sense of responsibility; he appreciates, and even sympathizes with the anxieties of Dr. Gore and others. He quotes the Hampden and the Temple cases, as showing that the later judgment of history shows the groundlessness of such fears, and he rather neatly reminds Dr. Gore of Liddon's distress about "Lux Mundi", though he very kindly omits the fact that it was Dr. Gore himself whom Liddon was distressed about, when the former had put forward his views on the self emptying of the Second Person of the Trinity.

The Archbishop also publishes a letter which he wrote to Dr. Henson. Perhaps the most interesting point about it is that it shows the personal relationship between the two men: it begins with "My dear Henson". It asks for a reassurance that, as people are so much disturbed about the matter, he repeats the Creed *ex animo*, without any desire to change the words. Dr. Henson replies in equally friendly fashion, though naturally in less familiar terms. He does not understand why anybody should require such an assurance, "but, of course, what you say is absolutely true". He is astonished that anyone who was acquainted with his ministry of thirty years or had read his books "could entertain a suggestion so dishonorable to me as a man and as a clergyman".

Action of the Other Bishops—One can understand that Dr. Henson could not have made this declaration sooner, but naturally it could not have been made to anyone other than the Archbishop, who may have had reasons for not intervening at an earlier stage. In all fairness, Dr. Henson's letter ought to dispose of the charge of conscious heresy. It also makes Dr. Sanday's defense look rather foolish; in a long letter he had claimed to interpret Dr. Henson's position as the same as his own. I surmised at the beginning that the charge of heresy could not be made out, and I note that the *Church Times* was also of that opinion. But some of the bishops are taking their stand by Dr. Gore, and one at least (Dr. Ridgeway, bishop of Salisbury) gives reasons similar to those of the Bishop of Oxford. Others, such as the Bishops of London and Worcester, have announced that they will take no part in the consecration. On the other hand, the Bishop of Peterboro' has written to the Archbishop in favor of the consecration. "I refuse it, in the absence of definite heretical teaching, would be hardly in accordance with the genius of the Church of England." He does not approve of Dr. Henson, he dislikes his Erastianism, his obstructive conservatism in the matter of Church reform, and his position in regard to the Virgin Birth and the Resurrection, but he cannot say that he ought to be excluded from the episcopate.

JAMES CAIRNS.

Letters to the Editor

Why We Must Fight

To the Editor of THE CHURCHMAN:

Have we not had quite a surfeit of letters defending Bishop Jones and severely criticising the Commission of the House of Bishops whose painful duty led them to call for his resignation? If the Nation were engaged in a war for conquest, or to settle a boundary line dispute, or some point of international honor, there might be room for honest differences of opinion between loyal citizens as to the best course to pursue. But we are in this War through sheer necessity—driven to it as a last resort to defend our liberties and lives against a foe that has no mind to desist, and that began the War without a worthy cause.

Bishop Jones charges the Commission of Bishops with maintaining that war is not an un-Christian thing, insinuating that they believe in the *principle* of settling differences and disputes between nations by war rather than by peaceful means and methods. Bishop Jones knows that the Allies have been defending us, as well as themselves, against the Hun for the last three years and more, making the greatest sacrifice of men and means, and he ought to understand that every sense of decency and honor, as well as our own safety, made it morally necessary that we should share with them their sacrifices.

We must either help to fight to a finish this War or suffer ourselves and our Allies to be trampled under foot by the most unscrupulous and desperate foe the world has ever seen. It is a foe which shows no respect for rival or neutral powers, makes no difference between civilians, whether men, women or children, commits arson, murder, rape and robbery in city and village without reserve or limit, as Belgium, northern France, Poland and Serbia bear witness, and if not checked in its mad career there is no telling where its hellish work will end. This is the character of the mad beast we are up against and which Bishop Jones and his defenders would have us tolerate rather than resist with the only forces which can prove effective.

This is no time for neutrality or pacifism, "He that is not with me is against me". To oppose resistance to such a foe as Prussia today is to give aid and comfort to the enemy, and what short is that of treason?

EVAN H. MARTIN.

[This discussion will now be closed in our columns until after the meeting of the House of Bishops.—THE EDITORS.]

A Suggestion

To the Editor of THE CHURCHMAN:

Your editorial entitled "The Pews We Own" emboldens me to venture a remark which I have long had a desire to make. Churches with rented pews are not considered in the thought which has been in my mind. In these many of us have often stood and waited while we saw vacant pews all around. In these the stranger must expect to take what he can get.

But as to churches with free seats I beg to offer a suggestion, namely, that they abolish all the business of ushers, and let it be understood that the church is a house of God and the people, not a private corporation belonging to any little section of society. With the right idea of a church as a place for all, would it not be understood that a personal welcome is not only not necessary but is even officious? If anyone feels inclined to extend a friendly hand, either before or after the service of worship, that is another matter.

JAMES H. DILLARD.

Charlottesville, Virginia.

Mr. Odell's Article

To the Editor of THE CHURCHMAN:

The article, "Peter sat by the fire warming himself", in the *Atlantic Monthly* for February, reads like a strong indictment of the Church, but after careful analysis most of the points fall to the ground. Mr. Odell's principal complaint seems to be that no great spiritual leader arose to urge this nation into the World War. He points to Cardinal Mercier as the kind of leader we should produce. But conditions here are different. The great Cardinal is the leader of a compact people who belong to one Church. We are an immense scattered nation divided in race and religious belief. The Cardinal rallied a martyr nation to loyalty and endurance. We were asked to arouse a prosperous nation, which knew no suffering and was not yet sure of its duty. The difficulty of leadership is seen in the fact that in this article Mr. Odell himself gives little that is positive, but spends himself in negative criticism. It is true that there has been no outstanding figure among the clergy, but the level of leadership has been high. The clergy have been patriotic and effective and the Government makes constant use of their influence.

Though Mr. Odell is writing a criticism of the Church, his real attack is upon the clergy. He tells us that laymen have become the leaders, and gives a list of those who prove German atrocities and arouse the nation to righteous indignation. It is strange to hear a Congregational minister speaking as though the laity were not part of the Church. To every order in the Church its own task. This direct war work is legitimate work for our laymen, but one would hardly wish to see the clergy shouting for war and preaching a gospel of hate. Nor do we like his implication that our Lord in this generation would be a preacher of war.

Mr. Odell rebukes the German ministry because they did not restrain the kaiser from war, and then complains of the ministry of America because they did not push our people and Government into the conflict.

Mr. Odell does not seem to see that the preacher must be something more than a recruiting sergeant, and that the winning of the War, which is the essential task laid upon us today, is nevertheless only part of a greater cause. I hope the leadership of the Church may be something larger than Mr. Odell's conception of it. The Kingdom of God is many sided. The Christian leader must observe all sides, even though the man who sees nothing but the War call him pacifist. The clergy support the War and will not compromise. But war cannot do all. War may remove the obstacles to progress but it cannot rebuild, anymore than the surgeon's knife can rebuild the tissues of the body. The Church must do the work of spiritual preparedness so that the soul of man may be ready to rise and build the new world.

F. S. SMITHERS, JR.

Middletown, New York.

On Filling Vacant Cures

To the Editor of THE CHURCHMAN:

I liked the suggestion in a letter you published last week to the effect that some more practicable way of filling vacant cures should be secured. We know too well the many undignified methods now in use, and we know also how frequently wrong elections and apportionments occur. In a Church of the importance and the size of ours it must be that there is work for all, and that there is work in sufficient variety to employ the special talents of all and call forth the best that is in them.

Is it too much to hope that some sort of central clearing house might be established where the needs of vacant parishes would be considered and also where the abilities of the clergy, based on what they have actually done, and not upon their possession of money or "influence" should be known? Perhaps in this way might be developed some adequate system of promotion.

CHARLES E. HILL.

Women's Vote

To the Editor of THE CHURCHMAN:

It may have been the expression of a pious hope when you said in a November issue of THE CHURCHMAN, "The women of America are willing to assume the burden" of making a perceptible dent on the great mass of male voters, but you stated it as a fact, and as a statement of fact it is false and misleading. The vote of New York is not the vote of America. The desire of the women of America to assume the burdens of government has never been put to the test of a vote of the women, and whenever the question has been left to the vote of the men of their families and acquaintance, and not merely members of the legislatures during the last four years, except in Nevada and Montana, the vote has been against it, and the majority against has been more than eight hundred thousand. In Maine this year the vote was two to one against, while in New York the vote in favor was only six to five and the majority was less than one-third of the socialist vote in New York City, and Mr. Hillquit claims the credit for the victory of the suffragist. And now in their celebration of their victory in New York the women who have gained the suffrage declare they will use it first of all to control the election of members of Congress throughout the country, so as to bring about a Federal amendment by a vote of Congress and the legislatures of the several states without a vote of the people. When the great body of women are really desirous of assuming the burdens of the suffrage the men of their own states will give it to them, but it ought not to be forced upon them by the vote of the pro-suffrage women of New York, and some other states, through their political control of Congressional and Presidential electors.

EDWARD Q. KEASBEY,

Some Books

LE MORTE DARTHUR

LE MORTE DARTHUR OF SIR THOMAS MALORY AND ITS SOURCES. Vida D. SCUDDER: $3.50. (E. P. Dutton and Company.)

POSSIBLY at no time within a century has the story of Arthur and his Fellowship of the Round Table borne such significance for the English-speaking peoples as it does at the present moment.

This epic of a civilization, crude indeed and full of startling inconsistencies, but still an order founded on self-restraint and a code of laws, gradually coalescing into being round the splendid figure of the young King Arthur, flowering into a few years of high spiritual endeavor, and then after a period of disintegration due to its own inherent frailties crashing down into magnificent disaster, is a picture which may well claim the attention of the world today, when another civilization, founded theoretically on the same Christian virtues is fighting for its life against similar evils.

For the twentieth-century reader, accustomed in his contemporary reading matter to scrappiness, cheapness and obviousness, and unfamiliar with the Arthurian literature of which Malory's work is the glorious flower, the *Morte Darthur* certainly presents some difficulties; yet the lovely country covered by the wide sweeps and windings of Malory's narrative is worth a little trouble at the outset, for when once it has been entered and the way is known, its enchanted forest glades, its shining castles and its noble chivalry offer perpetual refreshment and release. As a guide to the beauties of this splendid heritage of ours Miss Vida Scudder's new book, *The Morte Darthur of Sir Thomas Malory and Its Sources,* will take high rank.

Based upon the author's lectures on the *Morte* through some fifteen years of classwork at Wellesley College, her book bears little trace of its scholastic origin, except possibly in the precision of its arrangement.

A lay author might have been tempted into displaying his most popular wares first and so have begun with an analysis of the *Morte.* Not so Professor Scudder. She makes her readers take things in their logical order and plant their feet firmly on the solid ground before breathing the magic air of Logres. But luckily Miss Scudder is one of the few who can write an historical introduction without pedantry or dulness, and the sketch of the origins and growth of Arthurian tradition which forms Part One of her book is an admirable piece of work.

By taking the Chronicles, the French Verse Romances, the French Prose Romances, the Merlin Romances, the Lancelot Romances and the English Romances separately she is able to show us how, like a rich mosaic, the Arthur story, as we have it in Malory, was built up piece by piece from fragments which often had quite a different origin. Lancelot, the real hero of the *Morte,* for instance, came into literature quite independently of Arthur, as did the Grail, and as did Tristan and Yseult. In fact, Miss Scudder demonstrates clearly how, in the days when stories were told instead of printed and when originality consisted in retelling an old tale with new detail, popular stories grew and evolved and attracted to themselves unblushingly material belonging elsewhere, just as any other living organism does. But, as Miss Scudder says, in order to do Malory justice one must forget about his sources and consider his book as an integral work of art.

The elaborate analysis of the *Morte* which forms Part Two of Miss Scudder's book enables the reader to get the thorough understanding of Malory's aims and the bird's-eye view of the entire action of the story which together are necessary if one is to see his work as a whole. It is this section of Miss Scudder's book which will prove especially useful and attractive to the ordinary reader, just as sections One and Three, containing respectively the historical and the critical matter, may be of more value to the erudite. No one can follow Miss Scudder carefully and sympathetically and ever be lost again in the winding paths and the vague shadows of Logres. She gives us a clue to the labyrinth and with this in hand we can watch in the first seven books of the *Morte* the formation of the Table Round and the apex of its glory. And then in turn unroll before us the pageants of the three great loyalties of the mediæval knight that to his lady (Tristram and Isoud, Books viii-x), that to his church (The Grail, Books xi-xvii), and that to his king (Gawain, Books xviii-xxi).

The critical exegesis demanded by a book which is to serve other purposes than that of a mere popular introduction is relegated to Part Three, in which Professor Scudder deals with the vexed question whether Malory did really have the French original from which he apparently quotes, or whether he himself did the weaving and interweaving from the old sources which went to produce his great masterpiece. She leans to the latter solution, in view of the difference which the *Morte* shows, not only in style but in plan, from all other fifteenth century transcripts. Miss Scudder sums up with the claim that Malory's *Morte Darthur* in its crystallization of the weight and force of a whole epoch is the most important single book produced in England during the Middle Ages.

This may be true—possibly it is—but for the ordinary reader the importance of the *Morte* as a valid social document will always be secondary to its charm as a deathless romance; and this charm is now the more easily accessible to all, thanks to this sympathetic and admirable volume which Miss Scudder has given us.

MOREBY ACKLOM.

THE SHORT COURSE SERIES

THE SHORT COURSE SERIES. TWO VOLUMES: *The Expository Values of the Revised Version.* By George Milligan, D.D.; *Belief and Life.* By W. B. Selbie, D.D.; *The Prophecy of Micah.* By Arthur J. Tait, D.D. Charles Scribner's Sons. 75c each.

THESE scholarly little red bound books carry us back to the days when the Expositor's Bible series was given to us. Their general purpose is the same, to revive an interest in expository preaching. In these new volumes we are to have six or eight connected studies in each, on one definite theme. They are offered as aids to the clergy, Sunday school teachers and others who are looking for short courses on Biblical history and doctrinal subjects. Already several of the series have found acceptance.

In the *Expository Value of the Revised Version,* Dr. Milligan, who is Professor of Divinity and Biblical Criticism in the University of Glasgow, has not only sketched the history of the English Versions from the earliest days down to the present revision, but has devoted six studies to the practical use of the last Version with the doctrinal significance implied and demanded by the changes in the text. He claims that in removing difficulties, clearing up obscurities and correcting erroneous ideas, the Revised Version has added graphic touches to many narratives, and thrown light on Eastern manners and customs, besides illuminating the close connection between all parts of the Scriptures. The four studies on the relation of this Version to doctrinal interpretation are both interesting and helpful.

In *Belief and Life* we have several studies on subjects characteristic of the Fourth Gospel. Dr. Selbie, principal of Mansfield College, Oxford, accepts this Gospel as the witness of John, the son of Zebedee, to Jesus Christ as communicated to and set down by a disciple or disciples of His. That is, it is at least two removes from the actual life and teaching of our Lord. He aims to set forth the message of the beloved disciple in modern terms. His point of view is twofold, "Though the words of the Gospel are often those of the beloved disciple, or his reporter, the ideas are as often those of the Master". And again, "In its presentation of the work of Jesus Christ, and His relations both with God and men, the Gospel conveys a message that is as needed in these days as when it was fresh delivered".

The Principal of Ridley Hall (Cambridge) has added another scholarly volume in *The Prophecy of Micah.* The eight chapters, each a study by itself upon such subjects as "sin", "responsibility", "the faithfulness of God", give us a picture of the peasant preacher, Micah, in the twofold office of forth teller and fore teller with no little emphasis upon the teller. Dr. Tait thinks there is need to rescue the element of prediction in prophecy from which there has been a reaction of late years owing to the fanciful exegesis of an earlier period. There is a special fitness in the appearance of studies on any subject connected with the prophets in a time of national crisis.

R. P. K.

ISAIAH THE PROPHET AND THE BOOK. By the Rev. A. Nairne, D.D. (Longmans, Green Co.) Price 40 cents.

THESE lectures were delivered under the auspices of the Liverpool Diocesan Board of Divinity. They are written in an easy style well adapted to Sunday school use. Though not mentioned, we presume they were addressed to Sunday school teachers. We are glad to note the lecturer says that Isaiah is one of the books to read frequently rather than to be read about. It would pay to have such a volume at hand when using the prophet, whether for devotion or for study.

OUR WEEKLY NEWS LETTERS

LEXINGTON

Services at Cathedral—Two special services of interest have been held recently at the Cathedral in Lexington. The Feast of Lights, for the members of the Junior Auxiliary, was held in the parish house by the Cathedral Branch of the Woman's Auxiliary, with appropriate exercises followed by games. The service was made deeply impressive by the interpretation of the Feast by Mrs. John Scott, with the aid of candles. One tall candle, representing Christ, was used to light twelve smaller candles, which represented the Apostles, illustrating the receiving of their "light" from Christ. Small candles, one to a child, numbering one hundred, were lighted from the twelve (Apostles) candles, impressing upon the children the thought of their "light" coming from the teaching of the Apostles.

The second service, held in the church, commemorated the capture of Jerusalem, the Rev. Dr. Richard Wilkinson preaching the sermon. At his request Bishop Burton set forth a special service for the occasion appropriate to the thankfulness that should fill our hearts because the City of the Great King is at last in Christian hands".

Church Services Affected—Cold weather, scarce coal and low pressure of gas have greatly affected church services in this diocese. Several of the Bishop's appointments for episcopal visitation have been postponed by request of the congregations, on account of traveling conditions and the difficulty of making church buildings comfortable. In several places services have been canceled or held in private houses, Sunday school being held in the rectories where this was possible.

Miscellaneous—The Daughters of the King celebrated their thirty-first anniversary at the home of Mrs. C. Ramager, Lexington, Kentucky. Reports from the president and treasurer showed their work to be in a flourishing condition, both as to growth and finance. The organization presented the church with a set of handsome chancel rail cushions.

At St. Andrew's Colored church, Lexington, Bishop Burton dedicated an American flag, the gift of Captain Fred Herschberger. Judge Lyman Chalkley of the law department, University of Kentucky, acting as reader at St. Andrew's, presented the flag. Miss Curry Breckinridge spoke on the work of the Red Cross, telling of her thrilling experience at the French front.

Interest in St. Andrew's church is spreading, through Judge Chalkley, to the members of his "University Bible Class" (mostly students in his university law department), which meets Sundays at the Cathedral parish house.

Death has entered the ranks of our diocesan communicants in recent weeks, removing from active work Miss R. Ford Heath, once a missionary to Japan, who died at Massie Hospital, Paris, Kentucky; Miss Annie Douglas Gray, a real saint, instrumental in founding the House of Mercy, Lexington, a strong, active believer in the second coming of Christ, whose correspondence on the subject brought her in touch with leading clergymen of the English Church and the late Bishop George Howard Wilkinson, of the Scottish Church, in whose memoirs reference is made to her letters; Mrs. Ella Adair Ardrey, who died at Paris, Kentucky; and Mrs. John T. Shelby, wife of the chancellor of the diocese, who died at Lexington. The wife of the Rev. J. H. Gibbons, rector of Trinity church, Covington, and Mrs. R. K. Massie, wife of Dean Massie of the Cathedral, have lost their mother recently.

HENRY P. MANNING.

SACRAMENTO

Pre-Lenten Conference—A Pre-Lenten conference was held at the See city on February 6, conducted by Bishop Moreland, at which fifteen of the clergy were present. After a celebration of the Eucharist by the bishop, he delivered several timely addresses. "How to Make the Church More Efficient in Its Service to the Nation During the War" brought out many rich suggestions, the emphasis being laid upon the use of spiritual weapons. As Bishop Moreland has a son, but twenty-one years of age, serving in the aviation section in France, his counsels come from the heart as he showed how our boys are to be protected. The bishop outlined in a masterly way the probability of attacks upon monogamy and marriage after the war, bringing a wide range of reading to show the ground of his belief and indicating the lines along which these attacks should be met. "Unfulfilled Ideals of our own Church" lifted the thought of the clergy to standards of worship, sacramental life and Christian education which the diocese should be seeking to attain. The conference lasted all day and proved very helpful and stimulating.

Bishop Visits Navy Yard—At the Mare Island Navy Yard several thousand marines and enlisted men are in camp. The Bishop visited the yard at the invitation of the commandant, addressing the men in chapel and at the cantonment. His addresses made a deep impression. The War Commission has been asked to provide a voluntary chaplain to be associated with the rector of Ascension parish, Vallijo, across the strait from the Navy Yard, so that this parish may be a strong center of spiritual influence and social uplift to Uncle Sam's boys.

MONTANA

Personals—Bishop Faber is filling some appointments in the diocese of Western New York, and in Detroit, Michigan, during the early part of February. He expects to be back in Montana for the last week of February.

The Rev. A. E. Knickerbocker of Red Wing, Minnesota, having been called to St. Peter's parish, Helena, spent two or three days in Helena meeting the people and looking over the situation previous to giving his decision.

S. D. HOOKER.

PITTSBURGH

Church Home—The Bishop of the Diocese made his annual visitation to the Home on the Feast of the Purification. In the morning there was a celebration of the Holy Communion, with an address by the Rev. E. J. Van Etten of Calvary church. In the afternoon there was Evening Prayer, with the confirmation of fifteen of the children. The offerings for the day were devoted to the support of one of the "fatherless children of France", to be known as "The Church Home Child". The Home is now taking care of about a dozen old ladies and eighty children, all of whom have continued in excellent health during the very severe Winter experience. The old ladies are engaged assiduously in knitting socks for the Red Cross, and all the older girls and some of the boys are knitting sweaters, helmets, scarfs and wristlets.

Noonday Services—The customary noonday services under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew are being held as usual in Trinity church, Pittsburgh. On Ash Wednesday the address was made by the rector of the parish, the Rev. E. S. Travers. Other speakers during February will be the Rev. George P. Atwater of Akron, Ohio; the Rev. Dr. Karl Reiland of St. George's, New York, and Bishop Howden of New Mexico. The attendance at the opening service was exceedingly good.

Personal—The Rev. Floyd W. Tomkins, Jr., of Wilmington, Delaware, has accepted a call to the rectorship of All Saints' church, Pittsburgh, and will enter his new field of labor soon after Easter.

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SUBSCRIPTIONS

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

OUR CONTRIBUTORS

FROM "SOMEWHERE IN FRANCE". "I read today a whole bunch of The Churchman. I could only pass my hand confusedly over my wrinkled brow vainly trying to realize that this pep actually was coming from that fine old, safe, 'sane', hromidic fence-climber The Churchman. Why, the paper has more of the juice and ginger that we all look for—mostly in vain—in papers than anything that comes this way, and I get them all, nearly!"

All in a Word. The sense was lost when the printer said on page 228 of the last issue of The Churchman, in the first of the series on "Church Usage", "We can 'talk' in the house of God as friends". It should have been "walk". We are allowed to walk, hut not to talk!

Lenten Reading. The editors have been fortunate in securing bibliographies of Lenten reading compiled hy those who are more or less specialists in the type of book recommended. Our first group of books has been selected hy Dr. Hodges, dean of the Episcopal Theological School, Cambridge. The Rev. Henry Bradford Washburn of the same school has selected some hooks for the clergy. The Rev. J. H. Melish has promised us a list of hooks on social questions. Elizabeth Cranstoun has compiled a list for devotional reading, and Adelaide Case a list of hooks for those working in religious education.

The Rev. John P. Peters, D.D., LL.D., Sc.D., contributes this week the second of his papers "On Training the Clergy." These papers, which will run through four weeks in our pages, were read at the December meeting of The Club, a New York clerical, discussion association, and will be printed later in pamphlet form by order of The Club.

The Rev. F. J. Foakes Jackson, D.D. The second part of "The Spirit of the Reformation" appears this week. This lecture on Luther and the Reformation was given in the Cathedral of St. John the Divine, New York, last Autumn. Dr. Foakes Jackson is a clergyman of the Church of England now teaching at Union Seminary.

The Honorable James M. Beck made an admirahle address at the service in St. Paul's chapel on December 14, when flags of historic interest were presented to the chapel by the Sons of the Revolution. The Churchman was fortunate in securing a copy of it which the editors have been keeping for the Washington birthday number. Mr. Beck is a well known New York lawyer, and has argued important cases in the Supreme Court. From the first he has been an advocate of preparedness and has made patriotic addresses on many notahel occasions during the years of the War.

Our Correspondents. The Churchman has in every diocese, and in nearly every large city, one or more correspondents whose letters are looked for with interest by our readers. Only

(*Continued on page 279*)

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

Died

ANDERSON—At her home in Cumberland Mills, Westbrook, Maine, February 2, 1918, Lucy Smith, sole surviving child of the late Colonel Edward and Louisa Berry Anderson of Windham. A devout Churchwoman, one of the original members of Trinity mission and church, Woodfords, Portland. For many years a faithful and welcome teacher in Westbrook.

"She reacheth forth her hands to the needy."
"The law of kindness is on her tongue."
"The fruits of her hands do follow her."

HOWE—Entered into rest on January 29, 1918, at Longwood, Massachusetts, in her seventy-third year, Susan Adams Howe, beloved wife of the Rev. Reginald Heber Howe, D.D., rector of the Church of Our Saviour, Longwood.

MORRIS—Entered into life eternal on February 8, at Calvary church rectory, Fletcher, North Carolina, Emma E., wife of the late Rev. Thomas A. Morris, in the eighty-sixth year of her age.

"Angels, sing on! your faithful watches keeping
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping
And life's long shadows break in cloudless love.
Angels of Jesus, Angels of light,
Singing to welcome the pilgrims of the night."

MORSELL—Entered into life eternal on Ash Wednesday, February 13, 1918, the Rev. William Fitzhugh Chesley Morsell. Service and interment at All Saints' church, Torresdale, Philadelphia, Pennsylvania.

PAINTER—Entered into rest eternal, at the Belgravia, Philadelphia, Pennsylvania, on Thursday, January the twenty-fourth, nineteen hundred and eighteen, after a long and painful illness borne with great patience, Park Painter, aged sixty-eight. Services were held in Trinity church, Pittsburgh, Pennsylvania, he at one time having been a vestryman of that church.

SEAMAN—Eugene Cecil, Jr., age four years and nine months, died suddenly while at play, January 30. Son of the Rev. E. Cecil and Henrietta Morgan Seaman, of Amarillo, Texas. Christ's faithful little soldier.

SMITH—Entered into eternal rest on February 4, 1918, at Burlington, Vermont, Wadsworth Ramsay Smith. Prayers were held at the house privately on Tuesday, followed by the burial service and a Requiem celebration at St. Paul's church. The interment was at Washington, District of Columbia.

Obituary

SOPHIA S. KELLOGG

Entered into rest in the home of her niece, Mrs. Frank H. Allen, Rockwell City, Iowa, on the 8th of February, 1918, Miss Sophia S. Kellogg, after an illness of about two months, aged seventy-three years.

Miss Kellogg was identified with Bishopthorpe School, South Bethlehem, Pennsylvania, almost from its inception; having been the first preceptress of the school secured by Miss Walsh the principal, now more than forty years ago.

Indeed her long connection with the school gave her the satisfaction of training the daughters of former pupils, so that at least two generations of girls came under her marvelous influence.

MEMORIAL MINUTE
THE VENERABLE CHARLES JAMES SNIFFEN

The Bishop and Board of Missions of Western Massachusetts desire to record their gratitude to Almighty God for the life and work of the Venerable Charles James Sniffen, Archdeacon of the Diocese. Loyal and tender in friendship; rugged and original in character and thought; firm in conviction and fearless in maintaining it; entirely devoted to the Church of Christ, Archdeacon Sniffen performed a great and unique work in this Diocese. The congregations that he gathered and organized remain as his monument; and a rarer memorial exists in the heart of many a lonely and isolated member of the Church, whom he had found and brought into the fold of Christ. Never sparing himself in cold or heat, he was truly a Shepherd in the hills. He died, as he lived, engaged in his Master's work. Stricken and bereaved by his sudden death, we share in the mingled grief and gratitude that prevail throughout the Diocesan Church.

ARTHUR CHASE, Secretary.

THOS. F. DAVIES,
Bishop of Western Massachusetts.

Calendar for February

2. The Purification of St. Mary the Virgin.
3. Sexagesima.
10. Quinquagesima.
13. Ash-Wednesday.
17. The First Sunday in Lent.
20. Ember-day.
22. Ember-day.
23. Ember-day.
24. St. Matthias' Day.
The Second Sunday in Lent.

Preachers for Next Sunday

THE SECOND SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), the Rev. Dr John Mockridge.

GRACE CHURCH—Morning (11), the Rector; afternoon (4), the Rev. Edmund H. Carhart, Jr. evening (8), the Rev. Harry P. Nichols, D.D

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. E. F. Ferris, Jr

CHURCH NOTICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Week Day Service: 7.30 A.M. Daily.

Grace Church

Broadway and Tenth Street

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Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
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St. Stephen's Church

Sixty-ninth Street, near Broadway

THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

GIRLS' FRIENDLY SOCIETY

EVENING OF DEVOTION FOR THE GIRLS' FRIENDLY SOCIETY and all others interested at the Church of the Transfiguration, East Twenty-ninth Street, New York, on Thursday, March 7, at 8 o'clock. Conductor, the Rev. Father Huntington, O.H.C.

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MINUTE
MR. F. J. MAC MASTER

The Prayer Book Commission, meeting in New York in January, for the first time since the death of its treasurer, Mr. F. J. MacMaster, which occurred last fall, desires to put upon record a sense of loss. Mr. MacMaster has been the faithful and painstaking treasurer of the Commission from the beginning of its labors in 1913, and the Commission acknowledges with gratitude how much it has owed to him. A man of strong convictions regarding what he conceived to be fundamental positions as to Biblical authority, and to the Church and its Sacraments, Mr. MacMaster presented his views with unfailing courtesy and persistency throughout the deliberations of the Commission. His fellow-members held him in high esteem and will greatly miss him and his helpful activities. To those who were near to him they desire to express their sincere sympathy.

THE CHURCHMAN CLASSIFIED ADVERTISING SECTION

ADVERTISING RATES

4 cents for each word and initial including the address. Cash with Order. All Notices not exceeding 25 words, $1.00. No Advertisement inserted for less than $1.00 net. Display Advertisements, 30 cents per agate line, under any of the headings. Discounts: 4 insertions, 10%; 8 insertions, 15%; 13 insertions, 20%. Many people are watching these columns each week for Houses For Sale or to Rent, Board, Travel and Resorts, Exchanges, Housekeepers, Governesses, Companions, Tutors, Educational, etc. References should accompany advertisements. Orders and copy for Classified Advertisements must be received one week before the Saturday on which it is intended the advertisement shall first appear. Address Classified Advertising Department. THE CHURCHMAN, 381 Fourth Avenue, New York City.

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ECTOR, small country parish; large family ıren; inadequate salary; desires secretarial, ing, research work to do at home; much exence; typewriter. Address 1409, CHURCHMAN e.

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IE ST. DUNSTAN SCHOOL—Founded in Altar hangings, Eucharistic vestments and silk work, specialties. Best English silks. HOLLIDAY, 2 Park Place, Geneva, New York.

(*Continued from page 278*)

exigencies of space prevent each of the spondents from monopolizing the news nns. It is really very hard to have to a blue pencil and scissors on the news it is all so interesting! But even the willing editor can not stretch the alrd number of pages to contain all the of the National Church. Perhaps this st as well since our correspondents are by the inch! This is the effect our od of payment had on one of our rey appointed women correspondents: "It es me to be paid by the inch for the . The first time my letter appeared I ied to whip out my tape-line (which is ys handy to measure my socks), and I sure the product wasn't really worth what st you. And I'm so afraid of 'running when I write, that it would really make eel honester to he paid a flat price; but all know your own business!" Another ulty is that our readers have such dift interests. Some of them uphraid us he **Personals**; others frankly turn to that nn first. "Some of us cannot find much test in the news that St. Martha's has a antepedium or that the Rev. Mr. Jones moved from Smithville to Beanville", s a certain parson. But how about Bean-

War Number. It is encouraging to find em like this which we read in the Parish s of St. Luke's church, Scranton: "The had a copy of the 'War Number' of Churchman' sent to each man on our or Roll not yet abroad. It was too in- ng a vision of what the Church was doing o let our 'boys' see how she was measurip to her task."

SITUATIONS

SOUTHERN WOMAN, college education, desires position as dean's assistant or house mother, beginning September. Boys' school preferred where young son may accompany her. References furnished. "Carolina," 1403 CHURCHMAN Office.

AFTER MARCH 15th graduate nurse of experience desires position as companion or with invalid or elderly lady. Practical. Would be generally useful. References required. Address 1404, CHURCHMAN Office.

WANTS

MEN—Become U. S. Railway Mail Clerks. $75 to $150 month. Every second week off with pay. Education unnecessary. Sample examination questions free. Write immediately. FRANKLIN INSTITUTE, Dept. M131, Rochester, New York.

WANTED—A mother's helper for two small children. One servant kept. Address 1412, CHURCHMAN Office.

WANTED—Boys' caretaker, also assistant matron for a children's institution. Address 1411, CHURCHMAN Office.

BOOKS, MAGAZINES, ETC.

BOOKS—All out-of-print books supplied, no matter on what subject. Write us. We can get you any book ever published. Please state wants. Catalog free. BAKER'S GREAT BOOK SHOP, 14-19 John Bright Street, Birmingham, England.

HAND-BOOKBINDING—Library and special bindings to order. Church Service, Prayerbooks, etc. Miss Elise Ingle, 1710 Park Avenue, Baltimore, Maryland.

FIFTH SUNDAY IN LENT, St. Patrick's Day. Sing *St. Patrick's Breastplate*. Very fine, simple, impressive. Words and Music 18 cents. St. Patrick in fact and in picture, a witness to the Gospel: not Roman. A good topic, worth while, in our St. Patrick, 35 cents. His authentic writings, CONFESSION and LETTER, 25 cents.

PALM SUNDAY.—The Fall of Jerusalem opens one of the most wonderful topics of Scripture and human history. Get *Some Great Christian Jews* before Palm Sunday. Richly illustrated, 35 cents.

DR. VAN ALLEN'S FAMOUS LECTURE on Christian Science is one of our most popular publications. 15 cents. Address Secretary ASCL, Keene, N. H.

ASCL IS THE AMERICAN SOCIETY OF CHURCH LITERATURE. 20 directors elected by members. Membership a dollar a year. Address the Rev. JOHN S. LITTELL, D.D., Secretary, Keene, N. H. Send for our list. It has things which will help.

ACKNOWLEDGMENTS

Mexican Babies Fund

Mrs. L. R. Bartholomew, Pottsville, Pennsylvania	$10.00
Miss Marguerite Heblich, Pottsville, Pennsylvania	1.00

War Commission Fund

Grace & St. Peter's church, Baltimore, Maryland	3.00

Armenian and Syrian Relief Fund

Previously acknowledged	82,837.73
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Lucile Lloyd, who drew the heading for Lenten Reading, is a young artist, a Churchwoman, who has studied at Cooper Union, where she took a number of prizes. This is her first piece of work for The Churchman.

Heart of the Jungle Tales: Suggestions for Teachers. How does the African drum correspond to our telephone and telegraph? Describe the different kinds of drums in use there. Give instances which show their efficiency in carrying messages. References: Pamphlet of the Rev. A. W. Halsey and "The Lure of Africa", D. C. Patton; Missionary Education Movement, 156 Fifth Avenue, New York. "Jungle Folk of Africa", R. Milligan, Fleming Revell Company.

The Churchman's Supposed Hostility to Knitters inspired the following verses. We dedicate them to Secretary Daniels.

Knitting

I.

She is sitting, sitting knitting, and her deft
old fingers fly,
But her busy thoughts are flitting to a
troubled time gone by,
When she knitted for her lover—
Ah, the sweet gray eyes grow dim—
She is knitting for his grandson, but her
thoughts are all of him.
Of the lover of the sixties, who, with
manly grace and pride,
When that cruel war was over, came to
claim her for his bride.

II.

She is sitting at her knitting, but her un-
skilled fingers stay,
While her idle thoughts are flitting off to
"someone" far away,
Yes, her thoughts are idly flitting to the
France which once was fair,
As she's sitting something knitting, meant
for "someone" "over there".
In her fair and happy day-dream all this
bitter strife is o'er,
And she's bidding "someone" welcome as
she ne'er has done before.

III.

They are sitting, sitting knitting, in the
shade and in the sun,
With an energy befitting the great struggle
just begun;
They are sitting at their knitting with the
khaki wool or gray,
But their busy thoughts are flitting off to
loved ones far away.

IV.

Ye fathers, sons and brothers, O, ye
lovers tried and true,
Who fare forth this day to battle, or who
sail the ocean blue,
Will it help to keep you fitting, keep you
steadfast, aye, and true,
Just to know there's someone, somewhere,
knitting something meant for you?

V.

They are sitting, sitting knitting, young
and old, and grave and gay,
With an energy befitting the stern problems
of today.
Ye soldier boys in khaki, who land's un-
seen perils brave,
Ye bold and gallant sailor lads, who ride
the treacherous wave,
May it serve to keep you steadfast, keep
you fearless, aye, and true,
Just to know that these brave women do
their "utmost" just for you.

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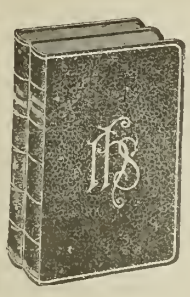

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The Churchman

SATURDAY - MARCH 2 - 1918

Playing With Fire

MEN like Mr. Amos Pinchot and Professor Scott Nearing must, we suppose, take for granted that nobody responsible for his acts and convictions is ely to follow their teaching or they would not utter such ivel as is being reported of them in the daily papers. ıe other day two thousand pacifists met in New York :y and cheered to the echo the statement that America nted a Bolshevik peace. They sent greetings from ıerican Bolshevism to Bolsheviki brothers across the . The star performer, Dr. Magnes, declared in a fit of tasy, "I am a real Bolshevik". Professor Nearing, ving mobilized facts and fancy to the satisfaction of pacifist audience, made clear that Trotzky and Lenine re by the guileless weapons of pacifism causing the very ındations of autocracy to rock and the bigwigs of rman diplomacy to rub their brows in bewilderment. ee," they exclaim, "how you can confound the devil if ı just lay down your arms and invite him to do his rst".

Unfortunately for the pacifists' propagandum and their quetting with Russian Bolshevism, intelligent readers in ıerica can discern other objects on the Russian horizon n Bolshevist doves bringing down the German eagle. e read of pillage and plunder, starving millions of ısants, men and women stark mad from the nightmare anarchy wandering helplessly and wide-eyed with ror through the streets. Professors like Mr. Nearing l citizens like Mr. Pinchot are being run through or ıged. Nor is this the darkest side of the Bolshevist :rty to which our American pacifists are sending unc- us greetings. Russian civilization is breaking down. e land for which every peasant has for ages been ıgrily seeking is now his; he is wandering in hunger l terror over vast spaces of his new possession, but he t do nothing with it. He has entered the promised d of freedom, but anarchy has robbed it of its blessing. the plums are falling into the capacious maw of his ocratic neighbor.

The disease to which reformers like Professor Near- are most subject is the mental malady, well known to alienist, the delusion of persecution. It is not unlike delusion of grandeur in that the excited ego in both eases functions largely in limiting the horizon of ught. America to the eyes of Professor Nearing is : vast conspiracy, framed to denude the helpless of their ıts, to trample on the weak and to exploit the poor. th all her faults, gentlemen of the pacifist mould, is t really the America that gave you birth and education l a country? Is it the America that sometimes badly, ıetimes well, has been offering some sort of oppor- ity to the pitiful mass of foreigners that have come :ed, hungry and ignorant to our shores? Does Mr. chot expect the fathers and mothers of the boys who in France to believe that this War is being fought for benefit of banking interests? As the world watches h agonized dread what is going on in Europe this hour, are not in a mood to be told that this is a war of ıitalists, in which the plain man has no spiritual or terial interest.

Some of our amiable but neurotic professors and par- reformers are playing with fire.

What Do You Propose?

N an editorial recently published in THE CHURCHMAN occurred the sentence "Laymen and presbyters are thinking thoughts today that were not in their minds ee years ago." A correspondent writes: "Why so ptic? You say people are thinking thoughts. What : can people think but thoughts. Why don't you pro- e something definite?"

. Rather clever that, about "thinking thoughts"! And yet, upon reflection, thoughts are not always the necessary penalty of thinking. We rather sympathize with our correspondent's impatience with a good deal of vague criticism of the churches which of late has rent the air. For example, for that brainstorm of Mr. Odell's which broke over the pages of the current *Atlantic*, we feel a certain embarrassed pity. There is indeed too much wholesale condemnation, too much spacious prophesying of glorious things which are to be after the War. So we confess to be in sympathy with people who demand something concrete.

In looking over some back numbers of THE CHURCHMAN during the brief tenure of the present staff, it seems to us that in our editorials on "Remodeling the Parson", "St. Paul on An Efficient Ministry", "A College President on Pulpit Efficiency", we had shown, with what spirit we possessed, our impatience with indiscriminate knocking and dealing with illusory futures. But having done this we began, we thought modestly, to point out a primary principle of reform, a principle to which any organization of Christian antecedents is committed—unworldliness. One is certainly on pretty safe ground there, for St. John began that crusade in the wilderness and with the grace of unworldliness the Christ began and ended His ministry. In every large accession of life to the Church, unworldliness has appeared as both cause and effect. One can be very modest in one's claims on the prophetic gift, to make the assumption that only an unworldly Church can possess the singleness of heart and enlightened conscience necessary to Christian progress.

Then, too, we ventured to suggest that an unworldly church would not forever tolerate class distinctions in the churches, and we pointed out the present pew system as inevitably creating these distinctions. Is there anything cryptic about that? If our correspondent would permit us to use his protest as an excuse for venturing another step in reconstruction, we should suggest that something might profitably be done in the Episcopal Church towards devoting some of its congested wealth to such highly democratic uses as are being pleadingly urged by the Board of Missions and the General Board of Religious Education. Give the poor churches and missions on the frontier equal opportunity for training Christians to that which our prosperous city churches enjoy. Some of our city churches are spending a disproportionate amount of money on themselves. The organizations in the Church whose work seem most in line with Christian democracy are the Board of Missions and General Board of Religious Education. Why? Because they are both concerned with equalizing opportunity for a knowledge of Christ. They propose to give to the boy in the Western plains, in the Southern mountains and in the city slums the same access to Christ as is given in the lavishly equipped churches of the metropolis. But what are the facts? If our correspondent had not encouraged the furtherance of this discussion we might never have got to this point. Very few prosperous parishes are really interested in missions and general religious education as, for example, they are interested in their own parochial problems. If the clergy and laymen in the Episcopal Church have believed that the Church is unworldly, their heads must have been in the sand. Perhaps we have refused to believe it because our neighbors, not always charitably, have so long been telling us about it; but the representatives of the Board of Missions have sometimes reminded us of it as they have compared our luxurious expenditures upon architecture, music and our personal parochial adornments with what we spend on spreading the Gospel among the poor. What do the recent great offerings made for the Pension Fund and the War Commission Fund reveal in a city like New York, for example? Glaring inequalities of responsibility.

When Bishop Lawrence started out to raise his five hundred thousand dollars for war work, he asked one New York parish to give one-tenth of the whole sum. It gave what was asked of it. Does that parish possess one-tenth of the wealth of the Episcopal Church in this country? By no means. But experience in asking for the support of missions and other extra-parochial Christian activities has taught us which parishes are not self-centred.

One dare not be too concrete about the purposes of God and the future of His Church, but if God is love we shall learn more of His will in a selflessness that yields to His instruction.

Unworldliness is a good virtue to begin with in training for the new democracy. We shall not acquire a Christian conscience unless as a Church we are unworldly. Which is cause and which effect we cannot say, but they go together. That conviction kindled our enthusiasm over Bishop Johnson's definition of an American Episcopate, and caused us to deplore class churches.

Courtesy and Church Unity

IN our issue of February 16 we published the Call of the General War-time Commission of the Church to the Churches throughout the United States for the joint observance of the month of March for a time of special penitence and prayer of intercession. Among the signers of this appeal is Bishop Lawrence. Five suggestions were made for interdenominational and community acts of co-operation and unity:

1. "Wherever from any community a chaplain goes forth . . . we suggest that all the churches of the community join in a general consecration service, sending him forth, bearing the ordination of his own body but with the blessing of all and with the consecration of the community from which he goes to the ministry of the Nation." Is there any reason why the Christian heart of the Nation cannot express in some such corporate act as this its belief in the essential unity of the Churches of different names? We can see no obstacle to such an expression of Christian patriotism.

2. The second recommendation in the interest of fuel conservation will find little opposition in quarters where patriotism and commonsense unite for service.

3. The call suggests "an enlarged number of union services among the churches and a united community service of all Christian people in support of our present national duty." We beg our Episcopalian friends in the interest of courtesy and the larger good not to utter too audibly their groans if their rectors ask them occasionally to pray and sing and listen to the Word of God under the same roof with Christians of other names. The War will not go on forever and we can easily restore the fences which have been ruthlessly torn down in the interest of Christian fellowship and patriotism. So let us be as nice as we can, always remembering, when in despondent moments it seems that we are letting go of essentials, that one of our own bishops in good standing has made the request. That takes away some of the ill odor of interdenominationalism that always offends sensitive nostrils.

4. "Whenever it is found to be possible we suggest intercommunion celebrations of the Lord's Supper." Erasmus once said that he had no vocation for martyrdom. The rector of an Episcopal church who ventures upon intercommunion celebrations of the Lord's Supper as a War measure must have a vocation for martyrdom.

One is given to think nowadays that Church Unity is the dearest heart's desire of all Episcopalians. We have commissions to agitate it, prayers to prepare our hearts for it, conventions to discuss it. It is pure camouflage. Most Episcopalians do not care one rap about Church Unity. What we want is dominion. We want Congregationalists and Presbyterians to become Churchmen. By peaceful conquest and a better understanding (their understanding of us) we hope that the territory will ultimately be ours.

As convinced Churchmen we have no intention of being made over into Presbyterians or Baptists, but we ought also to remember that Baptists and Presbyterians are not willing for the sake of unity to be made into precisely the kind of Episcopalians that most of us are. "Becoming one" to, I fear, the majority of Churchmen means that we are to be the "one". Convinced Churchmen are sometimes too complacent.

We suffer from no illusions as to what a certain martyr-like endurance of union services can accomplish toward reuniting Christendom; but we venture to say that the first effective step toward unity will be an interdenominational courtesy based not upon mere sufferance and tolerance but upon humility—a humility that is eager to understand the rich spiritual gifts which Congregationalists, Presbyterians and Methodists can at their highest pitch of denominational conviction bring as their contribution to a reunited Church. We have shown in the past scant measure of this type of humility in dealing with our Protestant fellow-Christians. We have sometimes gone farther to propitiate the Greek Church, miles separated from us in race temperament and moral background, than we have been willing to go in establishing amity with cousins of our own spiritual blood, the Presbyterians.

Whittling down our definitions and "pooling our essentials" will never accomplish what we have in mind. Church unity to be a gain must not rob us of any blessing that we count real. It must enrich and deepen our convictions by new accessions of grace and insight. None of us, not even the convinced Episcopalian, if he remains just as he is today, will be fitted to enter upon the heritage of a reunited Christendom. Churchmen like others must be humbly willing to learn. A finer interdenominational courtesy and a larger hospitality of the spirit will help to prepare our souls for the community life of the united Church for which we yearn.

THE WEEK

Chronicle and Comment on Current Events

Community Services

THE request of the War-time Commission for a "united community service of all Christian people in support of our present national duty" points the way to an effective marshaling of all the spiritual forces of the community for our world task.

A score of reasons could be found for instituting at this time community services of worship. But one such reason stands forth above all the rest. When our communicants are standing shoulder to shoulder in the performance of common duty, the compelling impulse is to kneel together in spiritual fellowship. That instinct is unerring and true.

Let no time be lost in every American city and village. Committees from the churches should take the matter in hand at once. At least once in each week, perhaps on Sunday nights, let there be one great service that will belong to the whole community. Together let us sing our hymns and say our prayers and hear the Word of God. Every Sunday night there might be such a service in Madison Square Garden in New York. If the Lenten programs of the several churches prevent such a service, then let us select a week-day night for this act of community worship.

The Month of Prayer

THE call of the General War-time Commission of the Church that the month of March be set apart as a season of special prayer falls upon responsive hearts. We know of no time in all the history of the world to compare in intensity of emotion with the days that we are now passing through. With dramatic violence forces that have always been present in civilization are contending in the open for the mastery. The world holds its breath as it awaits the decision on the Western Front. No responsibility like it has ever been laid upon human shoulders; no day so pregnant with fateful consequence has been lived through at any other time in history. Men and women are everywhere asking: "Will God permit Prussia to win this war?" The faith of millions among

the Allies hangs upon the answer to that question. A world in which Prussia is given the mastery is intolerable to Christian thought.

When we fall upon our knees, we do not ask God to do our work for us. We have no timid desire to lay upon Heaven the burden that our children's children are asking us to carry. But we must ask God to give us courage and steady hearts.

Preparation for victory is almost wholly a spiritual exercise. Men and women cannot face the sacrifice involved, unless their hearts ring true. Above comfort, above security, above life itself we must place the Christian good for which we fight. There must be no questioning, no weighing of the cost, no moral hesitancy.

We are not sure that America is yet united to feel as our President would have us feel about this War. He sees in it a Christian crusade. If we believe that, we must hold nothing back. Our consecration must involve every fiber of our being. But such high consecration is always religious. We must go to God for the strength to see the thing through. Thus Washington fought. Thus Lincoln brought into unity the soul of the North. Beside the present fateful crises that we are facing this hour, those were but minor events in the world's life.

It is now or never that the Prussian spirit can be crushed. Now or never the Junker definition of Nationalism must go down to defeat. Russia has fallen, Italy may fall. Perhaps poor France must suffer infinitely more than she has yet endured; but America and England must see the task through.

May the Churches of America bring to the Nation out of this month of prayer power to endure to the end.

Sabbatarian Agitation

WE are not in sympathy with the agitation that is going on to attempt to force a Puritan definition of Sunday upon our American communities. The opposition that developed to the proposed Sunday parade of the Three Hundred and Eighth Infantry seems to us little short of bigotry. Such an anaemic type of Christianity will never persuade the men whom it is trying to bring into the churches. It does not deserve to do so. In the first place, it is wholly a Jewish, not a Christian, definition of Sunday that these people try to enforce. They are bound to fail. They ought to fail. But when they attempt as they are now doing in their "drive of all the churches" to say what amusements shall be permitted to our soldiers in camp on Sunday, they are causing infinite embarrassment to organized religion. We hope that they will meet with total defeat.

Publicity for Lent

A NOTABLE advance in the interest which the modern newspaper is showing in religion has been achieved by the New York *Times*. On Sunday last there appeared on the editorial page of that journal a strong editorial on Lent—the first of a weekly series of six. If we are not mistaken this is the first occasion on which a leading newspaper has ventured on such an experiment. No doubt we express the sentiment of the thousands of *Times* readers throughout the United States in offering that newspaper our congratulations.

We Recant

IN our issue of February 23 in The Week item entitled "Church Finance" we committed the Board of Missions and the General Board of Religious Education to a policy for which they disclaim responsibility. By too hasty a reading in this office of a report coming from the Board of Missions we advertised in our news columns that the General Boards were to adopt a single budget system. We are authoritatively informed that there has been no proposal to adopt a single annual budget for the Boards of Missions, the General Board of Religious Education and the Commission on Social Service. All that has been suggested is that these three agencies, together with the American Church Institute for Negroes, and the domestic missionary bishops, might at this time pool their special needs and make a united appeal to the Church to meet these special needs while continuing all usual offerings to meet the regular obligations to the apportionment plan. Fairness as well as fact requires us to remove from the General Boards the odium of having adopted a single budget system.

Students and the Holy Communion

TWO conferences for women students at Columbia University have recently been held under the auspices of the diocesan Board of Religious Education. They were conducted by the Rev. Harvey Officer, O.H.C. The same small nucleus of students attended both conferences, and at the end of the second formed themselves into a committee to carry on the work. The first act of this committee was to send out a letter urging all women students who are members of the Episcopal Church to attend the early Celebration of the Holy Communion in the college chapel on Thursdays in Lent.

We hear a great deal about "our student problem". But services of the Holy Communion, arranged at a time when the students' daily schedule makes it possible for them to attend is one very definite thing which rectors of churches in college towns could do toward the solution of this problem. The students' lectures and the students' breakfast hour are things which have to be taken into account. In those college parishes where such a celebration of the Holy Communion has been arranged for, the students have shown their appreciation of the privilege by their attendance.

Electrocuting a Boy

WE have noticed in the secular and religious press a striking absence of protest against the probable electrocution of a boy just over sixteen years of age, Paul Chapman. This youth is a criminal of the most revolting type; but we wonder whether, if the Benet-Simon tests were applied to him, he would not be found to belong to that irresponsible class of mental defectives who are no more to be held accountable for their deeds than are the insane.

The Bishopric of Hereford

ECHOES of the fierce storm which has been raging over England because of the appointment of Dr. Henson to the bishopric of Hereford have been heard in this country. American Churchmen will be interested in the following letter written by Dr. Sanday:

"To the Editor of The Guardian:

"Sir: I am afraid I find it difficult to write about the Bishop of Oxford's intervention in the Hereford controversy with proper calmness. There once was a time when we looked up to Dr. Gore as a leader in the cause of living faith and practice. He had himself something living to say, and he said it bravely and frankly. But for some reason or other—I know not what—he came to an abrupt stop, took up a halfway position tenable by no one but himself, and has for some time put himself at the head of the party of reaction. What we see now—and conspicuously in his letter to the Archbishop—is a melancholy example of the blind leading the blind. In it he seems unable to get beyond or behind the surface language of the creeds. There is not a word on the relation of that language to the thought of our own day.

"And this bankruptcy of thinking is not only glorified as 'sincerity' and 'reality', but that seems to be the only association attached to those sacred names. Even the Bishops' Declaration is appealed to only just so far as suits the convenience of the writer. The second half, safeguarding the interests of research—which is the necessary correlative and complement of the first, so that they form together a single whole—is completely ignored. It is against such counselors as these that the Episcopal Bench needs men like Dr. Henson as a check and counterpoise.

"W. SANDAY.

"Christ church, Oxford."

It is fair to the Bishop of Oxford to add that, in view of Dr. Henson's assurance to the Archbishop of Canterbury that he says the Creed *ex animo*, without any desire to alter it, the Bishop has withdrawn the protest which he had formally made against the consecration of Dr. Henson.

The Measurement of Pain

By THE REV. R. J. CAMPBELL

DURING the latter half of the nineteenth century the attention of the modern world became concentrated upon the subject of pain to a degree previously unknown. This is perhaps a sweeping statement but on the whole it must be true. The later Victorian age produced a crowd of thinkers and writers who dwelt more or less continuously on the problem of the sufferings of the human race and of the lower creation as telling against belief in divine benevolence as the governing power in the universe; it was argued freely that righteous Omnipotence could have found some other way of ordering the world than by allowing it to become a scene of wretchedness and misery through untold generations, the strong preying upon the weak and every species taking toll of its fellow in blood and anguish. For fifty years this was the favorite indictment of Theism and perhaps still is; there has been a recrudescence of it through the horrors of the World War. There are many in every civilized community today who feel in spite of themselves that faith in the goodness of God is incompatible with our knowledge of the world's woe. Is there any answer to the baffling question thus uttered from a million hearts?

In the first place it is well to recognize its limits. It is not entirely new save in emphasis. That wonderful race, the Greeks of old, perceived the sadness of human lot as plainly as we but they never thought of relating it to their religion such as it was; they did not challenge their gods with it; it was all part of what they called ἀνάγκη, the necessity inherent in the nature of things. Their tragedies show how keenly they felt the pitifulness of human experience of life, little though they seem to have troubled about the sufferings of creatures lower than themselves in the scale of being. It was with Christianity that the new note of triumph by acceptance of pain, the triumph of the cross, came into the world. The new faith gave no more explanation of the world's sorrow than the old, but it brought God into it; henceforth suffering was sanctified to a glorious end for those who were ready to identify themselves with the passion of God for the salvation of men.

But pain as a problem whose very presence is a hindrance to faith, a stumbling-block in the way of a wholehearted trust in divine love and mercy, is comparatively recent; it is only of yesterday. Our forbears do not seem to have been conscious of it; at any rate it was not in the foreground of their thoughts. Neither Schoolmen nor Puritans deemed it important enough to discuss at length. Man's wickedness and the extent of his moral responsibility they were prepared to enlarge upon indefinitely, but so far as we can judge it never entered their heads to defend the righteousness of God against the charge of being indifferent to the ills of creation. They never envisaged the subject in any way; as a difficulty it did not exist to their minds. This is significant, and only shows that the modern emphasis upon this aspect of the relations of God and man is not necessarily a lasting one; it is not one that would be universally made. We of today are like sick children who lie in bed picking out grotesque faces upon the wall paper, some of them horrible and repellent but unescapable once they are perceived. Perhaps our concentration of thought upon the darker side of life has a pathological origin and no more essential justification than that of the invalid running his gaze over the wallpaper; the trouble is within ourselves, not with the patterns on the wall; our vision of the outer corresponds to the condition of the inner. We are more sensitive to pain as a fact and a problem than our fathers were, and that is about all. There are many reasons for this, but the chief of them undoubtedly is the rapidly increasing pressure of existence in the last two or three generations. We have been living on our nerves, and the result shows, for one thing, in the enormous increase of neurotic ailments peculiar to our time together with some other and more admirable developments. The civilized man cannot bear pain today as his ancestors could; for, when all is said and done, no one dreams of restoring the tortures of the middle ages; the people who inflicted those tortures or could tolerate them in their midst must have had nerves of iron. Sir James Paget, father of the present Bishop of Stepney, once pointed out the improbability that the average man in the days of persecution was able to feel pain as we feel it now; the average man of today, he said, could not endure the rack for five minutes, whereas gentle ladies endured it in the sixteenth century without wincing. One danger of the war is that we are reverting to type in this respect and becoming increasingly callous to the presence of suffering. God forbid that this should be a permanent effect of the present orgy of passion and slaughter.

But let us take comfort. When all is said and done we do not suffer in the mass but individually, and no one human being can ever bear or is called upon to bear more than a certain fixed amount of pain, bodily or mental. The present writer has more than once been criticized for laying stress upon this fact in the pulpit, but surely it is obvious. We suffer with one another, and individually suffer more because of the sufferings of those we love, but all the suffering in the world at this moment does not exceed that of the heart that is able to bear most. The problem is thus narrowed down to comparatively small limits; the question is not why God should permit whole nations to suffer as they are suffering today, but why one single human being should ever have had to suffer anywhere. And if we ask what being wearing human flesh has ever borne the most at any time the answer is equally clear. The most sensitive and highly organized nature in history is that of our Lord Jesus Christ, and therefore the problem of pain is simply and solely the problem of the Cross of Christ.

Here we must be content to leave it. There is something unfathomable in the mystery of sorrow it reveals as well as in that of the whole creation that groaneth and travailleth in pain together until now. But if even Deity has had to submit to this condition for the achieving of what could not be achieved without it, shall we shrink from paying the same price in our degree for the manifestation of an eternal good? One thing at least we may be sure about, and that is that the ripest fruits of character are somehow indissolubly associated with the cross; sacrifice is the gateway to fulness of power and joy. This is a law written in the very heart of things. Not even Omnipotence could dispense with it. Those Greeks of old dimly glimpsed a wondrous truth when they spoke of necessity, little though they saw of its sublime fruition in Him who said: "Ought not Christ to have suffered these things and to enter into His Glory?"

An Adventure With God

By F. W. HARVEY

FAR worse than pain,
Unutterable weariness
Of blood and brain—
Intolerable dreariness
Of days God gave me.
And I bethought
The first fresh flood of youth that rose to leave me,
And how in those brave days—
Virgin of lust and spot—
I had forgot
To render any praise.
Then, as I thus looked upward through the net
Wherein both soul and flesh lay cunningly caught,
God ('twas like Springtime calling from the earth
The flowers to birth!)
Smiled down and did restore
All that I had before.

On Training the Clergy—III

By THE REV. JOHN P. PETERS, Ph.D., D.D., Sc.D.

DEAN BARTLETT of the Philadelphia Divinity School writes me as follows in answer to a letter which I addressed to him, as to other heads of institutions of learning, and wise men in the Church and outside of it, on behalf of the Social Service Commission of our Church, in an attempt to ascertain what is being done, or what can be done in the way of training lay workers:

"It seems to me that theological education is in no respect so inefficient and so antiquated as in its so-called practical departments. There are few seminaries where the whole method and temper of teaching have not changed during the last fifty years in the departments of biblical learning, dogmatics, history and even liturgics. But there has been no such general transformation of the department of pastoral care. If this department is to amount to anything it must be handled in the spirit of scientific efficiency, it must study actual practical methods with the severe thoroughness of the scientific investigator and with the quick sympathy of the lover of souls; it must represent applied theology, it must deal with religion in action. It ought to outweigh in time and interest, for almost all our students, all the other departments, indeed I had almost said all the others grouped together. It ought to deal with so varied and wide a series of topics as to require the services of two or three wide-awake specialists, and not a single 'professor of homiletics and pastoral care.' Now I see no way to accomplish this adequate training of our clergy for practical service, no way of enthusing them with the joy, the romance and the splendid possibilities of practical work, which would compare with the training that could be given them in a fourth year of work in a school of practical church work —a fourth year which would do for them what walking the hospitals does for the medical student. I do not think that our seminaries are capable of furnishing this training with their present teaching forces; new men are needed, and perhaps laymen, who have not been moulded by the old traditional ways. But it does seem to me that such a school (and you notice that I have carefully kept out of the title which I have been using for it, the word *layman*) independent yet closely affiliated with a theological seminary, would be able both to give and to receive benefits that could hardly come in any other way. And then, if experience so taught, it could later either become part of the seminary (which would then extend its training function to those who did not look forward to the ministry), or be set upon its own independent feet as a training school for laymen only; and there would be no losses, and no serious false steps to be retraced.

"There are at least four of our seminaries so located that a development of this sort would be possible; and they are each in a strategic centre of Church life: Cambridge, New York, Philadelphia and Chicago. Each is in a different province. Could these provinces be roused to try the experiment? I cannot but believe that great good would come. The start would be small, and it would be made without enormous expense, if the seminaries would co-operate. One first-rate man, giving his whole time to it, and aided by volunteers at first, could make the beginning, and test out the project."

I accepted the position of examining chaplain in the diocese of New York at Bishop Potter's desire, and served in that capacity for a few years, with a view to attempting to standardize, and, if need be, improve methods of examination, not only in the diocese of New York, but through that in the Church at large. My experience in this capacity made me feel that it was not only the seminaries which were failing to prepare men for the practical work of the ministry, but that there was a general failure to recognize the need of such practical training in less academic circles. Our board of chaplains established good standards of examination in the New and Old Testaments, in Church history, in the history of the Prayer Book and in theology; but we quite neglected preaching, conducting the services of the Church, familiarity with the rubrics, the administration of the sacraments and pastoral work of all sorts. They occupied a very subordinate place in our scheme, and we treated them in a very perfunctory manner. I got the general impression, I cannot quite say how, that the students who came before us had been taught to regard the training in preaching, reading, conducting the services and other church work as we seemed to do; perhaps also they expected, from what they had learned from those who had gone before them, that the examiners would lay no stress on these matters. In fact we examiners did concern ourselves practically only with the intellectual and book acquirements of the candidates whom we examined; and in that we were following the implication of the canons.

As I have studied the canons dealing with the requirements for ordination and the examinations of the candidates, for the priesthood particularly, specifying the number and order of examinations, contents of examinations, etc., I have been led to desire to simplify them and especially to eliminate most of the specific directions. Some years ago, when I was on the Sunday School Commission of this diocese, and we were seeking to rouse the Church to the need of better equipment of the clergy for religious training of the young, we introduced and passed in Convention resolutions calling upon seminaries to provide such training; and finally a requirement was introduced into the canons dealing with examination of candidates both for the diaconate and the priesthood prescribing an examination on "the principles and methods of religious education, especially as applied to the Sunday school". I feel with regard to such specific provisions by Convention for the education of the clergy or the examination of candidates as I do regarding legislation passed by the legislatures of some states ordering that certain subjects, such as temperance, should be taught in the school curriculum, viz., that it is absurd for legislatures to attempt to regulate such educational details. It seems to me that such specifications of our canon with regard to the examinations as, "the first examination shall be in the New Testament in Greek; the evidences of natural and revealed religion; dogmatic theology"; "the second examination shall be in the Old Testament in Hebrew; Christian ethics; ecclesiastical history from the third century: ecclesiastical polity; the history and contents of the Book of Common Prayer; the constitution and canons of this Church and those of the diocese to which the deacon belongs, and the principles and methods of religious education, especially as applied to the Sunday school", are vicious in principle. Exactly why these particular subjects should be massed together, by this way, I do not know, nor do I see why there should be always only two examinations. Or again, is not the object of these examinations to determine whether the candidate is properly equipped and, if so, why should it be provided that no evidence of such equipment in the form of diplomas from institutions of learning, or anything else whatsoever except examinations by the appointed examiners, shall be received as evidence of intellectual fitness?

It seems to me that the canon should state in general terms what sort of knowledge and how much is required of candidates for the diaconate and priesthood, and that all details should be left to the bishop and the examining chaplains. In stating what is required, moreover, some opportunity should be left for choice; that is to say special training in certain fields, or experience in certain work, should be permitted to take the place of some of the disciplines ordinarily required. It is eminently desirable to maintain a sufficiently high intellectual standard, but it must always be remembered that, after all, book knowledge and intellectuality are not the only or the main things. Spiritual power, experience and personality must be considered, and to provide for this there

must be some degree of elasticity in the requirements for ordination, if we are not going to exclude from the ministry some most valuable men. Intellectual capacity, moreover, is comparatively easy to gauge; that is not true of spiritual capacity or of personal power. No examination will determine those things.

It is for this reason, I suppose, that the candidate is required to report in person to his bishop periodically through his whole term of preparation, and that under our canon, in addition to the examination by the examining chaplains, the bishop is also called upon to examine the candidate. To the bishop ultimately, supported and assisted by the examining chaplains, must be left a considerable degree of discretion, under certain minimum conditions, prescribed by a sufficiently elastic canon. The examining chaplains might be made elective officers of the diocese rather than appointees of the bishop, so as to give the clergy and laity a larger voice in determining the qualifications of candidates for ordination, but in any case, it seems to me, much discretion must be left to the bishop himself. Both the bishop and the examining chaplains, however, should have the assistance of educational experts, and such experts General Convention has now undertaken to provide in the form of a Board of Religious Education. Instead of undertaking to define by canon details of topics on which candidates are to be examined, I should suppose the natural course would be to call upon the Board of Religious Education to draw up for the guidance and advice of bishops and examining chaplains schemes and topics on which candidates should be properly informed, and of examinations to test their knowledge. Such schemes should be advisory rather than compulsory, leaving to the bishop and his examining chaplains, under the limitations of canon, the power to accept or reject them in detail. If such schemes were well thought out, so as to command general assent and approval, they would carry their own adoption without compulsory legislation.

Under our system divinity schools are an extra legal growth. They are not provided for in the canon, except in terms of negation; that is to say, the canon specifically directs that diplomas from divinity schools shall not be accepted by examining chaplains and bishops. Our divinity schools grew up in general much along the same lines as those in England, described in the article by Dr. Lake to which I have already referred, because we had no universities. Of our seminaries one is general, two or three are provincial, the joint enterprise of the bishops of several dioceses, and others are diocesan. Most, if not all of them, are partisan. The general policy pursued in all of these institutions has been to segregate theological students, to seclude them from secular influences.

It seems to me that the time has arrived, with the development in this country of real universities, to abolish all theological schools which have been set off in the wilderness by themselves, or rather to transport them to educational centres; and this applies even to schools which have done such good work as Middletown and Virginia. They should become halls or colleges in connection with some university, and in general an effort should be made to establish in all universities, especially state universities, a church hall or college, with a view to the training, not only of the clergy but of laymen in the Church. Were such halls or colleges established, the ultimate result would be that our universities would establish chairs covering the most important elements of the intellectual training of the clergy in the universities themselves. The halls or colleges would provide the religious element and such special and technical training as might be considered desirable for those preparing for the practical work of the ministry in the Church as clergymen, or as lay workers. The result of establishing such halls or colleges in connection with universities would be to give religion and religious training a more definite place in the university itself, to compel its recognition by university authorities, and to bring the student body into touch with a group of men specifically interested in religion and religious work.

One effect of this would be to introduce larger groups of students to themes of study which are now, unfortunately, relegated to divinity schools and divinity students. Is there any greater book in the world than the Bible? Are not the Hebrew prophecies, and the Hebrew psalms worth studying as literature? Are their contents not superior in wisdom to the philosophies of Plato and of Aristotle? Is there anything in the world's literature which surpasses the New Testament? Is there any book more worthy of study than that? By our method of theological education, the separation of the divinity schools from the universities and colleges, we have relegated the greatest book of the world to the study of divinity students only, and taken it away from the ordinary students of our universities and colleges.

When I was a tutor in Yale I made the experiment of offering voluntary readings in Homer to my students one night each week. My class room, which seated forty or fifty, was well filled. Then it occurred to me that it might be worth while to try offering readings in the New Testament to the college on Sunday mornings. My class room was not large enough to contain the crowd that came. I had to ask the president for his lecture hall, the largest assembly room on the campus. Unfortunately I did not make this experiment until toward the end of the last year of my tutorship, and could not, therefore, work it out to a satisfactory conclusion, but as far as it went the response seemed to give evidence of great interest, and I was led to believe that had the New Testament been offered as a college course, examinations in which would count on a degree, it would have been one of the popular courses.

The Psychology of a Missionary Meeting

By WILLIAM H. JEFFERYS, M.A., M.D.

TOWARDS the end of the Cambridge Conference some of us were sitting under the "big tree" warmly discussing sermons, preachers, their aims and results and particularly this question: At the close of a sermon what should it be the aim of the preacher to leave his listeners thinking about? On this point we at least agreed that, if the sermon left the congregation thinking about the preacher, his aims, his manner, his mind, his eloquence, his successes, his cleverness, even his goodness, that sermon might be set down as a dead failure. Such postprandial remarks therefore as "Isn't he wonderful?" or "My, what a gift of language!" or even the exclamation "Thrilling!" are, according to this judgment, "verdicts of failure" or at least of comparative failure. In other words the preacher's mission is not to reveal himself at all; but, in very simple terms, a Christian prophet's first and last and supreme function is not to make himself known but to make Christ known. He is the way to Christ as Christ is the way to the Father. The end of the sermon should find the listeners with their minds fixed on Jesus and the ascription should leave them standing in His living presence.

Now suppose that we were right in this conclusion (we were apparently in entire agreement), then doesn't it make a great deal of difference what happens between the end of the ascription and the time the church stands empty? For instance, does the announcement that the rector forgot to announce that the offering will be devoted to the parish debt or to choir expenses, tend to maintain the continuity of thought or does it tend to break the threads that were so preciously woven and leave the mind flapping in the air? For our part we find reason for marveling at the spiritual waste so often assured by the usual terminal procedures of the service, blasts of music

and delayed notices, whereas we might just lay a prayer upon the altar and be blessed and go home with our hearts and minds full instead of empty or leaking badly.

Well, we just happened to be airing our views along these lines within earshot of THE CHURCHMAN and drifted naturally to the subject of the psychology of a missionary meeting, when to our astonishment we heard a voice whispering in our ear, "Please say that in the paper".

We have always taken missionary meetings with a large measure of seriousness, we used even to pray over them—before, during and after. We remember the faces of the earnest and intelligent folk sitting and patiently waiting for something. It always seemed to us something approaching a crime to take up the time, the carfare and the energy of from twenty to three or four hundred people for from half an hour to two hours, either by failure to prepare for the meeting for which the speaker is one-half responsible or by the impossible conditions of the meeting, to let those folks go away empty headed, uninterested, uninspired, critical or bored.

Pulling off a missionary meeting is a good deal like making a pudding. It is so easy to put in too much or too little of something and the result is *such a mess*. We remember an old cook who put fermented molasses in a rice pudding and explained it as follows:

Housekeeper: "Jane, what did you do to this rice pudding? It tastes as if it had something evil in it."

Cook: "Yes'm, there was a bit of molasses left and I hated to waste it."

My point of view is that of the humble speaker. I am fain to acknowledge that the usual "too much" lies at the speaker's door. Most missionary speakers talk at least twice too long. I have often done it, so I know. The last half is an entire waste—and worse, for it dilutes the first half. I have never heard a real message that couldn't be given in twenty minutes. I have heard lots of speakers fail to give a real message in forty minutes.

I remember a particular meeting at which I was to be the only speaker, my time allowance was to be twenty minutes. (By the way, a missionary ought to be told exactly what time he may count on and what time he must not exceed, and the conditions, barring earthquakes, pestilence and famine, ought to be observed strictly both on his part and on the part of the chairman.) During the preliminaries of the meeting a stray missionary asked for a chance to say a few words and was reluctantly given ten minutes, "to tell of his work". He spoke for fifty minutes by the clock, and after the bell had been struck three times he sat down. I then tried to beg off but it was "no go" and, much disturbed in spirit, I cut my talk enough to spoil it thoroughly. Then, as I closed, the other fellow jumped up and "just wanted to say one more word", and that word lasted for ten minutes. We were all nearly frantic by that time, had missed our trains, were late for lunch and yet that dear brother went off without dreaming that he had spoiled a perfectly good missionary meeting and one that belonged by every right to the other fellow's particular work. Generally speaking, it is a mistake to have a mixed program.

Bishops dropping in are an honor and a blessing, but I have had my just allowance of time more often taken up by accidental bishops than by any other one cause. No missionary should take the time of a group of earnest people unless he has a real message for them. Inexperience in speaking is not a sufficient excuse for not having a message, because the reality of a message does not depend on a speaker's practice in oratory. As one great Churchwoman said to me once, "No missionary speaker has any right to be self-conscious, because he has no business to be thinking of himself at all". If he is fulfilling his mission then, no matter how little he is in the kingdom, he may "go forth as the mighty".

Most often the introducer is the "thief of time". An introduction may send a thrill of welcome and help through the entire anatomy of the speaker, it may warm his heart and give him a splendid start, or it may confuse and embarrass him or use up his time and, on occasions, make him right mad. Let me illustrate. An attempt to define and outline the speaker's subject usually requires him to use from three to five minutes of his time in his effort to hurt no one's feelings and yet gracefully to unsay what has been said. I have been formally introduced at length as about to speak upon medical missions in China, whereas, as a matter of fact, I had been invited to and did speak on mission study and, since most groups would have preferred the former subject, I was at a considerable disadvantage at the start if not throughout. A warm welcome and a personal touch may be a help and are certainly well intended but generally speaking the expression of sincere interest and expectancy goes further.

Let me give actual illustrations of introductions which killed whole and perfectly promising meetings.

Is Mr. —— [pronounced wrongly] in the room? Oh, yes, come this way, won't you? This is the Rev. Mr. —— from, let me see, Where are you from? Oh, yes, he is from —— and he is doing well—he will probably tell you himself what he is doing." (He wasn't a Reverend at all but just a plain M.D.)

On another occasion the introducer spent seven minutes by the clock in telling a congregation in church that the speaker was himself and not somebody else. Meanwhile the speaker actually sweated the oil of embarrassment.

A friend, a woman of extreme dignity and refinement, speaking in the cause of missions but not herself a missionary, told me that she was introduced to an audience of about five hundred intelligent people by, first a rude play upon her name, followed by the remark, "She is not herself a missionary, as you can easily see by the kind of clothes she wears", an introduction which might have been considered poor taste on a vaudeville stage.

After the address it sounds pretty good to the speaker to hear a resolution being passed appropriating $50,000 to the Church's particular work which he represents; but if money is to be appropriated for some other cause, then, in mercy, let it be done before the address and not right after, and don't imagine it soothes the speaker's feelings to apologize and explain *why* he is not given anything. It doesn't.

When a speaker has done well and made his preparations, nothing is gained by an attempt to make an extemporaneous digest of his remarks or run the risk of making a summary of what he has not said, to put in platitudes what he has spent hours and even, at times, real brains in preparing. "We are glad to have heard the speaker's interesting remarks and we should like to help him in some way if we could. Unfortunately, our collection today is to be devoted to a new carpet for the Sunday school library. We should like to go ourselves to China some day and see for ourselves what the Church is doing for that people".

"They say money talks." I once asked a particular congregation for a particular $30,000, and afterwards a woman in sables told me that she had seen a vision; and a man in a silk hat asked me to go to lunch, but subsequently withdrew the invitation. One poor parishioner did give me a welcome and valued "quarter".

What is said to the speaker by the individual counts for a great deal by way of cheer and encouragement. For instance, after a certain evening meeting, an old lady stopped me in the vestibule and said, "I want to shake hands with you, Doctor, and to ask you to write me a letter telling me what you said tonight, I was tired and slept through your entire address." (N. B. I did write to her and sent her a copy of the address.)

Most missionaries object to the expression, "That was a nice talk you give us", but if the handshake is sincere I am satisfied with that particular phrase, so long as the grammar is *in*correct.

If there is, and there often is such, a small group of the select and elect who feel superior in knowledge and experience to the reception of the speaker's message, let it hold its formal committee meetings and discussions somewhere else than at the rear of the audience. The speaker can see them even if the audience can only hear them. As a matter of fact the sympathy and interest or lack thereof of that same small group of "knowits" can do a whole lot to either help or crush.

A missionary meeting is either very worth while indeed or not worth while at all. Once I was asked to "please not drag in any religion", that, "that wasn't what

they came for". On another occasion exactly the reverse was asked. But whether the meeting be held for the purpose of gaining some fresh insight in the Life of God in His world or for the purpose of being amused by tales of comedy and adventure, the social or spiritual forces can be dissipated or conserved by observing the plain rules of mental and spiritual action and reaction.

For a text-book on this subject, it has always seemed to me that the Gospels afford the best guide and that much is implied in the brevity of comment, often in the silence which follows the recorded utterances. Perhaps, even more may be gained from watching our Lord Himself, as when having fed the multitude. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

Fermented molasses is not wasted by being left out of the pudding, and to know the living Christ and to make Him known are the only necessary ingredients in the make-up of a perfect missionary meeting.

Church Usage

By PASTOR IN URBE

III—At the Holy Communion

AN irreverent habit has been formed of calling the Holy Communion "The Celebration". It may not seem an important matter, but the word "celebration" has too many meanings, some quite unworthy, to allow its careless use for the chief Service of the Christian Church. I remember with what earnestness the late Dr. Samuel Hart, of blessed memory, pleaded against this flimsy terminology: it was not only his keen liturgical sense which was offended; it grated upon his ears. "The Holy Communion", or "the Lord's Supper", the two names designated in the Prayer Book, are unmistakable in their meaning, and we surely can take time to use one or the other of them when we speak of the great Feast.

Inasmuch as the Holy Communion is apt to be a Service quite by itself, and inasmuch as every parish will be likely to wish special prayers, it is not only in conformity with ancient custom but most seemly that the special prayers should be said immediately after the processional hymn. The whole Service then seems to reflect these special petitions which are in the hearts of some of the congregation, and which, in a generous congregation, become the prayers of all. The hymn which follows may be in harmony with one or more of these special prayers: for instance, a hymn for the nation, Oliver Wendell Holmes's Army and Navy Hymn, the hymn for "those in peril on the sea", or a hymn of thanksgiving for saintly lives which have just finished their earthly course.

The people should always sit during the reading of the Epistle. There is no possible authority for continuing to kneel at the Epistle. We stand to hear the Gospel out of respect for the Master's words; if we kneel to hear the words of an apostle or prophet we show more respect to St. Paul or some other than to the Lord Himself. If we wish merely to save ourselves trouble, we put a low estimate on the dignity which belongs to so solemn an hour.

When the alms are "presented and placed upon the Holy Table" the people should continue standing until the Bread and the Wine are also placed upon it; and the wardens and vestrymen who have collected the alms should also remain standing in the place where they have delivered the plates. For these "offerings and oblations" are presented in behalf of all the people. In one parish which I served the senior warden always brought the Bread for the service and reverently placed it upon the Credence. There was a special meaning in his standing in his representative capacity while I completed, as for him, his act of dutiful service: both of us were representing the whole congregation.

After the Prayer for the Church Militant the most convenient and reverent way to allow any, who will, to depart is to sing a few verses of a suitable hymn. Since all will then be standing, there will be the least possible break in the Service. To try to force people to stay is to detract from the serene and loving attitude which should precede the invitation. The provision for such a hymn will perhaps definitely be made in the new Prayer Book. Its use in every parish I have served has proved to me its value. I suspect a hymn carefully chosen here has persuaded many a man that he will accept the invitation to "draw near with faith".

One will naturally remove both gloves upon going forward to receive the Sacrament. Kneeling at the rail, one should keep one's head erect and hold one's hands sufficiently high that the administration of the Bread and the Wine may be made without difficulty. The Bread should be received in the palm of one hand (which is folded over the other hand), and then carried to the lips, the person receiving it not taking the Bread between the fingers. The Cup should be received firmly in both hands; for the priest is instructed to deliver it into the hands of the communicant; that is, unless the communicant is ill or otherwise incapable, the priest should remove his own hands when he thus delivers the Cup.

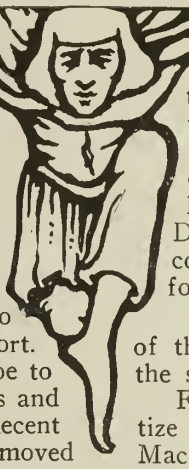
The intervals before and after receiving the Holy Communion, while others are receiving it, should be used first of all for prayer upon one's knees. If there are few communicants, all the time may thus be spent. If there are many communicants, it is probably wiser for most persons, after earnest prayer, to sit down, open the Prayer Book or Hymnal, and read familiar psalms (such as 15, 23, 27, 42, 121, 130), or hymns (such as 101, 335, 336, 345, 658), a list of which shall have been made beforehand. Theoretically, it might seem fitting to remain kneeling all through this long period, but we know that we worship more sincerely if we vary the form of our devotion, and to be kneeling when one is obviously unable to pray longer and is staring about wide-eyed and vacant, is disconcerting to those who are going and coming. It is much better to see that those who are kneeling are praying and that those who are sitting quietly with eyes upon the Prayer Book are meditating upon God's marvellous gift of Himself. As soon as the last communicants begin to return to their seats all in the church should fall upon their knees, so that when the Lord's Prayer begins there should be no movement of the congregation.

What should the private prayers in Communion time be about? They should be personal prayers in one's own words: prayers for loved people and great causes in Church and Nation, especially for one's own parish and those who minister in it; prayers for one's self—forgiveness asked for special sins; power to conquer temptation; courage to do the hard right; inspiration to see the plan for life which God desires of one; the will to fulfil it. And, of course, there should be thanksgiving, personal and definite—the mentioning of the lovingkindnesses of the Lord. It is a safe rule when on one's knees to keep the eyes shut. It is hard to keep wandering eyes from bringing wandering thoughts.

"Gloria in Excelsis", or a hymn in place of it, having been sung, it is good (after a moment's silence) to hear only the benediction. If the special prayers have been said at the beginning there is no reason for special prayers here. And it is inapt to have a recessional hymn after the Benediction. The best close for the Service of Holy Communion as provided in the Prayer Book is either a silent recessional, or the very slow singing of "Nunc Dimittis" as the choristers and clergy withdraw from the church.

Lenten Reading

By Elizabeth Cranstoun



A FRENCH writer celebrated for his epigrams said in speaking of indecision, *Il n'y a pas de bon vent pour le marin qui ne sait à quel port il vent aborder,* and there is no doubt that in selecting our devotional reading for Lent those of us who have definitely resolved upon the port we want our ships to make have an advantage over those who weigh anchor on Ash Wednesday with mind uncertain and purpose vague. So we will consider first the traveler who knows his port.

For very many of us the work of Lent will be to revise and enrich our private prayers. New needs and interests must find their place in our devotions. Recent experience has shown us heights and depths we are moved to try and penetrate. We feel that we wish to pray better. Well, the Church has great treasures to give us, things new and old, devotions grown in the rich soil of the hearts of her saints. *Before the Throne* by William Bellars is a very simple manual of devotion for young Christians, for people of average education and for those who through sickness or any other cause feel weak and weary. The Litanies to our Saviour and to the Holy Ghost are very beautiful. *Sursum Corda* (Mowbray) is a handbook of intercessions and thanksgiving. It was written by Father Frere and his friend, Mrs. Illingworth, the wife of the great English Churchman. Its plan is most suggestive and it abounds in beautiful prayers. It is unnecessary to speak of *The Treasury of Devotion,* for nearly everyone has used it and goes back to it for wings when the spirit droops. There are many rich collections of prayers in which we can often find just the wording of an inspiration or a petition that we have been groping after. *A Chain of Prayer Across the Ages* (Dutton) is one of the best. *Devotions from Ancient and Mediæval Sources,* translated by Plummer (Blackwell, Oxford), and Dr. Bright's *Ancient Collects* are mines of wealth for those who love the thoughts of the saints of long ago.

The troubled days through which we are passing have brought home to us with a poignancy we have never felt before the duty of intercession and our own grievous shortcomings in this respect. For those whose Lent is to be a time of learning to pray and to give thanks for others there will be found marvelous help in *A Study of Intercession* by David Jenks (Longmans). The author is a great teacher, and a humble and earnest study of his book may well prove a real step forward in the spiritual progress of every one of us.

As a help in training ourselves in the devotional life there could hardly be found anything as good as Dr. McNeile's two little books *Self-Training in Prayer* and *Self-Training in Meditation* (Longmans, 50 cents each). But note that these are only recommended to people who are in dead earnest about learning to pray better. The writer is almost austere and will not let us off with anything less than our best effort and most earnest perseverance, but if we come to him in the right spirit he will make plain to us things we have never understood before. We all know how difficult it is to find any language that will describe prayer of thought or prayer of union. They must be learned by experience, but Dr. McNeile is another born teacher and he puts the ideas within our reach and gives us a start in the right direction.

For very many of us again, the work of Lent centres about the Holy Communion. If our special need is to learn to make better preparation *Ideals of Holiness* by F. W. Drake (Longmans) will be found very helpful. Its method might be called a constructive preparation as distinguished from a purely penitential preparation which is renunciative. In other words, *Ideals of Holiness* calls us, having died unto sin, now to put our emphasis on living unto God. Those who know what a wonderful guide and pastor Mr. Drake has proved to his own people will eagerly come and sit at his feet to learn how to prepare for their communions.

To those whose need is to add to their knowledge of these holy mysteries *The Wondrous Passion,* by the same author, is suggestive and stimulating.

For those temperaments that instinctively dramatize their religion there is a little book by Flora A. Macleod that will have a strong appeal. *The Riches of the House of God* (Longmans) is almost childlike in its perfect simplicity, but its charm lies in this, that it shows us how to set free the eternal child within us and to enjoy our religion as we have the right to do. One of the simplest of the great mystical books is *Revelations of Divine Love* (Methuen) by that sweet and tender recluse, Julian of Norwich. Could we not spend a happy Lent in learning from her to "choose Jesus for our heaven"?

And now to go back to the epigram of the French writer. There may be ships in the roadstead prepared to sail into Lent which while not headed for any given port know, though perhaps a little vaguely, that the land of their hearts' desire is the land of reality and eternity. For these too there are fair winds to start them in the right direction. For those who desire to spend a good Lent but who do not know just where to begin, the need is a book to inspire, to create a hunger and thirst for righteousness. Nothing is better for this purpose than the record of a life lived near to God. The life of the saintly Bishop of Lincoln, *The Memoirs of Edward King,* is beautifully written and as illuminating as it is interesting. *The Memoirs of George Howard Wilkinson* by Canon Mason (Longmans) is a book that can be read many times with both profit and pleasure. The account of his voyage to South Africa and his arduous work there while he was suffering from acute depression resulting from a nervous breakdown is as inspiring an example of ghostly strength as I know. The life of St. Paul is always a good point of departure for a fresh start in the Christian life; for a vivid understanding of the man himself and of the glow and throb of his intensive response to our Lord's commission it would be hard to surpass *The Story of St. Paul's Life and Letters* by J. Paterson Smyth (James Pott & Company). You can fairly see Timothy flying around the corner to buy the papyrus sheets for that first letter to the Thessalonians!

A different but a very valuable kind of book for the people we are now considering is one which deals with the foundations of the Christian life—"The Way" as the first disciples called it—a review of the path which begins in penitence and ends in union with Christ. A most excellent book of this kind is *Spiritual Progress: A Word of Good Cheer* by A. W. Robinson (Longmans), one of the series of the Bishop of London's Lenten books. It is now six years since it made its appearance but it is still as vital as ever and is one of those cherished volumes that stand on our shelf of favorites and grow shabbier every year. Another book of this type is *The Life in Grace* by W. J. Carey, and still another of great value is Bishop Gore's exposition of the Sermon on the Mount. This last sets forth the characteristics of the Kingdom of God. The book which the Bishop of London recommends for this Lent has a special interest for Americans—*The Mount of Vision* by Bishop Brent (Longmans, $1).

Women of a Former Time—I

By JULIA C. EMERY

NOTE—THE CHURCHMAN will publish during the coming months a series of biographical sketches of some interesting Churchwomen of a former time who were leaders of their generation.—THE EDITORS.

Mary A. E. Twing

THERE is lying before me a tiny paper-covered book, entitled *The Life of Faith*. It is composed of meditations translated from an unknown French writer, introduced by some words of Dr. Dix, written in the Lent of 1863. This little book bears the inscription of Mrs. Twing's maiden name—Mary Abbot Emery—with the date Advent, 1870, and in the same even, legible hand, so indicative of herself, various annotations. Among these is the following: "It is an old thought of Christian theology that there are two great centres of the life of souls in this world. The one is self, the other is God. To be conscious of self intensely is the part of a sinner; to be conscious of God intensely is the perfection of a saint; to be passing from the one consciousness to the other is to be advancing in the Christian life."

It was in such an attitude of heart and mind that Mrs. Twing had begun to live, long before she ever saw New York or dreamed of the future that awaited her there. It was this ever-growing spirit of self-forgetfulness that made her never hurried, never too busy to lay aside her own things for the things of others. In a quiet New England home, blessed with a rector trained in the school of Sadler and Goulburn, with Keble's "Christian Year", and Miss Yonge's and Miss Sewell's books for close companions, and already venturing farther afield till Moberly and Pusey and Monsell, and Carter and Hutchings were numbered among her counselors and guides, she came to her work as the first secretary of the Woman's Auxiliary to the Board of Missions with a mind trained to a strong realization of the corporate nature of Christ's Body, the Church, and that work such as had been entrusted to her care must be built up along the lines of the Church, not of the individual. Therefore, the four years of her office as secretary saw a welding together of separate and independent organizations into a whole, wherein diocese after diocese framed its own distinct part of the common company under its own ecclesiastical authority, while all were united by the firm and quiet influence of the central force which turned back for its authority and guidance to the Board of Missions which had established its Woman's Auxiliary to help itself. This attitude of reliance, combined with the wonderful liberty to which the Board confidently left its Auxiliary, gave to the Auxiliary and its secretary a place of happy ease in working and of honor in the eyes of the Church unprecedented at the time. There are many Auxiliaries of many societies today, and women do much organizing and traveling and public speaking, but how else can we explain, but that the Church had adopted her woman's work as a living part of her whole existence, that our Auxiliary had such freedom as it had? At a time when one of the foremost advocates of the rights of women to a place in the affairs of the world, coming East from Oberlin, slipped out from a Sunday school which she chanced to visit, and fled, because the superintendent had announced she would say a few words and the law had gone forth at Oberlin that no woman should speak in public when a man was present, Mrs. Twing, in perfect simplicity and in the quiet confidence born of readiness to obey and to help, was speaking before bishops and parish priests, as they asked her to tell their people of woman's work in and for the Church.

Woman's work. To those of our Church people who still remember Mrs. Twing, the Woman's Auxiliary to the Board of Missions and its first secretary are indissolubly bound; but to some among them she was not only a founder and an organizer, a clear exponent of missionary methods, a thoughtful and intelligent portrayer of missionary fields and facts, a wise and ever-ready friend, a leader in all Auxiliary ways. These few found in her the prophetic vision and gained a glimpse of that seer's forecast which would see in the complex activities of this present the advance which the succeeding years have made towards that future which was ever in her mind.

For on a blank page of the same little book to which we have already referred, dated Advent 1884, we find these added words: "The vision is yet for an appointed time . . . though it tarry, wait for it; because it will surely come, it will not tarry." . . . "They remembered who had appointed the time, and were not impatient."

To such a one as Mrs. Twing there could not fail to come that larger understanding that no one association, however wide its scope, however lofty its motive power, can be equal to the Church herself, the Body of the Lord, filled with the never-failing, life-giving Spirit, serving with every fibre of her being, looking to no other end than the fulfilment upon earth of the perfect will of God.

This vision dwelt with her continuously to the end, evidenced in her every service, during the brief six years of her married life and the eighteen as honorary secretary of the Woman's Auxliary. Looking back from the upheaving mass of the Christian and Church movements of today, there seem to be none upon which Mrs. Twing's calm, wise forethought did not dwell.

In 1879 she devised what she called a society, and yet it was no society. Seven years had passed since she first came to the Woman's Auxiliary. In that time she had watched the growing activities of the women of the Church developing on every hand. There was not one of them for which she did not care, to many she gave her personal co-operation; but, seeing "with some anxiety the dangers which accompany such activity", she "with a few friends" added one to the societies already formed, "the Society of the Royal Law" praying the Holy Spirit so "to be with it and to guide its work" that among these others it might be "as the savour of the salt, purifying and quickening them, and making them ever more and more acceptable in the sight of God". It was to be composed of all women communicants of the Church personally engaged in active work for Christ, or who aided such work; its object was the special cultivation of the grace of charity, its work daily supplication for the increasing holiness of all its members and frequent and particular intercession for individuals whose person or work was near the heart of any member. There is much correspondence about this society, so quiet in its operations the story of its life cannot be known.. Only, in every effort now being made towards a loving harmony among our fellows, and in every call to united prayer, we seem to hear some echo of this past, in every present problem of conflicting claims, every difficulty or organization and reorganization, some assurance from that past that the urgency of those prayers shall still prevail.

Thorough care in detail and open vision are evident in all work to which Mrs. Twing set her hand, and the latter developed increasingly that trait in her, which was doubtless an answer to her unceasing prayer for the charity which is such an enlargement of the heart as fills it with the love of God. No one good thing could hold her in entirety. What is known as the "religious life" made to her its strong appeal, but she dared to venture into untried paths, and threw herself into the work for the revival of the deaconess order, even advocating warmly that step by which the Sisters of the Good Shepherd became deaconesses, prefacing perhaps a time when orders under a bishop combined with the secure and sheltered life of a community may work a solution of one of the problems of our day. And though bred a Churchwoman in that school which now reads as ancient history, she went out eagerly to meet the efforts of her Christian fellows and for years gave her time and knowledge and experience as a member of the Committee on the United

Study of Missions, and the year before her death she served as one of the organizers of the anniversary meetings which brought together missionary workers of varied names and societies from widely scattered portions of the globe. Twice she herself had circled it, in addition to the journeys made throughout the United States, during many years. "That disciplined self-control which knows how to create its own solitude and think its own thoughts" gave little evidence of the spirit of adventure within her quiet and most unobtrusive person. In any company she might pass absolutely unnoticed, but, unobserved, she was one who could always see. And so, finally, when she came to make the great adventure, she passed as to a place well known and to a service for which life's service here had been but preparation, and to a Master familiar through the "intense consciousness" of years.

Heart of the Jungle Tales—IV

By ADA M. SKINNER

A Land of Drums

THE Land of Drums! Small wonder that some travelers have given Africa that name, for drums are found in every village and town and their *thump, thump, thump* is heard all day long and all night long on every occasion. Drums beat out the time for the dancing; drums call the children to school and the people to church. Every grown person in the village has his drum name by which he may be signalled from a distance, and drum beats carry messages to the people of the neighboring village as well as to many that are miles away. Plainly the drum is the most useful as well as the favorite instrument in Africa.

Of the many different kinds in use, three seem to be of the greatest importance in the life of these people. These are the dance drum, the carrier's drum, and the war or call drum.

The dance drum brings good luck and blessings of various kinds to the villagers. Often it is heard all through the night as the people dance to the beating of the African drummer who keeps perfect time upon this crude instrument.

The carrier's drum resembles a horseshoe in shape. It is made of two horn-shaped metal cylinders fastened together at the top by a crosspiece to which a handle is joined. When struck properly it gives out a clear sound that can be heard from a distance of a mile or two. It is carried by the chief or headsman of a group of carriers, hence the name. In Africa all loads are borne on the backs of men, women, or children. "When going from one village to another a group of these carriers form themselves into a caravan and travel together for comfort as well as safety. They are led by a chief or headsman, who carries the drum. Sometimes the chief finds himself far in advance of the last carrier and, by striking on his drum the number of beats corresponding to a carrier's drum name, the chief can summon even the most distant member of the caravan to his side."

There are two kinds of call or war drums, both made from the trunk of a hollowed-out tree and about four feet in length. One of these stands upright and the open end is covered with deerskin. It is beaten with the palm of the hand, and the men learn to play remarkably well upon this instrument. The other drum, which is larger, lies on its side and has closed ends. A long, narrow slit cut in the top is left uncovered and a tongue of wood extends part way across the opening from either side. It is beaten by two heavy sticks. The wood of this drum is very resonant and when struck the drum gives out a hollow gong-like sound that can be heard at a distance of one, two, ten and even twenty miles. It is used as a kind of telegraph between villages and, by means of a secret code of taps which the people understand, the headsman sends messages easily in all directions and over great distances.

Sometimes a large war or call drum is placed upon a high scaffolding that the sound may carry far into the forest. The chief or headsman drums out messages ahead of a caravan, or perhaps he calls for help from his neighbors both far and near. Far away in the forest those messages are heard by the headsmen of other tribes sitting by their own fires. "That is a call from the village of ———," they say. If it is for help, the men of the villages which neighbor, rise to answer the call.

The African women understand a few of the calls, but the white men have never been allowed to learn the code. The Rev. A. W. Halsey tells of some amusing and interesting things the African can do with these crude but skilfully made instruments.

Early one Sunday morning while he was in Elat, the most interior of the mission stations of West Africa, a man began to beat the drum with sticks. In a little while people came from miles and miles around to attend church. The man had said with his sticks, "Everybody come to church," and sixteen hundred people came.

A missionary one day stopped at the palaver house at Efulen. It was raining and he had no umbrella. The man in the palaver house struck the drum with the wooden sticks and presently a boy came running with an umbrella. That time the sticks had said, "Missionary in the palaver house, caught in rain, wants an umbrella."

In some strange way the strokes on a drum carry many items of news. When Stanley was on the Congo he learned that the natives whom he had visited had told the people in all the other islands of his coming and how many were in his caravan. All they did was to strike the drum a certain number of times and in a certain way, and it was known at once that a great strange white man with a large company had come from a far country.

Things that are new and strange to the African fill him with wonder and excitement. It takes him a long while to get used to the white man.

Bishop Hannington, the beloved English missionary, tells of his experience while he was passing through a village where a white man had never before been seen. Upon his appearance the village people gathered around him in dozens and gazed upon him with the utmost astonishment. The one thing that seemed to puzzle them most was whether his whole body was white or only his hands and feet.

"Are those your feet, white man," they asked the Bishop.

"No, gentlemen, they are not. They are my sandals."

"But do they grow to your feet?"

"No, gentlemen, they do not. I will show you."

With that he proceeded to unlace his boot. A roar of astonishment followed when they beheld his blue sock, as they generally surmised that his feet were blue and toeless. Great astonishment followed when he took off his sock and showed them a white-toed foot.

An amusing story is told by Dr. Corey of Bonjolongo who had been one of the fiercest of the natives. After he was converted he wished to carry the gospel to the very people whom he had injured.

So, clothed in the garb of a Christian, he made the journey of six days into the jungle, unarmed and alone.

Upon entering the village he was immediately recognized and the war drum began to sound. In a moment he was surrounded by warriors armed with spears and knives. There was no time to explain his change of heart and his desire to do them good. But Bonjolongo was a resourceful African. The missionary had given him for the journey an aluminum canteen for drinking water. Knowing that the natives had never seen such an object, he took it from his shoulder quickly, pointed the cork at them, and called out, "If you come a step closer I will pull this cork out." He advanced a step and they fled into the forest. An hour later when the warriors came slinking back they found Bonjolongo preaching Christ to the villagers.

NEWS OF THE CHURCH

NEW YORK MULTITUDES SEE THEIR BOYS ON PARADE

Draft Army Final Argument for Universal Service

New York will long remember the parade of 10,000 of its boys of the Draft Army on Washington's Birthday. Among those 500,000 or more people who thronged the avenue, muscles tense that they might catch even a glimpse of the marching men, were hundreds of children—little tots held aloft by fathers and mothers who would tell them, some day in the years to come, when the agony of war is a thing long past, of that day of whirling snow and sturdy purpose, when their young eyes saw the glory of America's manhood as it set out on its high quest.

From the seventh floor of a building on Fifth Avenue I watched, through the eddying snow that settled on trench cap and pack, the swinging platoons march down the hill from Forty-second Street. It was a strange and beautiful sight to American eyes unused to scenes like this. There was a mark of perfection in the alignment and the rhythm with which the boys marched that played havoc with the muscles of those thousands of throats along the curb. There was a strange mingling of solemnity and joy about the occasion. No one could for a moment forget that these boys, our very own, were having their last parade before going over there to face the Hun, and, God willing, to make Hunship forever more a nightmare of history.

Nor could one keep from his mind the vision of that time in the future when another parade would march up the avenue, and many a boy in the ranks on this day would be there no longer, having made the supreme sacrifice.

But how persistently many of us recalled that September day when these same youths set off for camp. What a miracle of change! Then faces were pale and backs were bent; then lines were serpentine and feet dragged wearily, some reluctantly; then straw hats and felt hats and coats were carried under a late Summer sun. It was a soft day and the boys were soft.

But now the rigorous Winter weather of this Washington's Birthday was symbolical of that transformation which five months had wrought. The bronzed faces, the straightened backs the alert step, the conscious joy that comes when men from all ranks of life work together in unison, dominated by an ideal—all this told its story of those weeks of discipline and intensive training out-of-doors. Here was the answer to that disturbed fear of the soft citizen who so plaintively lifts his voice against every preachment for universal military service. Thousands of us saw these boys on that September day and we saw them again—and we know.

Professor Ralph Barton Perry, writing recently on the teacher's view of military science as it is taught at Harvard, said:

"I have not undertaken to formulate any theory of education. But if learning to stand straight, to lead men, to apply principles to action, to live out-of-doors, to cope with natural obstacles and forces, to endure with fortitude, to co-operate with one's fellows, to submit to leadership without resentment, to think often and loyally of one's country's need—if these things are not education, then it is because they are something better."

Those who saw the parade think these things are something better.

MODERN LENTEN PUBLICITY

New York Newspapers Carrying New Kind of Advertising

NEW YORK CITY.—Two New York newspapers, the *Times* and the *Evening Post*, are carrying on Saturdays during Lent a series of advertisements which mark a new departure in Lenten advertising. The copy for this display advertising, following the style of a half-page advertisement in the *Times* the day before Christmas last, is not an appeal to go to church. It is rather an educational series on the meaning and value of Lent to the individual.

The experiment is the result of the appointment of a special publicity committee by the New York Churchmen's Association created for this purpose. The Association is acting on the principle that church publicity should be supplemented by publicity for Christianty.

In connection with this new effort it is interesting to note that both the *Times* and the *Post* are carrying Lenten editorials, in itself a radical departure for the modern newspaper.

Following is the copy appearing in the display advertising pages of the *Post* on Saturday last:

MISSING THE MARK

The imperious call of Lent is to forsake sin and turn unto God. What is Sin? It is missing the mark.

"Life's but means to an end,
That end-beginning, mean and end of all things—GOD."

Sin is missing that mark. And the man who misses the mark wrongs himself as well as grieves God. His life never reaches its possibilities. He does not get the most out of it. He does not make the most of it. Lent voices the one clear call of God to forsake sin. Let the wicked forsake his way and the unrighteous man his thought. Let him turn unto God and confess his sins. Forgiveness awaits him. If with all your hearts ye truly seek me, ye shall surely find me, saith the Lord. (Issued by the New York Churchman's Association.)

Every Name Campaign

NEW YORK CITY.—An "Every Name Campaign" was conducted at the Chapel of the Intercession last Sunday afternoon. This is the largest effort of the sort, so far as is known, ever attempted; 6,118 people were called on between the hours of 2 and 6, and 323 visitors, all of whom have been carefully trained for a month past, made the canvass. The results of the campaign will be announced next week.

ARCHBISHOP'S ARRIVAL RETARDED BY WAR DELAYS

Will Be Met by Revenue Cutter, Then Goes to Washington

NEW YORK CITY.—Those inevitable delays which everyone now expects in traveling have retarded the arrival of the Archbishop of York. He was expected last Saturday or Sunday, but a cable saying "Delayed" is all that is known in regard to his arrival as THE CHURCHMAN goes to press. The committee confidently expects however that he will reach here in time to carry out his program.

Through the courtesy of the Treasury Department it has been arranged that His Grace should be landed in the revenue cutter which will meet his boat in the harbor. Dr. Slattery and Mr. Monell Sayre representing the War Commission, and Dean Robbins, Dr. Manning, General Dyer and Colonel Burleigh representing the Bishop of New York, will meet His Grace aboard the revenue cutter. One of the vestrymen of Trinity parish, Mr. Stuyvesant Fish, has turned over his residence to the Archbishop of York, and this will be His Grace's headquarters during his stay in this country.

Immediately on his arrival His Grace goes to Washington, where through Lord Reading an interview with the President has been arranged by Bishop Harding. His Grace will spend a night with Bishop Harding, returning to New York in time for his first public appearance as the preacher at the morning service at the cathedral on March 3. A special committee, of which Dean Robbins is chairman, has charge of His Grace's program in New York during that week.

BRITISH SCHOLAR TO SPEAK

Ambassador Cables That Sir George Adam Smith Is Coming

NEW YORK CITY.—A cablegram last week from Ambassador Page in London notified the National Committee on the Churches and the Moral Aims of the War that Sir George Adam Smith, one of the foremost clergymen in Great Britain, had accepted the committee's invitation, sent through Mr. Page, to make a speaking tour of the United States.

The Rev. George Adam Smith is known throughout the world as an authority on Biblical criticism and Church history. He has lectured in this country at the Universities of Yale, Johns Hopkins, California and Chicago. He holds the position of principal and vice-chancellor of Aberdeen University, Scotland, and is chairman of the Scottish Council of Women's Trades.

The committee also announced that it has arranged for a series of meetings during March in New Jersey, Maryland and Delaware.

Holy Cross Fathers Sail

NEW YORK CITY.—Fathers Anderson and Whitall, of the Order of the Holy Cross, with a limited number of other priests will sail for France in a few days as a Red Cross unit.

CHURCHES GAIN IN MONEY, MEMBERS INCREASE SLOWLY

Dr. Carroll's Tables Show Larger Bodies Make Gains

The Churches of the United States, under the extraordinary war conditions of 1917, were prosperous to an unusual degree in their finances; but less so than usual in additions to their membership. The accompanying annual tables of church statistics, which have been prepared by Dr. H. K. Carroll for *The Christian Herald* of New York, show that the net increase of church members was only 573,295, which is less than in 1916 by 183,329 and less than the average of the past five years. A few denominations may have prospered more than usual under the prevalent war conditions; but churches with a large element of foreign-speaking population have had a lean year. The Hungarian Reformed Church reports the loss of one-fourth of its entire membership, and the Roman Catholic Church, embracing large bodies of European population, has had an increase, according to the estimate of the editor of the *Official Catholic Directory*, of only about 175,000 population, equivalent to about 148,750 communicants, as against 390,000 increase in 1916, a falling off of about 241,000. It is the larger bodies, however, that make the gains as in former years.

The aggregate of church members for the 167 denominations is 40,515,126. This huge total is made up chiefly of the great denominational groups, as, Baptists (15 bodies), 6,442,393; Catholics (3 bodies), 14,663,342; Lutherans (18 bodies), 2,460,937; Methodists (16 bodies), 7,782,018; Presbyterians (11 bodies), 2,225,879; Disciples of Christ (2 bodies), 1,396,466; Protestant Episcopal (2 bodies), 1,083,366; Reformed (4 bodies), 514,061; Eastern Orthodox (7 bodies), 490,500; Mennonites (12 bodies), 66,542; Friends (4 bodies), 119,263; Dunkards (4 bodies), 128,363; United Brethren (2 bodies), 367,959; Adventists (6 bodies), 117,569; Evangelical Association (2 bodies), 209,483; Scandinavian Evangelical (3 bodies), 62,900; Latter-Day Saints (2 bodies), 420,000.

There are 181,808 ministers, an increase of 1,244, and 226,609 churches, an increase of 1,006.

PENSION SYSTEMS GROW

Annual Meeting Shows Many Churches Making Progress

The annual meeting of the Protestant Council of Interdenominational Secretaries of Ministerial Relief and Pensions was held at the Manhattan Hotel, New York, February 20.

"The Protestant Churches have in their treasuries $33,000,000 for preachers' pensions and are actively engaged in campaigns which will bring this amount to at least $65,000,000," declared Dr. Joseph B. Hingeley of Chicago. Dr. Hingeley continued: "The Protestant Episcopal Church was the first to complete its campaign, which was for $5,000,000, and Bishop Lawrence and his workers secured $8,750.000. The Methodist Episcopal Church has $12,000,000 in its general annual treasuries; $1,265,000 has been actually paid to the retired ministers, their widows and orphans in 1917. The Presbyterian Church has resources amounting to $6,559,933. Its goal is $10,000,000. The Northern Baptist has no fixed goal, but has at present $2,000,000 in funds and is seeking an additional million. The Congregational Church has $1,900,000 in hand for the welfare of its aged ministers. The Methodist Episcopal Church, South, has a fund of $1,200,000 and is seeking $5,000,000. The General Synod of the Lutheran Church reports a fund of $150,000, and is in a campaign for $1,000,000 for endowment. The Church of Christ has a permanent fund of $116,000, with $200,000 coming from the "Men and Million" movement. This Church will undertake an endowment campaign for at least $1,000,000.

FORUM MOVEMENT SPREADS

The Rev. Percy S. Grant Heads New International Association

New York City.—The latest development in the Open Forum movement is the organization of the International Forum Association, Inc., which states as its object "to give publicity and service to the forums and to promote the movement throughout the world". The Association already has correspondents in Canada, England, Spain, Australia, Hawaii, the Philippines and the Canal Zone. The officers are the Rev. Dr. Percy Stickney Grant, president; Edward Jewet Wheeler, vice-president; A. Llye DeJarnette, general director, and Harold Arthur Lynch, secretary and treasurer. The announcement further says "the time is past when men shall think in terms narrow and confined. There is no survival in this age for men and institutions that fail to take into account the democratic forces of world change. America has been thrust into a new world of internationalism, and the Open Forum as an American institution is already becoming international in character."

LAST MISSIONARY DIES

Bishop Tuttle Pays Tribute to Rocky Mountain Associate

St. Louis, Missouri.—Bishop Tuttle pays the following tribute to the Rev. Henry L. Foote, who died at Marblehead, Massachusetts, on January 31, in his seventy-third year:

"Of the eight or ten missionaries who served with me in the Rocky Mountains he had lived the longest. His brother, the Rev. G. W. Foote, began our work in Salt Lake City. Henry came to me there in 1868. He was the younger brother of my dear wife. In 1869 he went to Idaho, and I ordered him priest there in 1869. Subsequently he served in Nevada and California and West Missouri and Massachusetts.

"Cheery, hopeful, kindly, unselfish, sympathizing, and devoted to pastoral and priestly duty, he was wise in winning souls.

"I want to put on record my little tribute of profound appreciation and grateful memories of the good done by him in the fifty years of his earthly ministry.

"During the few years last past he was unable to conduct public ministrations. These years he gave up to diligent and kindly and sympathizing visits among the sick and afflicted all round about his home.

"Their blessings went with the angels in conducting him home. Good-bye, my brother, till the shadows lift and the morning breaks."

Y. W. C. A. SECRETARIES IN REVOLUTIONARY RUSSIA

Committee Meeting Held While Peter and Paul Guns Pound

New York City.—One of the Y. W. C. A. secretaries in Petrograd has written recently a letter to headquarters describing her experiences during the revolution.

"It is hard to describe what has been going on in Petrograd," she says. "Aside from the Winter Palace and the Telegraph, I presume the corner at the association and the corner where we live have been as hot spots and have seen as much fighting as any places in the city.

"We did have classes, but of course three-fourths of the attendance dropped off and later we gave up the evening classes. It will be hard to get all our girls back because they are afraid to go out.

"We had one of our best committee meetings late one afternoon when the guns from Peter and Paul were pounding into the Winter Palace three or four blocks away. Mme. Orkesky, Baroness Meyendorff and another woman came out in spite of the fact that our street was crowded with soldiers who had thrown up a barricade and were waiting for the troops from the Provisional Government. They have great spirit."

Personals

The Rev. Hunter Davidson, rector for three years of Emmanuel church, Bristol, Virginia, has assumed charge of Christ church parish, Kent Island, Maryland.

The Rev. Gerard F. Patterson, rector of the Church of the Incarnation, Cleveland, Ohio, has been elected secretary of the Diocese of Ohio to succeed the Rev. George P. Atwater, D.D., resigned.

The Rev. G. H. Harris, having resigned as secretary of the Diocese of Lexington, the Bishop has appointed in his place the assistant secretary, the Rev. J. Howard Gibbons. All communications for the secretary of the diocese should be addressed to the Rev. J. Howard Gibbons, "The Burton", Covington, Kentucky.

The Rev. J. F. Langton, rector of Trinity church, Jacksonville, Illinois, has received and declined a call to St. Paul's church, Newport, Kentucky.

The Rev. Henry Neal Hyde, rector of St. Philip's church, Joplin, Missouri, and secretary of the Provincial Synod of the Southwest, has been elected rector of the parish of St. Paul's-by-the-Lake, Chicago, Illinois. It is expected that he will begin work in the new field immediately after Easter.

The address of the Rev. Robert L. Stevens is changed from Tuckahoe, New York, to 2161 East Cumberland Street, Philadelphia, Pennsylvania.

The address of the Rev. Medville McLaughlin is 1530 Euclid Avenue, Berkeley, California.

MIDWINTER ARCHDEACONRY MEETING OF AUXILIARY

Reading W. A. Discuss St. Agnes' School Needs

EASTON, PENNSYLVANIA.—The needs of St. Agnes' School, Kyoto, were presented, and an appeal made for further generosity in this direction, at the midwinter meeting of the Woman's Auxiliary of the Archdeaconry of Reading, held in Trinity church, here, in January.

The president spoke of the "Aftermath of the Pilgrimage of Prayer" and also reported the meeting of the Provincial Synod in Philadelphia last November, at which twelve members of the Woman's Auxiliary from our diocese were present.

Recommendation number six, which proposes that eight women be elected to serve on the Board of Missions, was discussed at length, and brought out a diversity of opinions. Mrs. Pomeroy, the chairman of the committee, appointed to make a card catalogue of the members of the Auxiliary in the Reading Archdeaconry, reported 942 members on the list. Only three parishes failed to reply to her request for the information.

After luncheon the questions of increasing the contributions to the current expense fund of the Auxiliary, and definite representation at the annual meeting were discussed. The educational secretary, Miss Boyer, gave a full explanation of the educational work as planned for this year, and then closed the meeting with a very helpful demonstration of a mission study class.

THE REV. C. T. WARD DIES

Wrote N. T. Treatise, Set Type, Printed and Bound It

BROOKLYN, NEW YORK.—The Rev. Caleb Theophilus Ward, 75 years old, a retired Episcopal clergyman, died last week.

Mr. Ward was born in New York City, and was a graduate of Columbia University and of the Union Theological Seminary. Retiring from the ministry fifteen years ago, Mr. Ward began the work of compiling a treatise on the New Testament. He wrote all the treatise, edited it, bought type and presses, set the type with his own hands, did all the press work, and bound the volumes himself—a remarkable achievement for a man of his years, involving as it did a thorough knowledge of both the printing and bookbinding trades in addition to the extensive knowledge required for authorship of such a work.

FOOD SHORTAGE IS SERIOUS

Church Work in Cuba Hampered by Living Problems

CUBA.—Owing to the fact that Cuba is practically a producer of sugar and tobacco only, to the exclusion of almost all the vegetal productions, and for this reason is almost entirely dependent upon the United States for all its groceries and provisions, and owing to the great scarcity of such things in the North and the congested condition of traffic, very serious conditions are prevailing in Cuba at the present writing. For a number of weeks there has been no wheat bread; for a time there was neither alcohol nor charcoal, the two chief fuels of Cuba; and everything else has quadrupled in price, and many of the things usually considered necessities of life are not to be had at any price. The Cuban Government has undertaken to regulate the price and the consumption of food stuffs, with a certain degree of success, but the profiteerers have means of evasion, and the people suffer as a result. These conditions do not facilitate church work, nor make it easy to bring more laborers into this harvest.

AVIATOR'S FATHER THANKS BROTHERHOOD SECRETARY

Young Man Gets Quick Attention After Fall in Flying

PHILADELPHIA, PENNSYLVANIA.—A young man in the Aviation Corps at Camp Everman, Texas, met with a serious accident. While flying he fell 200 feet with his machine, breaking a leg and sustaining internal injuries. The boy's family in New York were greatly concerned for his welfare, and a Brotherhood member, who was acquainted with the family, wired to the Army and Navy Department of the Brotherhood of St. Andrew.

Benjamin F. Finney, Chief Secretary of Field Work, lost no time in putting his machinery to work. He wired to Walter Macpherson, Camp Secretary at Waco, Texas, requesting him to go to Camp Everman and look after the aviator.

"Spare no expense", were Mr. Finney's instructions. "Be sure the broken limb is properly taken care of. Take him to the best hospital in Forth Worth, if necessary."

Macpherson went to Forth Worth, saw the young soldier, and learned that he was being well cared for. He offered to have him moved to a hospital, and wanted to summon one of the best surgeons in the city, but the injured man decided this would not be necessary. He said he preferred to remain in the camp hospital.

As a result, the aviator is rapidly recovering, and his grateful family in New York are praising the Brotherhood of St. Andrew. His father wrote to Frederick S. Titsworth, executive secretary of the Army and Navy Department, and to Mr. Macpherson expressing his appreciation of the Brotherhood's service.

"Few persons realize what a noble work the Brotherhood is engaged in", wrote the father.

Noonday Services Well Attended

HARTFORD, CONNECTICUT.—A good attendance has marked the opening noonday services of Christ church, Hartford, though a larger proportion of men was hoped for. The special preachers for the Thursday evening services, for all parishes in Hartford, are as follows: The Rev. F. C. Lauderburn, St. Stephen's, Boston; the Rev. F. H. Sill, Kent School; the Rev. W. H. Garth, Islip, L. I.; the Rev. Lewis G. Morris, D.D., Worcester; the Rev. John McGann, D.D., Springfield, and the Rev. Dickinson Miller, Ph.D., General Theological Seminary, New York City.

Vestry Votes for Free Pews

WORCESTER, MASSACHUSETTS.—The vestry of All Saints' parish here have voted for free pews, subject to the approval of the parish.

CAMBRIDGE CONFERENCE ANNOUNCES 1918 PROGRAM

Brilliant Group of Leaders Will Conduct Classes

CAMBRIDGE, MASSACHUSETTS.—The preliminary announcement of the Conference for Church Work held here annually at the Episcopal Theological School gives promise of an unusually interesting program. The Conferences this year will be held from June 21 to July 6. The classes for the first week are:

"Spiritual Studies in the First Three Gospels", the Rev. Wallace E. Rollins, D.D., Virginia Theological Seminary; "Pioneer Cities of Christian Thought", Rev. Leicester C. Lewis, B.D., Western Theological Seminary; Principles and Methods of Teaching (Continued through second week); the Rev. Charles H. Boynton, Ph.D., General Theological Seminary; Christian Nurture Series: Principles and Methods, the Rev. Lester Brandner, Ph.D., General Board of Religious Education; Demonstrated Sunday School Work: the Church School on a Missionary Basis, Miss Frances H. Withers, Church Missions House; Normal Mission Study Class—"Witnesses Unto Him"—A course on the Church's Mission in the United States and its dependencies, Miss Emily C. Tillotson, Church Missions House; Mission Study Class Adapted for Teaching Juniors—"Witnesses Unto Him", Miss Marianna Porcher Ford, Educ. Sec., North Carolina; The Religious Basis of Social Service, W. H. Jefferys, M.D., Philadelphia City Mission.

Those planned for the second week are: "The Devotional Use of the Psalms", the Rev. Harvey Officer, O.H.C.; "What We Believe", the Rev. Charles Lewis Slattery, D.D., Grace church, New York; Principles and Methods of Teaching (Continued from first week), Miss Sarah W. Ashurst, Guantanamo, Cuba; Christian Nurture Series: Principles Illustrated by the Junior Grades, the Rev. John W. Suter, Jr., Massachusetts Board of Religious Education; Demonstrated Mission Study Class: "The Gospel of the Kingdom", Mrs. H. A. Pilsbry, Educ. Sec., Pennsylvania; Demonstrated Mission Study Class—"Witnesses Unto Him"—A course on the Church's Mission in the United States and its dependencies, Miss Laura F. Boyer, Educ. Sec., diocese of Bethlehem; Mission Study Class Adapted for Teaching Juniors: "Witnesses Unto Him", Miss Lucy C. Sturgis, Educ. Sec., Juniors, Massachusetts; Social Service According to the Beatitudes, Miss Vida D. Scudder, Wellesley College; Parish Business Methods: A course in the practical application of business methods to all departments of Parish work, Miss Marian H. Fuller, diocese of Erie.

During the time the Conference on Church Work is in session the Summer School of Church Music is also in session. Its program includes courses on "Practical Choir Training and Conducting", "Elements of Plainsong", "Hymnology", and so on. The instructors are Richard Appel, Mus.Doc.; A. Madley Richardson, Mus. Doc.; the Rev. C. W. Douglas, Mus. Bac.; Peter C. Lutkin, Mus. Doc.

Applications for registration may be sent to Miss Marian DeC. Ward, 415 Beacon Street, Boston.

BISHOP ISRAEL THINKS Y. M. C. A. IS INVALUABLE

But Finds Friction Between That Organization and Chaplains

SCRANTON, PENNSYLVANIA.—The Rev. Robert P. Kreitler has received from Bishop Israel a letter, dated from Paris, in which the writer says:

"I am more and more convinced that the Y. M. C. A., with its many fine and devoted secretaries, is simply invaluable to the Army. Could we only eliminate the friction between the association and the chaplains, the result of their work would be as nearly perfect as human frailty permits. The chaplain in our camps has a most difficult position to fill. Without organization; often unrecognized by the authorities as a spiritual force; alone and unsupported, his work has been difficult before, and now, in many instances, where he is overborne by the superior ability of many of the secretaries, he is relegated to a secondary position.

"As long as such articles as that appearing in the Philadelphia *Ledger* for November 28, headed with the statement:

"'While the Church, Socialism, Cosmopolitanism have all failed, this Association of Young Men may enter into their Heritage', there must be misunderstanding and friction.

"The Y. M. C. A. can never be such a spiritual force as that provided by Christ through the authorized Church. No one seems to realize this more than the heads of the association, but unfortunately this idea persists, and the chaplains, the authorized and commissioned agents of the Government for the spiritual care of the soldiers, must and should resist the attempt. Use all your influence to have the chaplains of the Army and Navy placed upon the same footing as the medical corps. Only in this way can they come into their own, and be the spiritual influence which they should be in our Army.

"I am still moving in and out among the camps and hospitals, addressing the men daily in crowded huts, and administering the Holy Communion wherever I go, with the most cordial approval and aid of the Y. M. C. A. The association has been kindness itself to me, as have its secretaries; and their co-operation invaluable.

"The response of the men has been happy, leading up to hundreds of personal conversations on moral and religious subjects, which repays me a hundredfold for the deprivations necessarily accompanying the work. You ask if there is anything my friends can do. Let me state that I can distribute directly to individuals sweaters, mittens, helmets, and in fact any articles such as these, and as so far none of the Red Cross knitting in America has been distributed here, these things will be especially helpful. American tobacco and cigars are always most acceptable. Such packages should be addressed to me as chaplain of Red Cross Hospital, Unit No. 20, and sent Care the Rev. Dr. Watson, Holy Trinity Parish House, 23, Avenue de l'Alma, Paris, France.

Noonday Preachers in Trenton

TRENTON, NEW JERSEY.—The following preachers are announced for the noonday services held from 12.15 to 12.45 on Fridays in Lent, at St. Michael's church, Warren Street:

Friday, March 1, the Rt. Rev. Wilson R. Stearly, D.D., bishop coadjutor of Newark; Friday, March 8, the Rev. Leighton Parks, D.D., rector of St. Bartholomew's church, New York City; Friday, March 15, the Rev. Raymond C. Knox, D.D., chaplain Columbia University, New York City; Friday, March 22, the Rt. Rev. Paul Matthews, D.D., bishop of the diocese of New Jersey; Good Friday, March 29, the rector, the Rev. Wm. Best Eddy.

A GREEK MINER'S FUNERAL

Unique Service is Held in New Mexico Town

GALLUP, NEW MEXICO.—There occurred here recently at the Church of the Holy Spirit a unique burial service. It was that of a Greek, who was accidentally killed in one of the coal mines. About sixty of his countrymen were in attendance.

The burial service as provided in the Prayer Book was used. In addition, the Lord's prayer and the Nicene creed were said in Modern Greek. As one of their number read the lesson (1 Cor. 15, 20-58), in Greek, the people arose and remained standing reverently.

At the close of the service in the Church the coffin was removed to the vestibule and there, as each Greek passed out, he made the sign of the cross, then kissed on the forehead the body of the deceased.

At the grave portions of the burial service were also said in Greek. At the words of committal, instead of one person alone, as is the custom, about a dozen persons each took a handful of earth and cast it upon the coffin.

Our missionary, the Rev. D. A. Sanford, visits these Greeks, scattered at various coal mining camps, doing what is possible to minister to them religiously. Most of them are either single men or else, as in this case, have families in Greece.

RECTOR IN CIVIC WORK

The Rev. Albert E. Selcer is Head of Associated Charities

CHICAGO, ILLINOIS.—The Rev. Albert E. Selcer, S.T.B., rector of Grace church, Pontiac, has received and accepted an appointment as superintendent of the Associated Charities of Pontiac. On Shrove Tuesday he presided at the opening of the Day Nursery, an institution destined to meet the needs of the working women in the factories, as well as those engaged in domestic work.

Mr. Selcer received his training for Social Service at the Chicago School of Civics and Philanthropy, and has had a wide experience in social and philanthropic work. He is also in charge of the Red Cross Civilian Relief Department for Livingston County.

Bishop Lloyd's Son Ordained

RICHMOND, VIRGINIA.—On Sunday, February 24, the Rev. John Lloyd, son of the president of the Board of Missions, was advanced to the priesthood by Bishop Gibson. Mr. Lloyd has been working in Camp Greene, Charlottesville, for some months. Bishop Lloyd is absent from this country on a mission to Liberia.

SEES PERILS TO CHILD IN BILLS AT ALBANY

Owen Lovejoy Says Results of Years of Work Are Menaced

NEW YORK CITY.—Owen R. Lovejoy, secretary of the National Child Labor Committee, speaking recently at the home of Adolph Lewisohn, protested against the bills now before the New York Legislature, which, he said, if they became a law, would completely suspend the present child labor restrictions.

The bill provides that the Industrial Commission have discretionary authority to suspend any or all provisions of labor law in connection with the manufacture of any article used directly or indirectly in carrying on the War. This bill was vetoed last year by Governor Whitman.

"We are facing the grave danger of having our efforts of years completely erased by the new laws now under consideration in our State", said Mr. Lovejoy. "In this great rush to prepare our Nation for war the future of the child seems to have been lost sight of and, therefore, some drastic measures must be taken to safeguard our childhood during this crisis. Those of us who have dedicated ourselves to the protection of these defenseless ones must keep our heads clear and our motives unmixed, determining that whatever happens all other forms of treasure, all other forms of wealth, all other methods of defense shall be sacrificed before we compel the children of America to pass through the fire."

VIRGINIA HOSPITALITY FOR OUR MEN IN SERVICE

Brotherhood in Richmond Has Fine Old Residence

RICHMOND, VIRGINIA.—The Episcopalians of Richmond, working through the Brotherhood of St. Andrew, were enabled through gifts of a few of our people to rent a spacious and handsome residence on Grace Street, and to organize the first concrete body in the United States to grasp this opportunity of contributing to the comfort and enjoyment of our soldiers, sailors and marines.

A club was formed, and Colonel Henry Lee Valentine was made president and Mr. R. E. Anderson treasurer, with a strong support of influential Churchmen as a board of officers and directors.

This fine old residence of by-gone days is steam heated, hot and cold water and bath tubs on all three floors, and it is proposed to have shower baths in basement for the approaching Summer. The three large parlors on the first floor have been fitted up for writing, reading, music and smoking rooms.

During Christmas holidays an open house for ten days was maintained and nearly 2,000 meals were served gratis. The rooms, all handsomely decorated and genuine example of old Virginia hospitality, made many hearts from distant sections of the country happy.

Report From Bishop Lloyd

NEW YORK CITY.—A cable was received here on the 13th from Bishop Lloyd, sent via Dakar Tabou, in which he reported that all was going well.

G. F. S. AND C. M. H. MAKE JOINT DRIVE FOR $30,000

Campaign Begins with Meeting when Archbishop of York Speaks

NEW YORK CITY.—Beginning with a great meeting in Synod House on Wednesday, March 6, at 2.30 p.m., the Girls' Friendly Society diocesan branch and the Church Mission of Help will conduct a joint campaign for $30,000. The total of undesignated sums will be divided equally between the two societies and will be applied to the strengthening of their existing work and to special war work. A committee representing both societies has been formed, Mr. Harry P. Robbins of 52 Vanderbilt Avenue as chairman, and Miss Mabel Courtney as secretary. Mrs. Haley Fiske represents the C. M. H. and Miss Edith Hadley the G. F. S. on this committee.

This drive will be opened by the meeting at Synod House. His Grace the Archbishop of York, who is one of the Patrons of the English G. F. S., has consented to be the chief speaker. Bishop Perry will represent the War Commission; Miss Katharine Potter will speak for the G. F. S. and Mrs. L. Frederic Pease will speak for the C. M. H. Bishop Greer will preside. On Sunday, March 10, the offerings in a number of churches will be devoted to war work among girls; literature will be distributed in the churches, and in some cases the clergy have consented to bring the matter to the special attention of their parishioners. That evening a special service will be held.

The Church Mission of Help is the organized effort of the Church in this diocese for the rescue and rehabilitation of wayward girls. In the seven years of its existence it has befriended upward of 1,600 girls. It is working in co-operation with Bedford Reformatory, the House of Mercy, Inwood House, the Queens County Jail, etc. It receives girls from the courts and helps them in the task of restoring them to society. The C. M. H. maintains a visitor in the Women's Night Court and another in the Court of Special Sessions.

In the last year 101 unmarried mothers have been under the care of the C. M. H. St. Faith's House, Tarrytown, has given over to the society the after-care of its young mothers.

The C. M. H. desires to increase its work by the addition of a chaplain to its force, and by providing the salary for a colored worker. Colored girls are the least well cared for. At present there is a volunteer with forty-six girls under her care. Salaries are needed for trained workers in the camps, and for corrective and protective work arising out of war conditions in the cities.

Trained workers have already been offered to the War Commission and 50 per cent. of the salary of three such workers has been guaranteed by the Commission. One visitor is already at work in the neighborhood of Camp Dix.

The G. F. S. represents the other side of the picture. In this city through the Federal Commission 25,000 girls are seeking opportunities for patriotic service. The G. F. S. offers Red Cross work and classes in First Aid, French, Surgical Dressings, etc. The girls doing this work are all the time under the wise care of the society. The G. F. S. is co-operating with the War Camp Community Service. The G. F. S. maintains its lodge, more important than ever before, and its vacation house at Huntington. These need support.

The total war budget of the G. F. S. is $15,000. The C. M. H. also wishes $15,000. From present indications this minimum budget of $30,000 ought to be reached and passed.

BISHOP JONES TO HELP BOARD OF MISSIONS

Will Work at Church Missions House Until April 10

The Rt. Rev. Paul Jones, having offered to do any work at the Church Missions House or in the field that the Board of Missions might desire, the Board at its last meeting authorized the officers to make such arrangements as might be practicable to secure Bishop Jones' assistance for work at the Church Missions House until April 10, when it is expected that the House of Bishops will meet to consider his resignation as Bishop of Utah.

KENYON PRESIDENT HAS SAILED FOR FRANCE

Made Representative to Gather Information for Red Cross

GAMBIER, OHIO.—President William F. Peirce has been appointed official representative to gather information at first hand about war conditions in Europe by the American Red Cross. As public speaker for the Lake Division of this organization he will spend two or three months at the front studying war problems, opportunities and methods of work in order to be able to present their needs with the effectiveness that grows out of actual experience. Throughout the past year President Peirce has made frequent addresses in behalf of the work of the Red Cross and after his return from France he expects to devote a large part of his time during the Summer and Autumn to speaking in Ohio, Indiana and Kentucky, the three states which form the Lake Division.

Summoned at a few days' notice to sail for France, President Peirce instantly responded to the call for patriotic duty and amidst the songs and cheers of the Kenyon College Battalion left Gambier on a recent date to return early in May.

Rector Uses Motor Sled

CHESTER, VERMONT.—The Rev. F. C. Williams of this town has been experimenting with a motorcycle on runners and is said to have evolved a machine that gives satisfaction on Winter roads. People who saw the various trials of the device predicted that it would not go, but trips which the rector took prove the machine a perfect success. A three-speed motorcycle is used as the basis. The front tire is taken off and a runner clamped onto the wheel. A side runner is attached by a frame to the right side of the cycle, having the same tread as the regulation sleighs. The motorcycle thus runs on the left track.

For Country

A SERVICE FLAG with eighteen stars was dedicated at St. John's church, Waverly, Baltimore, on Sunday, February 10. The flag was given by the Men's Club of the parish. It was carried in procession by Lieut. T. Kenneth Harrison, U. S. A. The service of dedication was most impressive and inspiring. The Red Cross circle attended a celebration of the Holy Communion on Ash Wednesday. Then they went to the parish house and made surgical dressings. The women bring their lunch and in this way are able to work every Wednesday until 4 p. m.

THE REV. FRANKLYN COLE SHERMAN, rector of St. Paul's Episcopal Church, Akron, Ohio, is chairman of the Akron Chapter of the American Red Cross, a chapter of over 80,000 members, the largest in proportion to population of any city in the country of over 100,000 people. During the past Liberty Loan Campaign he addressed many meetings in Northern Ohio and also spoke to 10,000 soldiers at Camp Sherman, Chillicothe, Ohio. St. Paul's church has postponed the building of its new $100,000 parish house until the conclusion of the War. Twenty thousand dollars of the parish house fund have been invested in Liberty Bonds.

ON SUNDAY, FEBRUARY 17, 1918, Mr. Anthony Roberts Parshley was ordained deacon by the Rt. Rev. Charles M. Beckwith, bishop of Alabama, acting for the Bishop of East Carolina. The ordination service was held in the Army Y. M. C. A. Building, No. 113, of which Mr. Parshley is Associate Religious Work secretary, at Camp McClellan, Anniston, Alabama. The candidate was presented by the Rev. Carlton Barnwell. Chaplain C. B. Dubell of the 110th Field Artillery preached the sermon and the Rev. J. R. McAllister read the epistle. Mr. Parshley will remain in Y. M. C. A. work for the duration of the War.

A SERVICE FLAG containing forty stars has been dedicated at a special patriotic service in Grace church, Brooklyn, of which the Rev. C. F. J. Wrigley, D.D., is rector. On February 3 an offering was taken up for the "War Commission of the Church", which amounted to $2,800. Grace church has also joined with five other churches on the Heights in raising a fund for the entertainment of the sailors at the Navy Yard.

A SON and a daughter of Bishop Mixe of Michigan City have just been called into the service.

MISS KATHERINE WHITE, Red Cross nurse, assigned to duty, Walter Reid General Hospital, Tacoma Park, Washington, District of Columbia.

THE REV. HORACE RUSSELL WHITE, vicar of St. James', South Bend, Indiana, appointed chaplain in the National Army with rank of first lieutenant, and assigned to duty at Camp Grant, Rocford, Illinois.

Wusih Christians Pray for Europe

WUSIH, CHINA.—The president of the Woman's Auxiliary has sent a prayer to all members in the Diocese of Shanghai for use during the last week of the Chinese year. Chinese New Year's Day this year was on February 11. The prayer has petitions in it for "all members of God's family now at war".

MEMORIAL SERVICE FOR SIR CECIL SPRING-RICE

Late Ambassador a Frequent Worshiper at Washington Cathedral

WASHINGTON, DISTRICT OF COLUMBIA.—In response to the request of the British ambassador, Earl Reading, the bishop, dean and Chapter of Washington cathedral arranged a special memorial service in the Bethlehem chapel of the Holy Nativity at 3 o'clock on Saturday, February 16, being at the same hour as the funeral of the late British ambassador, Sir Cecil Spring-Rice, at Ottawa, in Canada.

The service was the burial office omitting the committal, and adding the Apostles' Creed and suitable prayers, including a thanksgiving for his good example, a prayer for the President and King of Great Britain and Ireland, and a brief collect for the victory of the United States and her Allies in this War.

Tertius Noble's great anthem, "Souls of the Righteous in the Hand of God", was sung after the lesson. "Abide With Me" was sung kneeling before the benediction, and the recessional was "The Strife is O'er, the Battle Done". As a portion of the service the cathedral organist, Mr. Edgar Priest, on the wonderfully fine instrument in the Bethlehem chapel played Chopin's funeral march as an opening voluntary, Handel's dead march in "Saul" in the midst of the service, and Beethoven's funeral march as a closing voluntary. The burial psalm, the burial anthem and other portions of the music of the service were rendered by the full cathedral choir of men and boys in vestments.

Among those present were the President and Mrs. Wilson, the British Ambassador and the Countess of Reading, and the entire embassy staff, and the allied and neutral embassies and legations, the Chief Justice of the United States, the Secretary of State, Vice-Admiral Benson, and many others representing all aspects of official life in Washington. The Bishop was assisted in the service by the Dean, Canon McKim, Canon R. C. Smith, the Rev. J. Townsend Russell and Canon De Vries.

Sir Cecil Spring-Rice and Lady Spring-Rice were frequent worshipers at the cathedral and often expressed their appreciation of the help of the cathedral services in the tensions of war time. Sir Cecil Spring-Rice had undertaken to address the Washington Committee of the National Cathedral Association on St. Paul's Day, but his departure from Washington prevented this. The day before he left he wrote Bishop Harding a letter with his own hand thanking him and telling him what the cathedral worship had done for him during his sojourn in Washington, expressing deep interest in the project and the hope that he and his wife would some day return to see the cathedral finished or far on the way towards that desired end. The last words of the letter were these: "For thy brethren and companion's sake, we wish thee prosperity, yea, because of the House of the Lord our God, we seek to do thee good".

New Orleans Preachers

NEW ORLEANS, LOUISIANA.—Following is the list of preachers for the noonday Lenten services for business men which are held at the Strand Theatre.

March 4-8, the Rev. C. H. Parker (Little Rock, Arkansas); March 11, the Rev. Menard Doswell, Jr.; March 12-15, the Rev. P. A. Pugh (Nashville, Tennessee); March 18, the Rev. Matthew Brewster; March 19, the Rev. A. R. Berkeley; March 20, the Rev. Wm. Alexander Barr; March 21, the Rev. Robert S. Coupland; March 22, Bishop Sessums.

Lenten lectures: February 19, Bishop Cheshire at Christ Church Cathedral; February 26, illustrated lecture (Philippines) at Trinity parish house.

March 12, Bishop Capers at Trinity church; March 19, Bishop Sessums at St. Paul's church.

JUNK COMMITTEE SUPPORTS STUDENT AT ST. HILDA'S

Bryn Mawr Students Receive Letter from Christina Li

BRYN MAWR, PENNSYLVANIA.—With twenty dollars raised by the "Junk Committee" of the Christian Association, the Bryn Mawr College students are paying for the tuition of Christina Li at St. Hilda's School, Wuchang, China. The principal of St. Hilda's, Deaconess Katharine E. Scott, is a Bryn Mawr graduate of the class of 1904. The students have just received the following letter from Christina:

"I am a Chinese girl and you are an American," she writes. "I am going to tell you about my school and myself. My school nearly has two hundred pupils . . . seven classes and four years of high school. At morning we get up at 6 o'clock. Then I wash my face and comb my hair. . . . This year I am in the seventh class. . . . When Sunday and Saturday, we dress up in uniform. The color is white and green. . . ."

JOB IN DRAMATIC FORM TO BE PRESENTED IN LENT

NEW YORK CITY.—"The Book of Job" is announced as a dramatic production by Stuart Walker (whose Portmanteau Theatre production of the Dunsany and other plays at the Princess Theatre are well remembered) for two special Lenten matinees to be given on two Thursdays, March 7 and March 14, at the Booth Theatre. The Bible story is mostly in the form of dialogue—it is in reality a dramatic poem, considered by many critics to be the greatest in all literature. The divine contest with Satan—Job's suffering and final triumph through faith, form a stirring story of poetic beauty and power.

David Bispham has been especially engaged to represent the Voice Out of the Whirlwind, and Walter Hampden will represent the Young Man, Elihu. George Gaul will be Job, and Margaret Mower and Judith Lowry will be the Two Narrators.

RUSSIAN CHURCH ISSUES CALL TO KEEP HOLY DAYS

PETROGRAD.—The Most Rev. Dr. Tikhon, patriarch of all Russia and former representative of the Russian Church in the United States, has issued a proclamation urging faithful Russians to observe the old calendar and Church holidays which have been abolished by the Bolshevist Government. The patriarch is coming to Petrograd from Moscow and the churches here are arranging a procession in his honor.

200 ARMY NURSES SING IN OLD ST. PAUL'S CHAPEL

Count Lafayette and W. L. Washington in Washington's Pew

NEW YORK CITY.—The processional was sung twice at the noonday service at St. Paul's chapel Washington's Birthday, so that time should be given for the choir of army nurses to file into their seats. There were nearly 200 of them, and they came in single file, dressed in their dark blue street costumes, just back of the British and American flags carried by soldiers of both armies. These are the nurses who have studied French under Jacques Barrs of Paris, in the classes conducted by St. Paul's chapel, and who have been formed into a choir by Dr. E. W. Reed. They are from the various mobilization and training stations in and near New York.

A special stanza for the army nurse which has been incorporated into the flexible *Our Fathers' God, to Thee,* was sung. Kipling's Recessional was sung by the church choir, and the first stanza of *La Marseillaise, Rule, Britannia,* and the *Star Spangled Banner* by the whole congregation.

The Rev. Dr. William Montague Geer, vicar of the chapel, gave something of its historical connection with Washington, in whose diary every Sunday durng his New York residence was written, "Went to St. Paul's chapel in the forenoon".

Among the congregation were Lord Aberdeen, Count Lafayette and William Lanier Washington, a collateral descendent of George Washington, all of whom sat in Washington's pew.

ORDINATIONS

PERU, INDIANA.—February 20, in Trinity church, the Bishop of Michigan City ordained to the diaconate George Harry Richardson, D.D. The candidate was presented and the sermon preached by the Rev. Edward Averill, rector of Trinity church, Fort Wayne, and formerly rector of Trinity church, Peru. The litany was said by the Rev. Charles F. Westman, rector of Trinity church, Logansport. Dr. Richardson was formerly a Congregationalist minister and is quite an eminent Biblical scholar. He will remain in charge of Trinity church, Peru, until his advancement to the priesthood.

On the first Sunday in Lent at St. Paul's church, Paterson, New Jersey, after the confirmation of sixty-five persons, presented by the rector, the Rev. D. Stuart Hamilton, Bishop Lines ordained to the priesthood the Rev. Charles Steele Armstrong, curate of the parish, with charge also of the Glen Rock Mission. He was presented for ordination by his father, the Rev. George P. Armstrong, and the sermon was preached by the Rev. Professor Francis B. Blodgett of the General Seminary. Mr. Armstrong made a notable record for scholarship at St. Stephen's and at the General Seminary. He will continue in his present work. In the afternoon the Bishop addressed the Sunday school, there being present more than seven hundred scholars. The St. Paul's service flag has one hundred and ten stars now.

Our Weekly News Letters

NEW YORK

The War Commission Offering—St. Bartholomew's has announced a gift of $21,489.19 for the War Commission; St. James', $6,082.98; Calvary, nearly $4,000; Holy Trinity, between $2,600 and $2,700; Zion and St. Timothy's, over $2,000; St. George's, $1,502; and the Heavenly Rest, $500.

Church Club for Women—The women of the diocese are very eager to co-ordinate their activities, if one can judge from the two club movements that are at present receiving considerable attention. Two weeks ago THE CHURCHMAN printed an account of the first luncheon of The Churchwomen's Club, a federation of active working committees, at present without a clubhouse, but with a membership of something over one hundred and fifty. Last week the Church Club for Women (an organization formed a year or more ago under the leadership of the women working in the Altar Guild of the City Mission Society) met in the rooms of the Men's Church Club to consider the question of securing clubrooms.

About fifty women attended the meeting and voted enthusiastically to find suitable rooms at once. The original plan had been to have an apartment house with club rooms, and apartments available for members of the club. This plan seems too elaborate for immediate execution, so instead the club is looking for clubrooms similar to the men's rooms, only larger. There are already 300 members; the committee feels that there must be at least 600 before any active work can be financed. Mrs. Richard Irvin and Mrs. H. F. Hadden, together with a representative committee, have the matter in hand. The main purpose of this club is to provide a meeting place for the various women's organizations in the diocese, a bureau of information and central headquarters.

Various Meetings—An interesting missionary muster of the Auxiliary was held on the evening of February 19 at St. Michael and All Angels' parish house. Bishop Touret, Mrs. George Zabriskie and Mrs. Thomas Wetmore of Christ School, Arden, North Carolina, were the speakers. An Auxiliary meeting emphasizing the foreign missionary work of the Church was held on the 26th at the residence of Mrs. Jennings, at which addresses in regard to the urgent needs of the Church General Hospital, Wuchang, by Dr. Taylor and Dr. Tsen of China, and Dr. Wood of the Board of Missions. Bishop Beecher was the speaker at the meeting of the Church Periodical Club on February 28. The Church Periodical Club is now established in its new offices at 2 West Forty-seventh Street, room 1104, telephone Bryant 4253.

The Woman's Auxiliary—On February 21 an evening meeting was held at the Church of Zion and St. Timothy. The speakers were the officers of the Branch. The last issue of the *Bulletin* states the encouraging fact that all but $293 has been received for the military chapel at San Antonio, which is being built by the women of New York. Among other pledges undertaken by the Branch is one for All Saints' Hospital, McAlister, Oklahoma, each for the residences of the missionaries at Onigum, Minnesota, and at Porto Alegre, Brazil.

Eleven training institutes for parish officers, one at least in each district so that no parish was unrepresented on account of distance, and in Westchester and New York three and four, respectively, have been held here by the Woman's Auxiliary. The same program was followed in all. Classes for presidents, secretaries and treasurers were held simultaneously during the first hour and a half. At noon all assembled for noon-day prayers and remained together afterward for a class with Miss Delafield, the diocesan president, as leader, when the duties common to all officers together with their responsibilities were discussed. The policy of the Branch, membership campaigns, the importance of deeper spirituality, the frequent and united prayers of the officers were all suggested and mission study and the educational aspect of missions in parish life emphasized. The lunch hour usually followed this class, affording opportunity for informal discussion. After lunch the three classes re-assembled and the last hour was devoted to demonstrations and practice.

The committee which planned these institutes chose three groups of leaders, each with its own dean. Their duty was to plan the syllabus and arrange to be in attendance and to teach at each of the institutes. More than 500 received this instruction, a special effort being made to have prospective and substitute officers included.

The excellent outlines prepared for these meetings are to be published shortly and will then be obtainable from the Woman's Auxiliary office at the Church Missions House.

Lenten Services—There are on the whole fewer services than usual this Lent, but the attendance at the services provided is satisfactory. St. Bartholomew's and the Incarnation has no noonday services this year. Trinity, however, was packed at noonday last week for the addresses by the Archbishop of Nova Scotia, the Most Rev. Clarendon Lamb Worrall, D.D., of Halifax, on the subject of "Responsibility". On Monday it was "In General"; on Tuesday, "In the State"; Wednesday, "In the Church"; Thursday, "In the Ideal"; Friday, "In the Motive". At the Transfiguration Father Hughson of the Order of the Holy Cross was the preacher at noon all week. On Washington's Birthday Dr. Barry conducted a Quiet Day for men at the Church of St. Mary the Virgin, and the Rev. J. Wilson Sutton, a Quiet Day for men and women at Trinity chapel.

Mission Conference at St. Faith's—"The New World and the New Need" is the subject of a conference to be held at St. Faith's House, the New York Training School for Deaconesses over the week-end of March 1.

MARGARETTA MILLER.

BOSTON

Death of Charles G. Saunders, Esq.—The whole diocese has been shocked to learn of the amazingly sudden death of Charles G. Saunders, Massachusetts' veteran Deputy to General Convention, long-time member of her Standing Committee and Chancellor of her Cathedral.

Up to almost the moment of his death Mr. Saunders was apparently in his usual good health and was going about his active business and personal affairs. The afternoon before his death Mr. Saunders met the writer on the street in Boston and talked in his usual cordial and happy fashion. Later in the evening he addressed the Ecclesiological Society of the Church of the Advent.

Mr. Saunders was unmarried. He left three sisters and several cousins surviving him. He was in his seventy-first year. He was buried from Grace church, Lawrence, where he was senior warden, on Feb. 22.

The American Church at large will perhaps remember Mr. Saunders chiefly as the prime mover in the adoption of the Provincial system which he had advocated for many years and in working out of the details of which he was the leader in General Convention. He was also an influential member of the commission for the revising and enrichment of the Book of Common Prayer. He was one of the Church's few eminent authorities on Canon Law. As chancellor of St. Paul's Cathedral, Boston, he was the trusted counselor of all our diocesan authorities.

Throughout his life Mr. Saunders was deeply interested in music. He was president of the Harvard Musical Association which led the way, years ago, to the establishment of orchestral concerts that were the forerunners of Major Henry L. Higginson's foundation of the Boston Symphony Orchestra. He was a trustee of the New England Conservatory of Music.

He was graduated from Harvard in the class of 1867 and in 1870 received from that university the degrees of LL.B., and A.M. He had been president of the New England Federation of Harvard Clubs and was a director of the Harvard Alumni Association.

Another Chaplain From Massachusetts—The Rev. Norman B. Nash, formerly an instructor in the Cambridge Theological School, who recently went to France in Y. M. C. A. work, has been commissioned the chaplain of an Indiana regiment now in France. This news comes from the Rev. Murray W. Dewart, chaplain of the 101st Field Artillery, who is the rector of the Church of the Epiphany, Winchester, and who has been in France with his regiment since last Summer. In a most interesting letter to his Winchester parishioners Mr. Dewart says:

"When we first arrived French troops were here—several thousand of them—and about the same number of German prisoners. The French gradually have been replaced by incoming American troops and now the French have gone entirely.

"The officers are all housed in French portable houses. The colonel has been good enough to leave me in my fine southeast corner room alone, not just for my comfort, but because the room is also my office, and my being in a room alone encourages the privates to come and see me. They are now building terra cotta barracks for troops yet to come—as if they expected the war to last for fifty or sixty years more. I can't tell you how many troops there are here in camp—but there are a good many.

"Sunday services have been particularly well and earnestly attended steadily since coming to France. About a dozen men have

handed in their names for Confirmation as a result of my announcing once that possibly I could persuade a bishop to come out here before we went to the front.

"No such immorality prevails among these men as I hear of constantly at the front. It may be too early to be elated, but I'll bank on these men going through to the end a pretty clean, game, fine lot."

Conference of College Churchmen—The Fourth Annual Conference of New England College Churchmen met at Trinity church, Boston, on the first Sunday in Lent. There was a Corporate Communion at 8 o'clock and in the afternoon and evening there were conferences in Trinity House led by Dean Hodges and Deaconess Goodwin.

Social Service Conferences—The Girls' Friendly Society Social Service Committee of the diocese has been holding a series of most interesting and practical conferences on Saturday afternoons in the Cathedral Rooms.

The Rev. Howard K. Bartow led the first conference on February 16 on the subject "Cantonments and Their Environments". On February 28, "American Syndicalism; the I. W. W.", a book by John Graham Brooks, was the subject of a conference led by the Rev. William L. Clark, rector of St. Paul's church, Brookline.

On March 2 Miss Mary C. Wiggin, executive secretary of the Consumers' League, will speak on "War-Time Conditions of Industry for Women and Children".

On March 16 Miss Millicent Hosmer of the Boston Y. W. C. A. will speak on "Munition Workers".

On March 28 the final conference will be led by the Rev. Frederic C. Lauderburn, vicar of St. Stephen's church, Boston, taking as its basis a book by Mrs. Mary K. Simkhovitch of Greenwich House, New York City,—"The City Workers' World".

All these conferences are open to the public and begin at 3 o'clock.

Middleborough Legacy—Mrs. Maria L. M. Peirce of the Church of Our Saviour, Middleborough, recently deceased, has directed in her will the payment to the parish of $40,000 for the construction of a rectory, $8,000 for memorial windows and $19,000 for general parish expenses and has made the parish her residuary legatee. The Middleborough church, which is widely known as one of the most beautiful in the diocese, was built by Mrs. Peirce's husband, and this generous provision in her will assures its more nearly adequate upkeep and support.

An uniquely intimate and loving bequest was Mrs. Peirce's provision that all her rings and jewels be melted and made into a golden chalice, to be studded with the diamonds from her rings and brooches.

Mrs. Peirce's largest bequest was $100,000 for the construction and maintenance of a hospital in the town of Middleborough, to be known as St. Luke's Hospital.

The Rev. Ransom M. Church is rector of the Middleborough parish.

KENNETH RIPLEY FORBES.

PHILADELPHIA

Noonday Services—Large congregations have gathered every noon at the Garrick Theatre and at St. Stephen's church for the noonday services since Lent began. These services are under the auspices of the Brotherhood of St. Andrew each year. At Christ church there are many more every day. The services planned at Old St. Paul's had to be abandoned for lack of coal, St. Peter's has had to give up services of all sorts, the congregation is worshiping with the people of the Ascension on Broad Street. This is the first time that services at St. Peter s have been abandoned since 1759.

Bishop Williams at St. Stephen's—Bishop Charles D. Williams of Marquette has been the preacher at the noon services at St. Stephen s church on Tenth Street. He has been welcomed by unusual congregations, who gladly hear him tell of the spiritual meaning and message of the War. He says, "We are witnessing an advent of Christ, and a day of judgment. It is no wonder that, in this world situation, a premillennium and second-adventist madness should seize the minds who are saturated with a crude and literal interpretation of scripture prophecy. This madness has run like a pestilence through the popular religion of the day. This paralyzes all effort and endeavor to make the world better. Yet the voice of the day, and the voice of God cries out to the Church and to the world 'Why stand ye gazing into heaven? Look to the earth and do what you can to lay amid the wreck the true foundation of the kingdom of our God' ".

Again at another noon service, he said, "There have been profiteers, meat packers in Chicago, workmen in the shipyards, all culpable; all willing to hold back the country while they satisfy their private greed. The Romans used to nail such fellows by the ears; we cannot go so far; but they will reap their reward. For three years Europe has suffered and sacrificed; now America is being touched and tested.

Other Speakers at St. Stephen's—Bishop Thurston of Eastern Oklahoma, and the Rev. Mr. Van Etten of Pittsburgh are among the out-of-town Churchmen to speak during Lent at St. Stephen's. The Rev. Dr. Ross of Union Seminary, New York, is to be the one man other than a clergyman of the Church to speak.

Bible Lectures for the Church Club—Dean Bartlett of the Philadelphia Seminary is to give three lectures on "The English Bible" under the auspices of the Church Club. The final lectures will be given at the Church House on March 5 and March 19.

Day of Intercession—At St. Mark's Church, Locust Street, a Day of Intercession for the Church, for the Nation, for the Allies and for the Cause was held on Wednesday, February 20. The addresses were made by Bishop Matthews of New Jersey.

Churchmen's Conference at Old Christ Church—On Washington's Birthday a conference of Churchmen was held at Old Christ church. The general theme of the meeting was "The Challenge of the Present Crisis".

The meeting was opened by Bishop Garland, as chairman. The Rev. Carl Bloch, chaplain at Camp Dix, spoke on "The Church's Responsibility to the Men in the Military Service". Mr. Frederick Titsworth, secretary of the Army and Navy department of the Brotherhood, spoke on the "Brotherhood's Response".

After supper, which was served in the Neighborhood House of the Church, Mr. Charles E. Beury, who has just returned from Russia, spoke on the "Problems of Russia and the Far East". Dr. Washburn, the rector of Christ church, closed the conference with a stimulating appeal, "Men and Brethren, What Shall We Do?"

Clerical Brotherhood—The Clerical Brotherhood of Philadelphia will meet at the church house, Twelfth and Walnut Streets, on Monday, March 4. The subject, "The Diocese—Its Power of Local Government". The speaker will be the Rev. H. M. G. Huff.

IRVING A. MCGREW.

PITTSBURGH

Memorial—A handsome window in three panels, the central one containing a very beautiful Madonna and Child, and the side ones made up of small ecclesiastical designs, was dedicated on the first Sunday in Lent, by the Rt. Rev. the Bishop of the Diocese, at the Saint Mary Memorial, Pittsburgh. At the base it bore the inscription, "In Memoriam, Edith Elisabeth Collins, Jun 7, 1914".

Clerical Union—The February meetin of the Pittsburgh Clerical Union took pla on Monday, the eighteenth, at the Church o the Ascension, opening with a celebration o the Holy Communion, followed by a bus ness meeting and luncheon, with a discus sion later, on "Vital Issues of Diocesa Convention", led by the Rev. Dr. Wyt Brown, rector of the church. The atten ance was remarkably good.

JANE CUDDY.

RHODE ISLAND

Notes—The Rev. William Hall William is officiating at St. George's church, Centr Falls, Rhode Island, in the vacancy of th rectorship.

By the will of the late Mr. James She ley the St. Elizabeth Home, Providenc Rhode Island, receives the income of the residue of his estate, after a bequest of $5,000 has been paid to a fraternal order.

Memorial Service—A memorial service for the Rev. Robert Murray, who recently died at his home in Waltham, Massachusetts, was held at St. John's church, Ashton, Rhode Island, on Sunday morning, February 10. Mr. Murray's last parish was at Ashton, where he was rector from 1874 to 1893. The sermon was preached by his successor and the present rector, the Rev. William Pressey. There was a large congregation present, and the sermon was a worthy tribute to one whose gentle qualities and fine characteristics will keep him long in memory.

J. M. HOBBS.

MINNESOTA

Clergy Help Volunteers of America—Among the list of speakers at the mission hall of the Volunteers of America are the Rev. Charles C. Rollit, D.D., and the Rev. Hanford L. Russell of All Saints' church. In this connection it is interesting to note that a number of the clergy of Minneapolis are taking a very active part in this kind of work. Mr. Russell preaches regularly once a month at the Union Gospel Mission. Dr. Rollit and others have offered their services to the Volunteers and the Douglas Mission, and the Rev. E. R. Todd is doing a splendid work at the Wells Memorial chapel. This mission is under the direction of St. Mark's church, the Rev. James E.

Freeman, D.D., rector. Under the supervision of Mr. I. R. D. Hallowell there is a Sunday school with an enrolment of 150 children, the young people have clubs, a Christian Endeavor society, and in connection with the chapel there is a chapter of the Daughters of the King.

Lincoln's Birthday—Successful "Fathers' and Sons' Dinners" were held in a large number of the Twin City churches on Lincoln's Birthday.

Lent Means More This Year—Lenten observances, always solemn, have taken a deeper meaning this year than ever before to worshipers in Minneapolis churches. The spirit of national sacrifice, which has taken thousands of sons from local congregations, is adding intensity to the sacrifices which are part of the Lenten period. Self-sacrifices which heretofore have been purely religious in their import this year are helping also to win the War.

FREDERICK D. TYNER.

WESTERN MICHIGAN

nited Services—The United Lenten rvices of the churches of the city of rand Rapids are being held at Grace Epis- opal church this year. They started off ith a great deal of enthusiasm, and the hurch was crowded on the night of the rst service. Captain C. A. Mackintosh, an d Oxford man, now the rector of St. mes' church, Guelph, Ontario, and for ten onths in the front line trenches doing ed Cross duty, was the speaker. He has ad a great deal of experience as a chaplain the Army, having served in that capacity uring the Boer War. He was invalided ome as a result of wounds suffered in inistering to wounded soldiers out in e open.

Capt. Mackintosh stated that—from a oral point of view—conditions in the rmy were superior to those in ordinary homes. This has been proven by the recent investigation conducted by the Canadian Government which showed but 2 per cent. of the soldiers afflicted with disease, while of those arriving from farm and city over 13 per cent. were afflicted with various forms of disease.

Bishop Perry's Visit—The Secretary of the War Commission of the Episcopal Church, the Rt. Rev. James De Wolf Perry, came to Battle Creek to inspect the cantonment at Camp Custer, and see how the boys were getting on. He reported that he was much pleased by conditions there.

COLORADO

Joins the Army—The Rev. Francis E. Anthony, vicar of Trinity Memorial church, Denver, has gained the reluctant consent of Bishop Johnson to join the Army as a private and has been sent to Camp Greene, Charlotte, North Carolina. A farewell reception was offered him by the clergy with a small presentation which was presided over by the Bishop, whose secretary Mr. Anthony was, but the Bishop considers there are other branches of the service more suitable for ordained men than wielding the bayonet.

Parishes Not to Merge—The local press reported the amalgamation of St. John's cathedral with Ascension church. But this was premature and the union has been found impracticable. So a strong committee has been formed under Mr. John M. Kennedy, Jr., to restore the latter church, recently burnt, and enlarge the edifice, at a cost of $20,000. A similar amalgamation of All Saints' and St. Paul's has also been found unadvisable.

Notes—Plans are under way by the Rev. R. B. H. Bell to build a new Church of St. Thomas, Park Hill, Denver, and already $8,000 is in hand towards that purpose.

At a recent memorial service for the late Dr. John H. Houghton held in his beloved Church of St. Mark, Denver, $1,200 was subscribed to commence a fund for a fitting monument to him which will be continued for some years through an annual offering to be taken for that purpose.

The recently organized Men's Club of St. John's cathedral, Denver, met on February 8 under the leadership of Mr. J. H. Pershing, over sixty in number, and listened to an admirable address on the causes of the great War by Professor Duncan of Denver University.

As a result of the visit of Miss Withers and Miss Matthews just past, a weekly study class of missions is held every Thursday in Lent amongst the ladies of the cathedral under the direction of Mrs. W. B. Harrison.

Mr. Wm. Yardley, the greatly respected sexton of St. John's cathedral, who would have completed twenty-nine years of service on February 9, his eighty-fourth birthday, was buried on Thursday February 7, the service being taken by Bishop Johnson and Dean Hart, assisted by the cathedral staff.

G. H. HOLORAN.

EASTON

Personals—The Rev. T. Manley Sharpe, Ph.D., rector of Church Hill parish for five years past, has resigned to accept work in another diocese. The resignation takes effect Easter day. Dr. Sharpe for the past two years has been dean of the Middle Convocation of the diocese.

The Rev. Edwin S. Jinks, for the past three years rector at Cambridge, has resigned to accept a call to the parish at Elk Ridge, diocese of Maryland.

Notes—In keeping with the policy of many of the rural parishes of the diocese Christ church parish, Kent Island, has purchased an automobile for the use of the rector, the Rev. Hunter Davidson.

The Junior Auxiliary of the diocese is making special plans for a Junior Day to be observed early this Summer at one of the historic churches of the diocese. It is planned to have a series of short tableaux illustrative of the history of the Church in the diocese. The Woman's Auxiliary of the diocese now has a larger number of study classes for Lent than any previous year.

EVERETT JOHNSON.

EASTERN OKLAHOMA

A Generous Gift—In the Church paper of his district Bishop Thurston writes: "The gracious and generous gift through the District of Oklahoma to the District of Eastern Oklahoma of an endowment for the Bishop Brooke room in All Saints' Hospital will eventually be $6,000. The exact amount given is $5,555.

"We were assembled in Oklahoma City partly for the purpose of celebrating Bishop Brooke's twenty-fifth anniversary in the Episcopate; and lo, they turn around and give Eastern Oklahoma nearly $6,000! It was a well-nigh overwhelming surprise to all of us; but we ought not to be surprised when we recall that Bishop Brooke's whole career has been one of constant unselfishness. Perhaps we ought not to say it, but it must be said that Mrs. Brooke secured this money during the last eighteen months, and that it came as a great surprise to Bishop Brooke himself; all of which only emphasizes the unselfishness of the family.

"We of Eastern Oklahoma receive the gift in trust and rejoice in the noble life for which it is a thank-offering!"

ALLEN JACOBS.

SOUTH CAROLINA

Personal Notes—The Rev. A. Rufus Morgan of the Missionary District of Asheville, North Carolina, has accepted work under the Bishop of South Carolina. Mr. Morgan will have charge of the work of the Church at Barnwell, Blackville and Allendale.

The Rev. W. S. Poyner, rector of St. Andrew's church, Birmingham, Alabama, has accepted the rectorship of St. John's church, Florence, South Carolina.

The Rev. A. S. Thomas will remain as rector of St. David's church, Choraw, until April 1, after which he will become rector of the Church of the Good Shepherd, Columbia, South Carolina.

The Rev. C. W. Frazer of Cuba has been called to the rectorship of St. Helena's church, Beaufort, South Carolina.

The Rev. W. S. Guoin, until recently, rector of the Church of the Holy Comforter, Atlanta, Georgia, has entered upon his duties as rector of St. Jude's church, Walterboro, South Carolina.

The Rev. Oliver Hart, assistant at St. Michael's church, Charleston, South Carolina, has successfully passed the examination for a chaplain in the United States Army and is awaiting orders.

WM. WAY.

CHICAGO

Dean Bell at "Great Lakes"—Dean Bernard I. Bell of the cathedral at Fond du Lac, Wisconsin, has finished the first half of his six months' work at the Great Lakes Naval Training Station. The dean represents the War Commission at this, the largest Naval training station in the world, 28,000 men being in residence.

The dean has been honored by the Commandant with the appointment as Acting Chaplain, with instructions to assist the staff of regular Navy chaplains as one of them, thus helping them handle efficiently a situation vastly greater than their numbers would enable them to do. He has under his immediate care a section of the camp containing 3,000 men, to whom he ministers as chaplain, and in this capacity preaches each Sunday to a congregation of from 1,500 to 2,000 men.

The dean has baptized twelve men who registered as Episcopal by preference. Fifty-one men have been presented to the bishops for confirmation, in four classes. Four hundred and sixty-two Churchmen have been seen individually and 402 pastors of parishes have been furnished with addresses of their boys and urged to write to them on spiritual matters.

The Lenten Noonday Services — The Church Club of Chicago began the third season of noonday Lenten services held under its auspices at the Inter-Ocean building on Ash Wednesday, the speaker being the Rt. Rev. Irving Peake Johnston, D.D. A new feature this year is the inclusion of a layman, Mr. E. C. Mercer, in the list of speakers. Other speakers will be Dr. James E. Freeman, Bishop Fiske, Dr. Floyd W. Tomkins, Dean Bell, and Bishop Anderson.

Father and Son Week at Oak Park—The opening of "Father and Son Week" was fittingly observed at Grace church, Oak Park. On Sunday morning the rector, the Rev. Francis R. Godolphin, conducted special services. On Sunday afternoon a conference of fathers and sons was held at the parish house, when the subjects following were discussed: "Religion in Our Home", "Why Father and Son Should Both Work in Church", "Ways of Having Interesting Times as Pals for Father and Son", "The Joy of Being Chums".

A parish orchestra is being formed, thirty-five members having enroled to date. The orchestra played for the first time at the meeting of the Men's Club, and led in the singing of community songs. Later it furnished the music for the choir opera "Patience".

Word has been received finally that Knowlton Fisk, son of Mr. and Mrs. Arthur N. Fisk, who was a member of the Princess Patricia Regiment and reported missing since October 31, was killed in action. He is the second of the parishioners who have made the supreme sacrifice. The parish honor roll now contains eighty names.

Public Library Station at Cathedral—The latest feature of the Social Service work at the cathedral is the establishment of a station of the Chicago Public Library at the Mission House adjoining the cathedral. A librarian is on duty in the mornings and evenings. Thus the Sisters of the Community of St. Mary's resident at the Mission House have added what is destined to be one of the greatest aids in solving the "off the streets" problem in the congested district surrounding the Cathedral church.

ALBERT EDWARD SELCER.

HARRISBURG

Personals—The Rev. Lewis H. Huber, rector of St. James' church, Bedford, has accepted a call to St. Paul's church, Monongahela, in the diocese of Pittsburgh, and will enter upon his work there the middle of March.

The Rev. George T. Lascelle, assistant at the Church of St. Mary the Virgin, New York, has accepted a call to the rectorship of St. Matthew's, Sunbury, and begins his work there March 1.

The Rev. Harry D. Viets, assistant at St. Peter's, Philadelphia, has been called to the rectorship of St. John's, Carlisle.

LEROY F. BAKER.

VIRGINIA

Dr. Bell Ill—The Rev. W. Cosby Bell, D.D., of the Virginia Theological Seminary, has been obliged to return from France, where he served as chaplain of the 117th Regiment of Engineers, on account of an acute digestive trouble which would not yield to treatment in France on account of conditions of life and work at the front. His illness is not of a serious or permanent nature and his friends will be glad to learn that after a short period of rest his health will be entirely restored. Dr. Bell expects to resume his regular work at the Seminary at the beginning of the Spring term.

Transferred to Camp Johnson—The Rev. William H. Cumpston, who recently resigned Trinity church, Fredericksburg, Virginia, to become religious secretary of the Y. M. C. A. at Camp Sevier, South Carolina, has been transferred to Camp Jackson, Columbia, South Carolina, and began his new duties on February 1.

Lenten Preachers—The preachers for the Midday Lenten Services, to be held as usual this year in St. Paul's church, Richmond, under the auspices of the Richmond Clericus and the Brotherhood of St. Andrew, are: The Rt. Rev. Thomas C. Darst, D.D., bishop of East Carolina; the Rev. Daniel G. MacKinnon, D.D., rector of Christ church, Newbern, North Carolina; the Rev. S. Roger Tyler, rector Trinity church, Huntington, West Virginia; the Rev. H. H. Covington, rector of St. Paul's church, Norfolk, Virginia; the Rev. A. B. Kinsolving, D.D., rector of St. Paul's church, Baltimore, Maryland.

FENTON WILLIAMSON.

WYOMING

Cathedral Home Removed—The removal of the Cathedral Home for Children from its present quarters in the Bishop's House in Laramie to its new location will soon be an accomplished fact. This is a bit of news over whch the Church in Wyoming is rejoicing.

Last year Bishop Thomas purchased from the ecclesiastical authority of the Roman Catholic Church the building and grounds of the old St. Joseph's Hospital, Laramie, a splendid piece of property closely adjacent to the University of Wyoming. Mr. John W. Hay of Rock Springs has now promised that by April 1 he will have raised the remainder necessary for the completion of the new Home. The present quarters of the Cathedral Home are overflowing, and many applications have had to be rejected for this reason.

Debts Paid—This seems to be a year of debt-paying in Wyoming. Christ church, Cody, announces that it has completely paid the indebtedness of over $700 which has been over it. The Rev. Alan R. Chalmers is in charge of the work at Cody.

Green River has added a noble accomplishment to the list of achievements for the year. It is now completing the payments upon the rectory purchased in that city. The money has been raised in an incredibly short time, and it will not be long before the rectory is entirely the property of the Church, to be enjoyed by the Rev. W. Hewton Ward and his family.

Clerical Workers—Two new clerical workers have recently come to the District, both of them being assigned work in the Deanery of the Platte. The Rev. Oliver Kingman, recently of Colorado, has taken up the work at All Saints' church, Wheatland, with duty in Chugwater, Glendo and adjacent points.

Mr. Howard R. Brinker, who has been given the work at Christ church, Douglas, with additional duty at St. George's, Lusk, can hardly be called a new worker here. During his course at the Philadelphia Divinity School from which he has just graduated, he has spent his Summers working in the field. He had charge of the work at Meeteetse during the Summer of 1916, and during the vacation period of 1917 Mr. Brinker served the church at Glenrock. He is a candidate for Holy Orders in this District.

New Junior Chapter—The Junior Auxiliary is proud to announce the organization of a new chapter, at Jackson, under the direction of Mrs. M. Belknap Nash, wife of the clergyman in charge of St. John's. This new branch, composed of fifteen members, is now working in the interests of the Cathedral Home for Children, Laramie.

LUCY M. TAYLOR.

WEST MISSOURI

Church Consecration—One of the most notable services ever held in Joplin was the consecration of St. Philip's church recently. The church was built by the Rev. C. A. Weed, now of Kansas City, and was opened in 1911. The Rev. Henry N. Hyde, the present rector, has been able to clear off all of the debt left by Mr. Weed, thus making the consecration possible. Among the guests from out of the diocese were the Rt. Rev. Daniel S. Tuttle, D.D., who, as one time Bishop of all Missouri, had Joplin under his care, and the Rt. Rev. James R. Winchester, D.D., bishop of Arkansas, who was the former diocesan of the present rector of the parish. The consecration itself was very impressive, the Bishop of the diocese being consecrator. The sermon was preached by the Presiding Bishop. After the service the members of the parish and their guests repaired to the Connor Hotel, where dinner was served. After which, Bishop Partridge acting as toastmaster, addresses were made by the visiting Bishops, the Rev. C. A. Weed and the rector.

Noonday Services—The noonday services in Kansas City during the present Lenten season are being held in Grace-Holy Trinity church. The clergy of the city are the noonday speakers.

CHAS. A. WEED.

CUBA

Losses—By the deaths of the Rev. Messrs. Snavely and Moreno, the removal and subsequent death of the Rev. Mr. Sharpe, and the retirement of the Ven. Archdeacon Sturges, the Church in Cuba has suffered severe losses lately, which are to be increased by the transfer of the Rev. C. W. Fraser of Ensenada de Moro to the rectorship of St. Mary parish, Jacksonville. Consequently the extension of the work has halted completely during the last six months. With the reduced force of men on the field it has been impossible to provide for the needs of all the mission stations, some of which have been closed for the time being. For much of the work a knowledge of the Spanish language is necessary, and for all the work self-denial and privation of many of the luxuries of life, consequently it is difficult to find the right men for the places.

Three ex-Roman Catholic priests are working among us: the Rev. Pablo Muñoz, the Rev. Juan Tomàs, and the Rev. Angel Ferro, a very eloquent preacher, who is licensed as a lay reader and to deliver ser-

missions, and is preaching missions in various parts of the field.

Rapid Fire Services—At Cienfuegos there is a mission and a parochial school, the Rev. R. C. Moreno being in immediate charge, and going twice a month to Constancia, a large sugar plantation a few miles away. The work at the latter place is rather unique. The workmen and their families live in small villages from six to ten miles apart, connected by railway lines. Mr. R. E. Porter, formerly a Methodist minister, is the general director of a large number of schools in these villages, and in many of them services are held at least once a month. The missionary visits them either on a railway motor car, or when that is out of commission, on horseback. It has to be a rapid fire and very informal work; there is little time for vesting, and no place for it. Sometimes as many as ten or twelve places will be visited in one day.

Damage Repaired—Practically all the injury done by the cyclone last Fall on the Isle of Pines has been repaired. The Church buildings at Santa Fé, Columbia, Santa Barbara and McKinley have been restored, together with the rectory at Santa Fé.

Gifts and Improvements—At Sueño, a Santiago suburb, a new parish house has been completed, dedicated and occupied. It is the most complete structure of the sort we have in Cuba. It combines a chapel with various rooms for the work of the parish.

Owing to the lack of material and the disturbed conditions incident to the last attempted revolution the work upon the church at Cèspedes near Camaguay was suspended for some time. It has been recommended and the building will soon be completed and occupied by the congregation of that place.

The three white marble steps for the altar of the cathedral in Havana have been laid, and the face and two ends of the altar have been finished in marble. A new pulpit, the gift of Mr. and Mrs. L. E. Brownson of the cathedral parish, has been in place for some time, and on Septuagesima Sunday Bishop Hulse dedicated a new choir parapet and lectern, which have been placed at the entrance to the choir. W. W. Steel.

WESTERN NEBRASKA

Military Wedding—A military Church wedding of more than local interest was solemnized in St. Mark's pro-cathedral, Hastings, Tuesday morning, February 12, when Ruth Allen, the beautiful and accomplished daughter of the Rt. Rev. and Mrs. George A. Beecher, was married to Lieutenant Adrian Brian of the Fortieth U. S. Infantry. At 7.30 a. m. there was a service of confirmation in which the groom was presented by the Dean of the cathedral, the Rev. J. S. Budlong, Bishop Beecher administering the laying on of hand. This service was followed by the nuptial Eucharist, the Bishop being celebrant, with the Dean assisting. During a fifteen-minute intermission the cathedral was filled with friends and Church folk, and promptly at 8.30 the marriage ceremony was begun. Mr. Dorsey Baird, at the organ, played the *Star Spangled Banner* and the *Marseillaise* followed by the Mendelssohn *Wedding March.* The bride was attended by her sister, Miss Elizabeth Beecher.

Wesley W. Barnes.

English Church News

Dr. Gore Withdraws His Protest—The situation as regards Dr. Hensley Henson is distinctly easier. I said last week that it was a pity that Dr. Henson's disclaimer of heretical views, which he made in his letter to the Archbishop of Canterbury, could not have been uttered sooner. It has made all the difference to the attitude of the Bishop of Oxford, who has now written to the Archbishop withdrawing his protest. "I joyfully accept his present assurance," says Dr. Gore.

The confirmation of the election at Bow church did not, however, pass without challenge. But the objections were heard by the vicar-general, Lord Parmoor, "in chambers," as the lawyers would say, i. e., sitting in the vestry before the public ceremony. There were two protests from Hereford diocese, based on Dr. Henson's published views. Lord Parmoor could not do otherwise than reply that he had no jurisdiction to decide such questions. The Church ceremony then took place. The usual legal formalities were gone through: Dr. Henson took the oath of allegiance on his knees, and at the end of the proceedings he gave the blessing.

It is too early to say whether the new situation created by Dr. Henson's profession of faith will modify the attitude of the bishops. It will be interesting to see what verdict history will pronounce on an appointment disapproved by so many bishops. It must cause even Dr. Henson himself some misgiving to find that the Bishops of London, Winchester, Oxford, Salisbury, Exeter, Worcester and Ely have all refused to take part in his consecration. No doubt a sufficient number of bishops will be found. The Bishop of Birmingham, Dr. Russell Wakefield, has refused the request of his clergy that he should not take part.

What the Bishops of London and Winchester Say—Most of the bishops enumerated have expressed themselves very copiously, and I have no space even to summarize their utterances. Two quotations will be enough. The Bishop of London, after giving his reasons for refusal, adds, "I shall always hope that he will, if he becomes a bishop, lay aside the controversial pen and develop that pastoral side of his character that we who knew him and loved him in Bethnal Green and Barking knew to be so strong in him". (The reference is to Dr. Henson's early work in East London, when he was a strong High Churchman.) The Bishop of Winchester, Dr. Talbot, who hopes that Dr. Henson may be led to a sense of the wholeness and beauty of the Catholic Faith, desires that "out of this matter may come some changes which will give the Church some effective share and voice in the appointment of bishops. Autocracy is out of fashion; and the uncontrolled autocracy of the Prime Minister of the day is, in such a matter, hardly tolerable".

I hope this is the last note I shall have to write on this sore subject. Dr. Henson will be duly consecrated in a few days, and probably his friends are wondering why, as the matter is one for the uncontrolled judgment of the Prime Minister, this brilliant clergyman has had to wait so long for his elevation. What was Mr. Asquith thinking about?

"The Gospel of Giving"—The published experiences of our chaplains at the front, now contained in quite a long list of books, have had at least one immediate result. London diocese is initiating a movement which may grow into a big thing. A small circle of earnest clergy and laity is convinced that the Church has never yet responded to the call to sacrifice. The War has taught us the possibilities of human nature—it will give itself unreservedly, when inspired to do so. The emphasis of the Church's teaching has in the past been on receiving rather than giving: personal salvation, and spiritual privileges. The true "good tidings" on the contrary is that men are privileged to offer "themselves, their souls and bodies". The business of the Church is to give time, money, thought, heart and work to Christ. The detail of money is not avoided, but it is not put in the front rank. It is considered merely as a test of sincerity, not an end in itself. The movement will not be exploited in the interest of any fund, not even diocesan or missionary. The Bishop of London is asking his clergy to concentrate on the "Gospel of Giving" this Lent. Literature written by competent clergy has been sent round to all the incumbents. The movement is under the immediate direction of the Bishop of Kensington, Dr. Maude, who heads a committee of forty members nominated by the Bishop of London. It is a little too late for other dioceses to fall into line this Lent. But the London propaganda will be carefully watched. If it could be made a national movement, the Church might acquire that new *morale* which, according to our chaplains, is our greatest need.

The Bishop of Tokyo's Renunciation—Bishop Montgomery of the S. P. G. has announced the resignation of the Bishop of South Tokyo, Dr. Boutflower, who has come to the conclusion that the time has arrived for the consecration of a native Japanese bishop for that diocese. The Synod which meets in March will accordingly proceed to the election of a Japanese diocesan. This eventuality has always been more or less foreseen: Japan is a nation of first importance nowadays, and its Church must in time be staffed by itself. There would be nothing extraordinary in the news that Dr. Boutflower had decided to return to England—there would be a fine opening for him at home—more especially as he confesses that after eight years he has not succeeded in mastering the Japanese language. But it takes a man of his caliber to strike out a new line. He is not coming home; he is going to stay in Japan to act as suffragan bishop under the new Japanese diocesan. His work will in future lie chiefly among the Europeans in the diocese. The Archbishop of Canterbury and the Presiding Bishop of the United States have given their approval, as has also the General Synod of the "Nippon Sei Kokwai". Dr. Boutflower's renunciation has evidently impressed the Japanese Christians; and it is a precedent which will not be forgotten in our own Church.

James Cairns.

Letters to the Editor

Miss Scudder Protests

To the Editor of THE CHURCHMAN:

Dear Sir: Your editorial note on my letter, in your issue of February 2, really forces me to bother you again. It seems a pity to quote a sentence without the context. I wrote the sentence you quote: "We know how much reason Germany has for despising our claim to a kinder and more just civilization than her own;" but I continued at once: "The writer does not concede this claim." In view of this sequel it is curious for you to proceed on the assumption that I personally think the civilization of Germany just and kind. I do not think it; but I am sure the plain German folk at home consider it so, and I think they have a case, though not a case that can convince an American.

I have never lived in Germany since I was a little girl, because I have always felt a distaste for that country. My European leisure has been spent in my beloved Latin countries—France and Italy—and in the motherland dearest of all to New England hearts. But from many Americans who have loved Germany and lived there in the past I have heard of the affectionate domestic life, the love for children, the devotion to music and the arts, the general kindliness, and the paternal care for the welfare of simple people.

I do not want or approve paternal care. I think the War has discredited the basic assumptions of German life. But to say, as you do, that German civilization is "diabolically cruel and unchristian", is to my mind a fearsome and—shall I speak out frankly?—an unchristian statement. It frightens me for the future. With a deluded Germany I can live, when her eyes shall be opened. A devilish Germany I am not called on to live with, because fortunately I cannot conceive it. You will note that I carefully guarded my statement in my letter to apply to the internal policy of the country, not to its methods of waging war.

So far as our own civilization goes, I supposed that all thoughtful persons acknowledged in deep penitence the bitter cruelty of certain of its phases. We Americans are not fighting in self-righteousness because we think ourselves better than other people. We dare to fight because at least we confess our sins to Him who is faithful and just to forgive us our sins, and because we mean, God helping us, to free not only Germany but the whole world, including our part of it, from cruelty. Not the virtuous fighting the wicked, but the penitent fighting the impenitent should be our formula for this War. We can only open the eyes of other nations to their sins in proportion as we cast out the evil in our own. Is not that good Lenten and Evangelical doctrine? One acknowledges sadly that there are few symptoms of penitence as yet in Germany. One does see many in England, and they are not lacking here. "More and more", says an article in the current *New Republic*, "the price of destroying the impossible military autocracy of Germany is coming to be destruction of the similarly impossible industrial autocracy in the United States and throughout the British Commonwealth".

To deepen penitence at home and to hold the Nation and her Allies by that means true to their best ideals would seem the distinctive function of the Christian Church in war time.

Sincerely yours,

VIDA D. SCUDDER.

Wellesley, Massachusetts, Shrove Tuesday.

NOTE—If Miss Scudder will refer to her manuscript of the article published in our Christmas number she will see that the words "The writer does not concede this claim" do not occur. Miss Scudder's recantation was made in her letter published two weeks later in THE CHURCHMAN, in which she courteously calls the Editor to account for censoring the paragraph "All the time we fight Germany we know if we are honest how much reason Germany has for despising our claim to a kinder and more just civilization than her own".

We have rubbed our eyes several times in reading that sentence to see if by any warrantable use of English it could be made to mean other than that all honest men must acknowledge that Germany has reason for despising our claim to a kinder and more just civilization than her own. But to say that Germany has reason for her claim and then to add "I do not concede that claim", is to confess that you do not concede what is reasonable. However, the disclaimer not being present in the original document submitted to THE CHURCHMAN, the Editor was not confronted with the task of censoring both the logic and ethics of Miss Scudder's position.

Miss Scudder finds our statement "The German civilization, as now dominated by Berlin, is diabolically cruel and unchristian" to be an unchristian statement. But if it happens to be true, is it still an unchristian statement? Dr. Reginald J. Campbell in his last article in THE CHURCHMAN calls the "German mentality a truly diabolical thing, dark, sinister and dreadful, that has thrown its hellish spell over a great and virile race. It is the complete expression of everything on this planet that is opposed to the reign of Christ in the hearts of men".

The Bishop of Oxford, who has been teaching England to pray for her enemies, writes: "Germany has one ideal of human relations, and God revealed in Christ has another. One is of hell and the other of heaven".

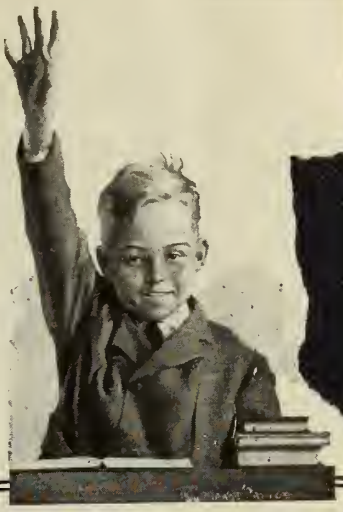
Unless Christianity is mere sentimentalism we can conceive it to be not unchristian to say, with the records of the present War before our eyes, that the German civilization as now dominated by Berlin is diabolically cruel and unchristian.—EDITOR.

National Prohibition

To the Editor of THE CHURCHMAN:

During the past twelve months almost every diocese in the United States has gone on record in favor of national prohibition in some form. A recent canvass of the clergy of our American Church by the Church Temperance Society showed that of the replies received 98 per cent. are in favor

(*Continued on page* 309)



The Vote Is for

Corn Puffs

Usually

Ask children what cereal food they like best, and they usually say Puffed Grains.

Ask which Puffed Grain, and those who know them will usually say Corn Puffs.

Hominy Bubbles

Corn Puffs are drop-size bubbles, toasted, thin and flimsy. They are pellets of hominy, steam exploded into crisp, airy globules.

The flavor is like toasted corn flakes. But the bubble form and filmy texture add wondrous fascinations.

They seem like confections. Yet they are corn hearts made easy to digest. Every food cell is exploded.

In these days every home should know how good corn foods can be. And these are the supreme corn dainties. Try them.

Puffed Rice **Corn Puffs** **Puffed Wheat**

Each 15c Except in Far West

Serve with sugar and cream, or mixed with fruit, or floated in bowls of milk. Use like nut meats on ice cream or in home candy making. Scatter them in your soups.

Or crisp and lightly douse with melted butter for children to eat dry. They are better-liked than sweetmeats. Yet every serving means a scientific food of which every atom feeds.

The Quaker Oats Company

Sole Makers

After-School Confections

Some Religious Books

The Unity of the Bible. A Restatement ...aditional Belief. Part I. By the ... Alfred Willis, D.D., Assistant ...r Tonga. London: Nisbet & Co., ...

...such a book as this could have ...ritten in this century and by a ...f the Church of England is in- ...nsible. One might suppose it to ...lic of the days when the critical ... of the Bible was just beginning, ex- ... that it contains none of the virility or ...ght of the works of those days.

...he writer believes that the present War, ...well as the failure of the Dardanelles ...edition, is at the same time the evidence ... the result of God's wrath at the two ... of Welsh disestablishment and "con- ...pt of God's Word and Commandment" ...shown in the higher criticism (p. 5). ... does not undertake to offer more than ...assing rebuke of the first of these crimes, ... addresses himself to the removal of ... second. According to him, higher crit- ...m was originated in Germany for the ...ress purpose of destroying Christianity ... 7); in all countries its exponents— ...ose interest in the Bible is purely lit- ...ry (p. 83)—are "eager to impugn and ...arage our Lord's authority" (p. 15). ... attempts to refute their work by dem- ...nstrating that the whole life and min- ...stry of Jesus was intimately prefigured in ...he Old Testament. So completely was ...his the case that by the time he has come ...o the passage about the burning bush he ... able to say, "The unfolding of the enig- ...matical form, in which the Promise of a ...edeemer was first given under the title ...f the 'Seed of the woman,' reaches, in ...he Book of Exodus, the point at which ... becomes clear that the Seed of the ...man would be a Divine Person coming ...wn from heaven, and tabernacling with ...nkind" (p. 70). A fair example of his ...thod of interpretation is his treatment ... the above-mentioned passage (pp. 67- ...: As proved by St. John 1:18, it was ... Second Person of the Trinity that spoke ... Moses from the bush; the bush itself ...bolized the low condition of God's peo- ... the fire "the affliction with which He ...s (to be) afflicted," the uninjured ...nches the coming triumph of the De- ...erer. There could not have been, ac- ...ding to the author, an earlier record ... the Creation than that in the first chap- ...r of Genesis, "for the simple reason that ...e events therein recorded predated man, ...o that the knowledge of them can only ...ave come directly from God Himself" ...p. 79). Hence the documentary hypoth- ...sis is disproved,—as it is by the further ...act that Astruc's personal character was ...marred by the vices of French society" ...p. 81), and other similar arguments. The ...act that St. John 1:1 so greatly resem- ...les Genesis 1:1, and that the tree of life ...s referred to late in Revelation as well ...s early in Genesis, establishes the unity ...f authorship of the entire Bible,—that is, ...he authorship of the Holy Spirit (pp. 21f, ...24f). The writer is unable to admit a ...ical value of the Biblical narratives apart ...m their historical character: "If the ...idents narrated in Holy Scripture are not facts of history, they cannot be types or symbols of things future" (p. 57). He admits, however, that the pronunciation "Jehovah" is "probably wrong" (p. 68).

The book is a tragedy of misconception and misunderstanding.

H. L. Jewett Williams.

New Thought Christianized. By James M. Campbell, D.D. New York: Crowell Company. $1.00.

Dr. Campbell does not attempt a philosophical conciliation, nor a theological harmonizing. The book does not discuss fundamentals; consequently it is rather unconvincing material to offer for the conversion of a new-thoughter to Christianity or vice versa. Its aim is to express Christian principles of faith and ethics in the terms commonly used by new-thought cults. "The Law of Suggestion," "Introspection," "The Upward Look," "Repose" and "The Highest Selfhood" are among the best of the twenty chapters. Each chapter is followed by a list of affirmations. The subject is timely, and the book is no doubt intended for the general reader who is inclined to view his religion through the crystal light and mists of "new thought."

Prayer Book Services for Mission Churches. Arranged by the Rev. Bernard M. Hancock. Oxford University Press.

This is a little linen-covered book containing a part of the services of the English Prayer Book, arranged for popular use in mission churches or where the liturgy of the Anglican Church is not very well known. Undoubtedly it will have a place and be found useful by those for whom it was prepared.

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LETTERS TO THE EDITOR

(*Continued from page 307*)

of outlawing the liquor traffic. Of the bishops who have replied to our questionnaire all have favored prohibition—not one has declared himself against that policy. The Church Temperance Society might, therefore, be considered as fairly representing the mind of the Church, when at its last annual meeting it passed a unanimous resolution for National Prohibition.

In THE CHURCHMAN for February 2 the Rev. T. L. Cole of Hudson deprecates this action of the Church Temperance Society, but will Mr. Cole consider the following facts:

First. The *Brewers' Journal* for the current month shows that the United States last year brewed more than sixty million barrels of beer, while Germany brewed only seven million, and at the present time Germany has closed its breweries and is almost under total prohibition in the interests of efficiency.

But German brewers in this country are doing more to win the War for Germany by their coal-consuming, efficiency-destroying breweries and saloons than they are accomplishing by their submarines, to the delight of their master, the Kaiser, who at the outbreak of hostilities said that the nation that used the least alcohol would win the War.

Need any loyal American apologize for advocating the prohibition of any luxury that puts the safety of our country in danger?

Secondly. Forty years ago, when the constitution of the Church Temperance Society was written, it was supposed that alcohol in moderation was harmless and even beneficial. Science now declares alcohol to be a protoplasmic poison, and a narcotic habit-forming drug. We have a Federal law prohibiting the sale of narcotic, habit-forming drugs. Why should the narcotic, habit-forming drug that does more to destroy American efficiency than all others combined be made an exception?

JAMES EMPRINGHAM,
General Superintendent,
Church Temperance Society.

The Psalms in March

To the Editor of THE CHURCHMAN:

The Sundays in March will fall on identical dates with those in February. Why then will not the reverend clergy use on March 10, 17 and 24, not the psalter for those days read in February, but three of those portions appointed for the mornings of the first seven days of the month, which nowadays are so seldom used as to be unheard by many of the present generation of churchgoers? This suggestion ought to appeal with special force to those rectors who delight in using the psalter according to their own whim instead of as appointed in the Prayer Book. Indeed, the rubrics might be in a part of the Blook closed, if not sealed, so far as too many of our clergy evince any knowledge of them.

It is incomprehensible that the Litany is not more used, and especially now that we are at war. In fifteen years' attendance at a great metropolitan church the writer did not hear the Litany said there fifteen times. And there are Canticles and parts of the Communion Office to say nothing of other offices, that are unknown to many communicants, and apparently to our "spiritual teachers (and) pastors".

What the people in the pews want is not tinkering with the Book of Common Prayer but to have it used as it is, reverently, advisedly, understandingly, and "in a tongue understanded of the people"; let us have less genuflection and more inflection.

It is told of Forrest, the great tragedian, that upon a secular occasion, in a mixed company, and at request, he went upon his knees and said the Lord's Prayer so as to bring tears to the eyes of every auditor. But too many of those who minister in our churches seem to emulate one another in efforts to bring tears to the eyes of a graven image.

CHARLES LAMSON GRIFFIN.

Dr. Smyth on Unity

To the Editor of THE CHURCHMAN:

The Presiding Bishop, Bishop Tuttle, has authorized me to make public his intention to lay before the House of Bishops at their coming meeting in New York, April 10, the Appeal for some act of Unity, which has received some hundred signatures. With it will be sent a communication, which I am now preparing, with a full statement of what we would urge as now most desirable. The announcement of this kind offer of Bishop Tuttle to lay the matter before the bishops for, as he says, "possible fruitful" consideration is gladly welcomed by us. Doubtless it will be of interest to your readers to learn of it. Any suggestions from any quarter I shall be pleased to receive. An open mind and a good will for unity the times require of us all around, do they not? Sincerely yours,

NORMAN SMYTH.

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Agents in all the Principal Cities and Towns

Calendar for March

3. The third Sunday in Lent.
10. The fourth Sunday in Lent.
17. The fifth Sunday in Lent.
24. The Sunday next before Easter.
25. The Annunciation of the Blessed Virgin Mary. Monday before Easter.
26. Tuesday before Easter.
27. Wednesday before Easter.
28. Thursday before Easter. (Maundy Thursday.)
29. Good Friday.
30. Easter-even.
31. Easter-day.

Preachers for Next Sunday

THE THIRD SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Archbishop Lang; afternoon (4), the Rev. Wm. H. Owen, Jr.

GRACE CHURCH—Morning (11), the Rector; afternoon (4), the Rev. Cedric C. Bentley; evening (8), Bishop Courtney.

ST. STEPHEN'S CHURCH—Morning (11), the Rev. John R. Harding, D.D.; afternoon (4), Dr. Cyrus Townsend Brady.

CHURCH NOTICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Week Day Service: 7.30 A.M. Daily.

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Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 12.30 NOON and 4.30 P.M. daily.

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Sixty-ninth Street, near Broadway

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Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector
A.M., Holy Communion; 11 A.M., Morning ers and Sermon; 4 P.M., Evensong and Ad-

CHURCH WAR WORK FOR GIRLS
Patriotic Service

er auspices of Girls' Friendly Society and rch Mission of Help. Cathedral of St. John Divine, Sunday, March 10, at 8 p.m. Preacher, Rev. Chaplain Silver of West Point.

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he Order calls for a Corporate Communion every Chapter on the third Sunday of each nth at the early celebration, and a Bible-class lesired in every parish.

Handbooks at the office of the Order, Room Bible House, New York.

. Gray to Lecture at Cambridge School

CAMBRIDGE, MASSACHUSETTS.—The alumni turer on Religion and Missions for 1918 the Episcopal Theological School is the v. Arthur R. Gray, D.D., secretary for tin-America of the Board of Missions. comes into residence at the school on nday, March 3, and will lecture here for fortnight.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words*, $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

Died

CLARKE—Entered into life on February 11, 1918, in Syracuse, New York, Lucy Elizabeth Clarke, eldest daughter of the late Rev. Joseph M. Clarke, D.D., and Emily Balis Clarke, in her sixty-fourth year. "Blessed are the dead who die in the Lord".

FITCH—At Skaneateles, New York, Charles Elliott Fitch, husband of Louise Lawrence Fitch and father of Lawrence Bradford Fitch and Mrs. Wallace H. Watts, wife of Chaplain Watts, Fifteenth U. S. Infantry.

HAYDOCK—Entered into Life Eternal on Monday, February 18, 1918, Sarah G. Haydock, at Philadelphia, Pennsylvania, aged sixty-six years.

SAUNDERS—Suddenly, on Tuesday morning, February 19, 1918, in Boston, Massachusetts, Charles G. Saunders.

Obituary

SARAH G. HAYDOCK

A noble character whose training as a nurse developed innate qualities of heart and mind, making her a tower of strength to all with whom she came in contact. After twenty-six years of intimate friendship, and after watching her face the inevitable outcome of her last illness, I recognize how wonderfully her Christian faith supported her in that trial, likewise those suffering with her, and understand how her unselfish thought for others, of whatever race or creed, was characteristic of her whole life. May she rest in peace and reap a rich reward!

Her patient and friend
ELLEN C. BONAPARTE.

PROHIBITION OF SUNDAY SPORTS IS UNDEMOCRATIC

Says Brooklyn Rector, Opposing Views of N. Y. Sabbath Committee

BROOKLYN, NEW YORK.—The Rev. G. Ashton Oldham, rector of St. Ann's church, has addressed to the New York Sabbath Committee a letter on "Sabbath Observance" in reply to a request from that organization urging him to protest against two bills before the New York State Legislature which would allow baseball games and certain other sports on Sunday. He said in part:

"I regret to say that not only do I fail to experience any enthusiasm for your point of view, but, on the contrary, find myself much out of sympathy with it, and that for several reasons.

"The prohibition of such games and exercises is utterly undemocratic, inasmuch as it affects only the poor and middle classes, for whether the law permits it or not, the man of means now enjoys his Sunday golf, tennis, boating and fishing at will and I see no reason why the poor man, who is in much greater need of recreation, should be deprived of similar privileges. I cannot see that baseball and fishing for the poor man are any worse than golf and tennis for the rich.

"Even though we admit for the moment the desirability of the Sabbatarian ideal for which you stand, we must face the fact that the ideal is not realizable at present. Possibly our young men ought to spend all day Sunday in church or reading their Bibles, but as a matter of fact, they do not. It is not a matter of attaining the ideal, but of choosing, if you please, the lesser of two evils, and for my part I feel that our young men are much better off participating in sane and healthful outdoor exercise than loafing around street corners or playing cards or pool in dingy back rooms, whence evil is sure to ensue.

"I am thoroughly opposed to the whole tendency to Sabbatarianize the Lord's Day. The evil that has been done throughout the ages by this process is incalculable. The ancient Jewish Sabbath had become a 'burden heavy to be borne' in our Lord's day and He did not hesitate to transgress some of its petty restrictions, and in reply to His legislatic critics He laid down the principle which we lose sight of at our peril, 'The Sabbath was made for man, not man for the Sabbath'."

Chinese Church Consecrated

YUNGMENG, CHINA.—On December 4 the Church of the Ascension, Yungmeng, was consecrated. It meets a pressing need, in furnishing a central church for a widely scattered work. The building, which cost only $2,440 Mexican, is commodious and substantial and not too elaborate for a country station

CENTRAL NEW YORK

Consecration of St. Ambrose, Groton—Two years ago the Rev. F. W. Dickinson, then a deacon, went to minister to a faithful group of people who were worshiping in a hall in Groton, New York. His faithful services in that community have been rewarded by the building of a beautiful Gothic church which was consecrated on Quinquagesima Sunday by Bishop Fiske.

The architect was Mr. W. H. Miller, who donated his services. The furnishings of the church were largely memorials and were given as follows: The altar, given by Mr. Frederick T. Johnson, was in memory of his mother, Mary Caroline Treman Johnson. The font was the gift of Grace church, Elmira, which also gave the pews and the cushions. The office and Eucharistic lights were given by Mr. and Mrs. D. F. Yates. The altar cross was the gift of Mr. and Mrs. S. J. Potter. The processional cross was presented by Mr. and Mrs. H. McD. Brown.—WALTER E. JONES.

LONG ISLAND

Hoover Dinner—The fifteenth anniversary of the Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, was celebrated by a supper in the parish hall, in strict accord with Mr. Hoover's requirements.

The speakers were the Rev. George H. Hooper, Mr. L. K. Mangum, and Mrs. Deforrest, president of the Daughters of the King, who presented the rector with a desk and chair.

The coal situation here has necessitated curtailment of parish work and services, and, unable to secure it, they have united with the Church of the Messiah, and on Ash Wednesday night a procession of about fifty people marched with their rector to the Church of the Messiah, adding to its numbers all the way.

Just as they were on the verge of suspending services for a couple of Sundays owing to these same fuel conditions, help came through a man who is not a member nor even an attendant of the church. Learning of their plight he sent a wagon-load of coal from his own cellar to tide them over the difficulty. MARY E. SMYTH.

THE CHURCHMAN

New York - Saturday - March 9 - 1918

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Books Received

Religion

RELIGIONS OF THE PAST AND PRESENT. By Dr. J. A. Montgomery: $2.50. (Philadelphia: J. B. Lippincott Company.)

COMPANIONS OF THE WAY. By the Rev. Edward M. Chapman: $1.25. (Boston: Houghton, Mifflin Company.)

THE OUTER COURTS. By Agnes Fox: 75 cents. (New York: Longmans, Green & Company.)

QUESTION TIME IN HYDE PARK. By Clement F. Rogers, M.A.: 6d. (London: S. P. C. K.)

CHRIST AND THE WORLD AT WAR: SERMONS PREACHED IN WAR TIME: $1.00. (Boston: The Pilgrim Press.)

RELIGIOUS HISTORY OF NEW ENGLAND. (Harvard University Press.)

AMERICAN CIVIL CHURCH LAW, by Carl Zollman, LL.B. (Longmans, Green and Company, New York.)

CHRISTIANITY, DEMOCRACY AND INTERNATIONALISM. By Frank M. Sheldon. 15c. (Boston: Pilgrim Press.)

THE KINGDOM OF GOD. By Charles Wesley Eakeley. 75c. (Newark, New Jersey: Charles W. Eakeley.)

THE SCOFIELD REFERENCE BIBLE. Edited by the Rev. C. I. Scofield, D.D. (New York: Oxford University Press.)

RELIGION AND COMMON SENSE. By Donald Hankey. 60c. (New York: E. P. Dutton & Company.)

The Churchman

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SUBSCRIPTIONS

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Our Contributors

Miss Julia C. Emery was omitted from "Our Contributors" last week. It wasn't that we failed to send over the copy. The paragraph about Miss Emery had been set up for two weeks. But our printer (who, by the way, is also the printer for The Spirit of Missions) evidently though it quite superfluous to introduce Miss Emery to the readers of The Churchman. We are very grateful to Miss Emery for giving us the interesting sketch of Mrs. Twing, the first secretary of the Woman's Auxiliary to the Board of Missions, which appeared last week. Ever since Mrs. Twing laid down that secretaryship in 1876, Miss Julia Emery has been the beloved leader of American Churchwomen in their missionary work. To her is largely due the strong organization of the Woman's Auxiliary today. It was only last January, on the completion of the Pilgrimage of Prayer, that Miss Emery finished her work at the Church Missions House. One may still find her, however, in a little office on the sixth floor, devoting the time that relief from the duties of the secretaryship has given her, to writing for the Church papers on the subjects that she knows so well. This biographical sketch of a "Woman of a Former Time" will be followed by similar sketches by various authors.

The Rev. Edward Clowes Chorley, D.D., the rector of St. Philip's Church-in-the-Highlands, Garrison-on-Hudson, New York, has been a frequent contributor to The Churchman for many years. Our readers will remember with pleasure the historical series he prepared in connection with the meeting of General Convention in St. Louis. Dr. Chorley was born in England, but educated in this country. As chairman of the Press and Publicity Committee of General Convention, Dr. Chorley has done exceptional work. Everyone admitted that the unusually accurate and well-written newspaper reports of the St. Louis Convention, especially those of the Associated Press, were entirely due to Dr. Chorley's journalistic insight and careful handling of the situation. Dr. Chorley has a great many excellent ideas in regard to possible activities of his committee between meetings of Convention, but the limited funds at the disposal of the committee curtails its activity. Dr. Chorley is histographer of the diocese of New York.

The Last Article on Training the Clergy appears this week. The four articles, which origially made up a single paper read by Dr. Peters before The Club, are to be issued in pamphlet form.

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The Rev. William Levering DeVries, Ph.D., who has sent us a very timely account of the work that the Episcopal Church at the capital is doing in the Army and Navy, is resident canon of the Cathedral in Washington and Washington correspondent of The Churchman. This work is especially interesting just now in view of the local fuel administrator's recent order to close two-thirds of the churches in the city. Canon DeVries' article emphasizes the importance of religious work in Washington. It is surely a time when we can ill afford to see the doors of the churches barred to the crowd of soldiers, sailors and war workers that throng the streets of the capital.

The Rev. Henry Bradford Washburn, B.D., contributes our article on "Lenten Reading" this week. Mr. Washburn has the clergy specially in mind, but his suggestive list will undoubtedly prove useful to the thoughtful layman as well. Mr. Washburn is professor of Ecclesiastical History at the Episcopal Theological School, Cambridge.

The Rev. James Cairns, our English correspondent, sends us the following note with his letter appearing this week: "I hope the censor will allow me to say that if one of my letters has failed to arrive—that posted on January 20—it is probably due to the loss of mails by enemy action, which the post office has announced."

Annie DeB. Scotland is a contributor living in Evergreen, Colorado.

Books Received

Poetry and Drama

THE EVERGREEN TREE. By Percy Mackaye (New York: D. Appleton & Company.)

AIRS AND BALLADS. By John McClure $1.00. (New York: Alfred A. Knopf.)

WRAITHS AND REALITIES. By Cale Young Rice. $1.25. (New York: The Century Company.)

WINGS IN THE NIGHT. By Alice Duer Miller. $1.00. (New York: The Century Co.)

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V. N. B. GROTON TELLS OF LIFE IN CAMP AND TOWN

rk of Soldier Pastor at Camp Hancock, Georgia

TLANTA, GEORGIA.—The Rev. N. B. Grorector of St. Thomas's church, Whitesh, is working at Camp Hancock as one he special camp pastors appointed by the Commission. He describes his work er two heads, in camp and in town. ike to think," he says, "of our Church s in camp—possibly there are 2000 of n—as if they were some great parish. n among them ever so much as a rector nong his parishioners in any one of our copal churches throughout the United es. I am trying to meet and know them onally, and be a real 'pastor.'

With this ideal to live up to, you would me from day to day talking with the of a company at 'mess,' or mingling a group of them in a company street een long rows of tents, or speaking le one of the tents to a few of the men sitting close to the tent stove so we d keep warm; or perhaps you would me traveling about from tent to tent liscover some one man in particular se rector or Sunday school teacher had ed his name to me. We 'talk of many gs'—the weather (it has been really cold in this Sunny South), the welcome n us all by people of Augusta, the intenand sometimes most interesting trainon the drill field or in the trenches; talk of home and of the only slight ibility of getting a furlough at Christtime. Sometimes we speak about how h God has to do with the war, and now then somebody mentions the soldier's ion of today.

ut it is almost never that the men talk t the war itself; nor is there any ght in the average soldier's mind here mp that somehow or other he should an opportunity, at least once in a while ng these days, to be made more ready eet whatever may happen to him 'over e' in France. It is not often though nd our talk till these boys have underd that my being here stands for at least things: a reminder that our Church has forgotten them and also a reminder they must not forget they owe a loyalty down here in Augusta to their Church to God.

ut usually something else has been done re we end our talk. It is this: all or some of the Church boys, in that particular company where I had been visiting, have formed themselves into a group whose duties are like those of a chapter of the Brotherhood of St. Andrew—to get into touch with other Episcopalians they may find in their company of 250 or 260 boys, to bring me into touch with them personally, and most of all to be a leavening influence for good throughout the whole company. The little groups of men formed in this way will be a power not only here in Hancock but also abroad when their regiments are in France: and individually the men will return home finer, stronger, more useful.

"In this way I spend a whole week in one regiment of ten or twelve companies—each company averaging 250 men. Then the following Sunday morning at 8 o'clock, in one of the five Y. M. C. A. buildings, I meet with our Church boys of the regiment and with all other Christian boys who care to come with them. We kneel round the Lord's table and celebrate the Holy Communion.

IN TOWN.

"To the soldiers the camp stands for work. Augusta itself—its streets, movies, theatres, cafes—stands for just the opposite. The soldiers come to town for a 'change' from camp life. Here again their Church meets them and tries to add to their 'good times' in town.

"Here in this big house, at 638 Greene street, is my room. It is very large, like all rooms in old southern houses. But it is not merely to this one room that groups of boys are made welcome, but to this whole house. For Dr. and Mrs. Oertel, who live here, seem to want their home to be 'open house' for any and all our boys. Indeed, it is from this home that I have learned the full meaning of southern hospitality.

"In G troop of the old First Pennsylvania Cavalry, for instance, I found an earnest group of Churchmen—seven of them—who had helped especially in finding others and bringing them to the Holy Communion three weeks ago when I had the service with the cavalry regiment. These men made up the first group that came down here from camp for the evening. They reached here about half-past eight; at ten o'clock we all adjourned to the dining-room for a miniature 'banquet' and plenty of good—really good—coffee, each man taking 'seconds' and some taking 'thirds' before the feast ended!

"In the 109th Infantry regiment I found two boys from Calvary church, Conshohocken, whose names had been sent by their rector. Scattered all over the camp were four other boys from the same parish. These boys all came down together for an evening—and they too learned how much their Church cares for their 'good times' while they are in camp. Besides this they found a real home, and, for an evening at least, they breathed the atmosphere that belongs in such a home. As one of the boys said: it was so good to sit at a table where he saw a white tablecloth and napkins!

"This coming week the schedule runs so: Monday night, boys of Holy Trinity church, West Chester; Tuesday night, boys from D company of the 112th Infantry regiment; Thursday night, boys from St. Paul's church, Doylestown. Once in a while I find it a good plan to go to bed early—and get a real night's sleep myself!"

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Dr. Slattery's Pamphlet

NEW YORK CITY.—In the publicati the General Board of Religious Edu it was announced that the Rev. C L. Slattery's pamphlet *How Can the C Help the Nation?* would be sent upo quest. The second thousand have bee hausted. A new impression of this has been made and may be secured rate of 5 cents a copy or $3.50 a hu (to cover cost of printing) by addr Grace House Publications, 802 Broa New York.

The Churchman

SATURDAY - MARCH 9 - 1918

Greetings

A VISIT to the United States from His Grace, the Archbishop of York, would at any time be an event of striking interest to American Churchmen. He would be warmly welcomed as a representative of the other Church and he would be warmly welcomed for himself. The career of Archbishop Lang has been sympathetically followed by Churchmen in America since the days he began his work at Portsea. But for nearly a year we have been proud to count ourselves an ally of the other country; England and America are closer together at this hour than they have been at any other time since we became a nation. It warms our hearts to believe this and it kindles high hopes as we contemplate what such unity may mean for the future. Churchmen alone, therefore, do not claim His Grace as exclusively their guest. We shall think of him as an ambassador from Christian England to Christian America. As such, he does not come to speed up our war production, our shipbuilding and enlistments. He comes to speak to our hearts of the thoughts that lie deep in the heart of Christian England. The spirit of his visit was betokened in that solemn prayer of dedication with which he closed his first noonday service in old Trinity, when preacher and congregation, upon their knees, repeated: "We here offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." THE CHURCHMAN adds its most cordial greetings to those which our countrymen will be saying this week to England's unofficial ambassador to America.

Our Teacup Philosophers

A GOOD deal may be said for the unphilosophical mind that sees things singly and with passion. From perusing the columns of some of the weeklies now springing up among us over night, devoted to the leisurely and dispassionate discussion of the War and the world that is to be after the War, we turn with refreshment to some of our more prejudiced journals which see in the Prussian menace about as many evils as America can safely handle at one time.

There are times when it is dangerous to the morale of a people to be open-minded to too many sides of too many questions all at the same moment. This pale cast of thought is a luxury in which only a small minority of people can now afford to indulge. It sets up too many inhibitions to decisive action. When armies begin to march across frontiers somebody has got to make up his mind. We would not make light of the people who are gathering over their teacups discussing Bolshevism and reconstruction after the War. They have their spiritual and political uses. But we confess to having larger sympathy with the lowbrow order of Americans who have inherited some of the quick-reaction temperament of our ancestors who threw the tax-ridden tea straight into Boston harbor.

There is something to be said for the moral indignation to which one side of a question appears enough right and another side enough wrong to leave no doubt where we should employ its energy. The decision having been made, it puts its shoulder to the plow or its hand to the sword and keeps at the job until something is accomplished. Some of our editorial staffs are to be congratulated that America is far enough from the Prussian frontier to give their able thinkers leisure to mull over all the industrial and political sins that America has ever committed. But after reading a certain number of such morally detached editorials, there is danger of carrying away an impression similar to that which we are told Dr. Speer left the other day in his Columbia College address, that perhaps we have so much exposed glass in our houses that it may be wrong to throw any stones. One also carries away an impression, which is a grave menace to morale, that there are so many things to do before we can set the world right that one doesn't quite know when and where to begin.

"After the War"—how easily those words slide off the lips! But we haven't come to "after the War" yet. Several million men, who are also interested in the future of the race, are at this moment knee-deep in the mud and stench of the trenches. After all, they are doing their bit for the cause of the brotherhood of man. If there is to be any "after the War" worth talking about, the soldier will have to see his job through. It is possible that unless we dispose of one evil at a time, and just now the biggest evil of all, Prussianism, we may not have any country left for our philosophers to reconstruct.

There are too many people in America today trying to handle too many evils at once. They are trying to fight Prussia and all the social and industrial evils at home at one and the same time. Is it wise? Does anyone with eyes in his head doubt for a moment that after this War, if we win it, the "people" are everywhere going to have their innings? Whether our philosophers decide the question or not, labor is likely to get its share of the spoils. There will be no need, we suspect, of speeding up that kind of reconstruction. It has already gained pretty good momentum.

All the grit, moral energy and enthusiasm which we can muster are just now required of America for the pursuit of the War. What Dr. Speer said at Columbia may be true, what some of our teacup philosophers are saying may have an important bearing, but the emphasis is wrong, and a wrong emphasis can be as vicious as falsehood. All who have the blood of freemen warm in their veins, all who want to rid the world of the curse of war have, as it seems to us, one sacred task to perform for the benefit of that world which is to come after the War.

The biggest social evil on the planet today is militarism. Can't we be patient and let some of the other evils wait a few months? With all its shortcomings we have not been living in the worst possible country. The men who are facing German shells just now are the most effective agents for a reconstructed social order. We "lovers of humanity" who are writing editorials can afford to be modest.

German Horrors

WE publish in our editorial columns the following appeal sent out by the National Allied Relief Committee for two reasons: first, the awful distress through which these people have fallen through no fault of their own goes straight to the heart of every man and woman in America. We must find a way to alleviate their sufferings. But there is another reason for presenting this appeal to our readers. In the war which we are waging with Prussia to destroy the creed of militarism, we must keep steadily before our minds how diabolical is the curse that would fall upon the world were Prussia to win this war. Let any who are faint-hearted and who in moments of war-weariness are eager for any kind of peace that would temporarily ease the misery of Europe realize that without a crushed or converted Prussia life would hold little happiness for freedom-loving people.

> There is a pitiful, desperate call to America from thousands of Belgian prisoners held in the death traps and dens of horror known as German concentration camps. These are the soldiers and civilians taken captives in the first stages of the war and during the subsequent months and years of terror and indescribable suffering.
>
> Their condition today is more terrible than at any previous time. Until recently France and Great Britain

have given generously from their own limited stores to keep the Belgians alive. Now the responsibility has been put squarely up to the United States to supply the greater amount of food her Allies must have if they are to preserve the life and strength necessary to win the War. The plight of those free from German domination and persecution is bad enough, but they at least have their freedom. These Belgian prisoners are worse than slaves under the most merciless regime the world has ever known, a regime that makes them victims of hunger, disease and torture. America is absolutely their only hope, and they make their piteous appeal to America, their great Ally, for just enough to keep soul and body together and for a message of comfort and sympathy.

Here are some of the facts: read them, then let conscience dictate what you shall do.

There are between 40,000 and 50,000 Belgian prisoners, soldiers and civilians, held in German concentration camps under the most brutal and revolting conditions. They are penniless, helpless and without sufficient food and clothing to keep life in their bodies.

Their food is: for breakfast, a cup of liquid called coffee and made of acorns; for luncheon, a bowl of soup and a scant supply of turnips or carrots; for dinner, soup or a tiny piece of cheese or sausage.

Some camps are made on moist and uncultivated ground where the prisoners have to work with their feet always in water. In other camps the prisoners are crowded thickly into box stalls or lofts, the outside walls of which are only four feet high.

There is an utter disregard for sanitation or health. Forced to live in filth and amid vermin, disease is widespread and has caused the needless sacrifice of many lives. Many have died of typhus, as the Germans refuse to segregate or isolate those afflicted with the disease but subject others to it.

Thousands are in rags or scant clothing, far from sufficient to protect them from the rigors of winter. In this way, many have died from pneumonia, tuberculosis and other illnesses due to exposure.

Thousands of civilian prisoners—women, children and aged people—when they are almost dead and are useless and burdensome to Germany, are returned to France; and official records show that an appalling percentage are victims of tuberculosis or are insane.

These are some of the facts. Is it not our duty to help these people in their desperate emergency? Won't you respond to that duty *now* with a generous contribution?

It should be remembered that included in these numbers of prisoners are some of the most refined and cultured of Belgian men and women. They are of all classes, and just as much as any other country of the Entente Alliance will Belgium need them for citizenship when peace has been restored and rehabilitation begins.

The purpose of this Committee, which exists for the relief of these prisoners, is to send to each of them one package fortnightly. Each parcel costs approximately $1.50.

Anyone who so desires may adopt a prisoner by pledging to give $3.00 monthly for six months or by giving $18 at one time, whereupon a prisoner will be assigned to the donor's special care. Packages will be sent in the name of the donor, to whom will be forwarded cards of acknowledgment from the grateful prisoner when received. Experience has shown that over ninety-five per cent. of the prisoners not only receive their packages but send cards of acknowledgment.

These are the facts that describe the awful conditions as they exist. We know and give you our guarantee that it is possible to relieve the situation, at least to a material extent. We are ready and eager to do our part if you will help us. Will you?

Checks should be made payable to James A. Blair, Jr., Treasurer, designated for the Relief of Belgian Prisoners in Germany, and sent to the National Allied Relief Committee, Incorporated, 360 Madison Avenue, New York City.

THE WEEK

Chronicle and Comment on Current Events

Mothering Sunday

AMONGST the old customs of rural England ther was a practice of going to see parents, especially th mother, on mid-Sunday of Lent, taking some little pre ent for them such as a cake or trinket; a youth engage in this gracious act was said to go a-mothering. Henc the day itself came to be called Mothering Sunday.

Twenty-two days of Lent have slipped away. Hav they brought us something we can count as gain?- one or two great books read, some hours of serious Bibl study, some hours of Communion at the Table of ou Lord, systematic effort for self-denial and discipline?

There are still eighteen days of Lent before Easte Day. The great à Kempis has given us in his prayer a good a definition as any we know for self-employment "Teach me, O God, to know the things worth knowin to do the things worth doing, and to love the things wort loving." Mid-Lent is a good time for asking whethe the life we are leading is teaching us to know, to do an to love the worthy things of life. Religion can have n higher purpose and Lent no finer aim.

Studies in Religion for War Times

DR. HODGES, in his article on Lenten Reading, publishe a fortnight ago in THE CHURCHMAN, called attentio to the excellent plan of study set forth in the rece pamphlet of the General Board of Religious Educatio While the program of study recommended by the Boa is admirably adapted to Lent, the main purpose of th Board, as we understand it, in issuing these outlines f meditation and discussion is to supply the Church wi material upon which to build intelligent discussion of son problems which the war forces to the front.

Men eager to solve problems begin by asking question If they are in earnest those questions are bound to tou essentials. There are forceful reasons just now wh Christians should discuss immortality. If serious-mind people were to meet together during Lent to study wh the Church, science, philosophy and personal experien have to say about the life immortal, very definite difficu ties would emerge which could be singled out for stu and elucidation. They could also be profitably treated Lenten sermons. Take, for example, the problem evil which has been thrust into prominence by the w It has always troubled people and always will. Recto know from their pastoral experience how much this que tion harasses those who are suddenly brought face face with sorrow and disaster. They cannot hope whol to clarify the problem of evil, but centered around th problem are some of the most essential and beautif teachings of the Christian religion. The war makes su a topic timely and practical.

There occurs to us one very beneficial use to which th pamphlet issued by the General Board may be put. indicates, without declaring so pretentious a purpose, ho Lent may be put to definite educational uses in a paris We know the tendency to let our Lenten services dri into scrappy, disconnected preachments with no correla ing purpose. Of course, such services are helpful in th way. They give opportunities for worship and for hea ing and preaching the Word. But might not our peop gain more from one service of instruction a week th undertakes seriously to handle the fundamental proble of the Christian life than from several sermons from v iting preachers? A Bible class under one teacher w makes toward a definite goal can accomplish more than series of six sermons on topics beginning with, let us sa the letter "P", Patience, Poverty, Peace, Power, etc.

In connection with this subject there occurs to us t helpful suggestion made by Mr. Suter a few weeks a in his letter, "The Greater Lent". That seems to us be good religious psychology. Why might not the fi four weeks of Lent be used for quiet study and discussi and class work, reserving the days beginning with P

sion Sunday for a more intense appeal to the heart? We could emphasize Bible study during the first four weeks, then during the remaining great days leading up to Easter let us have our great preaching services and our Quiet Days with frequent services. This would bring us to a high plane at the close of Lent.

Neutral Prayers

CAN a prayer be neutral? A Tammany Assemblyman at Albany thinks it can and ought to be so. All his sense of fair play was outraged by the chaplain who so far forgot himself as to pray for prohibition.

Why will the clergy forget that religion must not get mixed up with business and politics?

Note: This is irony.

News From Russia

IT has been difficult here in America to learn precisely what is going on in Russia as regards the Revolution and the Church. *The Guardian* publishes the following:

"Revolutions always attack established forms of religion, and it was unlikely that even the Church of 'Holy Russia' would escape the common experience. The Bolshevists have waited quite a long time before issuing the inevitable decree disestablishing and disendowing the Church; but they did on Sunday—a highly appropriate day for such an act. The newly-elected Patriarch —the first for more than two centuries—has replied by excommunicating and anathematizing the spoilers, whom he describes vigorously as 'those outcasts of the human race'. Excommunication is a weapon which has lost its sharpness; but it appears still to be within the power of the Patriarch to lay the country under an interdict. The effect of such a step, we are told, 'would be immediate and far-reaching, for it would arouse in the peasants every superstitious dread and fear'. We are not anxious to see any branch of the Church resort to the kind of weapon which was found effective in England in the time of King John; but it is deplorable that the influence of the Russian Church since the crisis of the Revolution began should have been, as far as can be judged, non-existent."

Welcoming Our Boys

A CONSPICUOUS sign at the door of the cathedral in New York gives welcome to soldiers and sailors and invites them to the services. Since this sign has been posted in the close, there has been a decided increase of khaki and blue in the cathedral congregation. It is an invitation which has already been placed at the door of many city churches. In a number of cases it is supplemented by a notice that a clubroom in the parish house, and perhaps a canteen, offers its hospitality to "our boys".

Perhaps some churches have felt that the open door and the church bell were invitation enough. This does not seem to be the case. A special welcome, the assurance that pews are open to them and that the congregation is anxious to receive them, meets with a ready response from the men in uniform.

Self-Government in the Orient

LESS than a month ago we chronicled the election of the first native Chinese bishop. Now comes the news of the resignation of Bishop Cecil Boutflower of South Tokyo in favor of a native Japanese bishop to be elected some time this month. The Nippon Sei Ko Kwai, the Japan Holy Catholic Church, was organized in 1887, more than twenty years before the formation of the Chung Hua Sheng Kung Hui in China, but up to this time it has seemed inexpedient to elect a native bishop for any of the dioceses. Bishop Boutflower or Bishop Cecil, as he is known among the Japanese, has been for eight years the able and well-loved diocesan of South Tokyo, one of the districts manned by S. P. G. missionaries. Bishop Boutflower feels that the time has arrived for the consecration of a native bishop, and has accordingly resigned. He will, however, remain in Tokyo as the suffragan of the new bishop with special care of the Europeans in the city.

This movement toward self-government in the Chinese and Japanese churches is significant in view of the democratic impulse which is sweeping the Orient. The war news monopolizes our papers to such an extent that few of us realize the stirring towards home rule which has been under way in India.

Religion in War-Time

BISHOP RHINELANDER is delivering a striking course of lectures on Religion in War-time at St. James' church, Philadelphia. We quote from his first lecture:

"Brethren, bear with me if I speak plainly here. Those teachers (and there are many of them: their teaching is, in fact, the very pith and marrow of much that we call 'pacifism') who tell us that the God of Christ, the Christian God, is *not* the supreme Lord of Hosts, *not* the Almighty, *not* the Governor of men, *not* the unquestioned and unrivaled Will of the whole universe; but is rather a mild, benevolent and indulgent Being, with excellent intentions but pathetic incapacity; unable to prevent war, and doing nothing about it while it lasts; feeling no great anger against sin, no hate of evil; caring not overmuch for righteousness; willing to compromise with cruelty, falsehood, lust, treachery and pride, if only so there may be peace. Men who so teach and so believe are mocking religion, for they are denying God, and they are false witnesses to Christ. For these teachers leave God's throne empty. They leave righteousness without a champion, and sin without a judge. Christ begins with, comes from, Him Who sits upon the throne. His very message is that God is God, though the earth quake and the rocks are rent and men's hearts are failing them for fear.

"Calmly guiding all things towards His own freely chosen goal; meeting each headlong rush of evil; reaching down into the very heart of sin and sorrow, and finding there instruments of His own blessed Will; making all things serve His purpose; perfectly at home upon the battlefield; disposing all the issues; never baffled; never wavering; but ever set on righteousness and always moved by love: that is the meaning of the Christian's God, that is the background and the setting of the Christian Gospel.

"That is the background. And in the foreground, here on this earth, in veritable human flesh, Christ comes to win us for, to bring us to, this One Almighty Father. Not because God is so weak, but because He is so infinitely strong, does He speak to us through baby lips and call us from a cross. Not because God's hold is so precarious, and His Will so dependent upon ours, but because He made us all, and owns us all, and loves us all, does He plead with us, and leave us free to love Him or to spurn Him as we will. None but the Lord of Hosts would dare to do it, could afford to do it. But He, the Lord of Hosts, in doing it, is seen to be more than ever God.

"This, then, is the Christian faith in God. Christians are they who have known and believed all this. They have taken Christ at His word. They have found in Him the great 'Amen' to the witness of their nature. They believe, indeed, that He first put the inner witness there and now has come Himself to confirm and seal it. And so, in calm assurance, no matter how the heathen rage and the people imagine a vain thing, the great words of old are on their lips, as the one thing they are sure of: 'The Lord of Hosts is with us: the God of Jacob is our refuge.'"

Casualties Among Chaplains

FIFTY-ONE English chaplains have been killed or have died of wounds and ninety others have been wounded during the War. This is a war record of which the Church of England has reason to be proud. Some people have supposed that our chaplains are sheltered from the worst dangers of warfare, but the chaplain, like any other soldier, goes where his regiment is sent. They go gladly.

SATURDAY NIGHT SERMON

MODERN PICTURES FROM THE OLD BOOK

A Lenten Series on Jesus' Parables

By THE REV. GEORGE THOMAS DOWLING, D.D.

The Young Man Who Went Wrong

Scene Second: In the Far Country

"And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks which the swine did eat: and no man gave unto him.

"And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father."—St. Luke xv-13, 14, 15, 16, 17, 18.

RAGGED, hungering, heavy-hearted, forsaken—the prodigal has run his course. He has had his way. He thought that he was seeking liberty but he wasn't. He might have had all the liberty he needed in the Old Home, and safety besides. He was seeking license. Liberty is the right to do right. License is the right to do wrong. That was what he sought and that was what he found.

And at the beginning it seemed to pay. It often does—at first. If it did not, men would not persist in it. They would not take the primrose path if it were not primrose. Ah, but the end! That is what the Book says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death!" See him now, as he sits there in the field, on the prostrate trunk of a once stately tree, fallen; emblematic of his own life—and surrounded by the swine. *He,* the son of such a father, *a swineherd;* an occupation to the Jew most degrading of any. *He* a feeder of unclean brutes!

Where now are the friends who once struck him familiarly on the shoulder and hailed him as a "good fellow"? Gone. Where now the feet which once kept merry time with his, and the painted faces which once in the dance mingled their breath with his? Gone. And now he sits forlorn, alone, forsaken; his head bent and resting upon his hands, his eyes downcast; sighing once and again as he thinks of what he was and might have been, and of what he is.

God save us all from the remorse of the primrose path! Read *The Confessions of a Drunkard* by one of the very finest of England's Essayists. It is Charles Lamb who writes: "The waters have gone over me. But out of the black depths, could I be heard, I would cry to all those who have set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered Paradise, look into my desolation, and be made to understand what a dreary thing it is, when a man shall feel himself going down a precipice, with open eyes and a passive will; to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to fix a time when it was otherwise; to bear about the piteous spectacle of his own self-ruin; could he see my fevered eye, fevered with last night's drinking, and feverishly looking for this night's repetition of the folly; could he feel the body of the death out of which I cry hourly with feebler and feebler outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation—to make him clasp his teeth,

'And not undo them,
To suffer wet damnation to run through them'."

"And when he had spent all there arose a mighty famine in that land; and he began to be in want. . . . And no man gave unto him." Oh, the awful hopeless "afterward" of sin!

Which way will he turn? For a man never tarries in that condition long. He will either rise higher or fall lower. There are crucial moments in the lives of all of us, moments of destiny, which hold in their hand our rescue or our ruin. To every man's door Opportunity comes, and she knocks once, perhaps twice, possibly three times, but, if unheeded, she passes on, often, in this life at least, never to return.

Hush! For this young man it is a solemn moment; for as he sits there, thinking, good and evil spirits are fighting for a soul. And now he lifts his hunger-wasted eyes. Look! I believe that upon that face despair is giving way to hope. He gazes toward the blue hills in the dim distance and thinks, "There is my Father, and my Father's house—and bread enough and to spare—while I perish with hunger!"

Bless God! For as he leaps to his feet, a new resolve kindles in that drawn and haggard face. Bless God, for from this supreme moment he is to move upward and not downward. "I will arise and go to my Father, and say unto Him, 'I have sinned'!"

Hallelujah, he is saved! Hallelujah! Hallelujah!

"And the angels echo around the throne,
'Rejoice, for the Lord brings back his own'!"

"When he came to himself." Note that phrase. He thought that he was only leaving his Father. He never realized that when he was turning his face toward the far country, he was leaving himself. But he was. Sin is insanity; moral insanity, but none the less insanity. "He came to himself." "Yourself" is your *best.* You are not "yourself" because of that which puts you on the plane with the beast, but of that which differentiates you from him. You are not yourself because you eat and sleep and crawl in the sunlight Snakes do that, but how much better is a man than a snake. You are not yourself because it is possible for you to seek the mire and to wallow in it. Swine do that. But you are yourself—a man—because it is possible for you to seek the mire, *and you won't;* because, unlike the brutes, you have those three majestic endowments which they have not: reason and conscience and spiritual cravings.

And when you turn your back upon these highest qualities with which Divinity hath crowned you, the greatest gifts of God, and go down into the far country, and, like this young man, think most of all of those appetites which you have in common with the beast, instead of those qualities which distinguish you from him—when you go down among the swine and seek to fill your belly with the husks which the swine do eat, as surely as God is God and you are you, you are going to be hungry and lonely and heartsick and homesick, and no man will give unto you, because, *until you come to yourself, no man can.*

In the next Saturday Night Sermon we shall see the closing scene and the Prodigal will be back again in the old home. He will have found his Father, and he will have found himself. But how about you who may be reading these words? Have you been wandering in the Far Country? Are you hungering for that which the Far Country can never give? O then,

"Come home! Come home!
You are weary at heart;
And the way has been dark,
And so lonely and wild.
O Prodigal child—come home!"

"Come home! Come home!
For we watch and we wait;
And we stand at the gate,
While the shadows are piled.
O Prodigal child—come home!"

Hymns: 625, 342, 606.

His Grace Speaks to America

By A STAFF REPRESENTATIVE

"THEY beckoned unto their partners in the other boat, that they should come and help them. And they came."

These were the first public words uttered by the Most Reverend Cosmo Gordon Lang, Lord Archbishop of York, on his arrival in the United States. They were spoken in the pulpit of the New York cathedral last Sunday morning. If His Grace had braved the submarines of the Atlantic to utter those words and had returned immediately to York, his visit would still have been worth while.

That service at the cathedral of St. John the Divine is one that impressed itself indelibly on the hearts and minds of everyone in the great congregation which filled every available seat in choir, crossing and gallery and surged around the doors and on the steps. They compared it with the service last May when Bishop Brent welcomed Lord Balfour and his mission to this country. Only now it was England speaking, the Archbishop of York representing alike the English Church and State, delivering the message those who have borne the burden of three years and a half of war send to their partners in the other boat who have come to their aid. And the message was that we keep alive our vision of the moral issues involved in the War.

The procession entered the cathedral singing "God of Our Fathers, Whose Almighty Hand". The service was the Celebration of the Holy Communion, sung to Palestrina's *Aeterna Christi Munera,* which His Grace later told the choristers was favorite music with him. Before the Archbishop began his sermon Bishop Greer ascended the pulpit and welcomed His Grace.

"We welcome England's visit", he said, "through its distinguished representative from Old York to New York, in the confident hope of cementing the ties of fellowship between two great religious communions and between the people of two great nations, that hand in hand are standing together in this crusade for the safeguarding of human freedom. Because of what he himself is, because of his gracious personality and because of his purpose to which both nations are religiously committed I welcome the Most Reverend Cosmo Gordon Lang, Lord Archbishop of York".

Bishop Greer then bid the congregation sing "Through the Night of Doubt and Sorrow, Onward Goes the Pilgrim Band". As the Archbishop, preceded by his primatal cross carried before him by his chaplain, left his place in the chancel, and the congregation sang "Brother Clasps the Hand of Brother, Stepping Fearless Through the Night", a surge of emotion swept the congregation.

Then His Grace reached the pulpit; his profile, like the chiseled cameo of a saint; his sad face illumined by the beauty of holiness.

"My text", he said, "is 'They beckoned unto their partners which were in the other ship, that they should come and help them. And they came'.

"From York, the centre of memories reaching back to the days of the Roman legions and the emperors, and as the first of its eighty-nine archbishops to land on the shores of America, I come to New York, the centre of the hope and energies of a great nation, still rejoicing in the strength of its youth, and I desire in the name of my Church and country to thank you, my Lord Bishop, and the American people, for your good will and fellowship and the practical evidences of your idealism.

"The successor of Paulinus, coming from York Minster, I desire to link its memories and this new and stately cathedral in our ideals and hopes for the future.

"Today, however, I shall appeal not so much to your imagination as to your hearts. For I hope that you will hear in my voice the heart of England, beating hard in the heaviest struggle of her existence, talking to the heart of America in her high resolve to cross the seas and make that struggle what it must necessarily be—her own. For three and one-half years the allied nations have been enduring the burden of this awful War. Think of Belgium, her honor safe, but her people, her land, ravished and torn and broken on the wheel of tribulation in a manner that baffles the powers of description. Think of Serbia and what she had to endure at the hands of the invader. Think of Italy standing at bay, suffering, bleeding, yet struggling with all the lionheartedness that is in her to wrench herself free of the oppressor. Think of Russia, staggering, dazed, and bewildered in the throes of revolution, and yet struggling to free her people from him who would ravish the poor whom he gets into the net.

"It is not necessary to ask you to think of the people of France, brave, unfaltering France, well-nigh exhausted in body but invincible in spirit.

"And when it comes to my own country, you must forgive me if I seem to give way to my feelings when I speak of that land, 3,000 miles away. It is perhaps a habit due to reticence and reserve that causes the English people to do their work, and to bear their suffering and speak little about it. There is even now something in me that makes it difficult to speak of it, and when I do speak I can only say that it is not so much the gentle hand of sympathy as the strong hand of fellowship that we ask of the United States.

"The iron has entered into our very souls. The valor amid tragedy of our troops in the field, the privation which we suffer at home as to food have made the War a vivid matter to us; the tremendous expenditure of more than $32,000,000 a day for war purposes, the ceaseless toil in munitions plant, factory, and shipyard, have made it the predominating industrial matter with us. And, above all, there have been drawn from us and our daughters across the sea 7,500,000 men for the service of the Allies, of whom 5,000,000 came forward of their own free will.

"Then there is the aching of heart that comes when we think of the hundreds of thousands who have died, and the hundreds of thousands who have been maimed and disabled. It is not too much to say that there is now not a home in England where no member of the family or kindred has died in the service. Yes—the sunshine has gone out of our sky, and we wonder whether it will ever shine again. For two and a half years the ship which carries the fortunes of free civilization in Europe has looked wistfully across the seas to the great ship of America, anchored in its strength and security.

"We knew we had your sympathy—still we beckoned for help, and on that great and fateful day, April 6, 1917, you came over and helped us. Now we who were always partners in spirit are partners in arms.

"It is my desire that this comradeship may deepen and perpetuate our partnership during the War and as time advances. Less and less is it a community of place and race that counts; rather is it a community of spirit."

Our first partnership is that of common speech, His Grace went on to say. "Those who speak one mother tongue must needs be brothers. The words of Saxon English which Lincoln spoke to the soul of America are words" which have meant much to England during the past four years. "In English speech your noble President has given us a clearer grasp of the ideals for which we fight." "'We must be free or die, Who speak the tongue that Shakespeare spoke, The faith and morals hold that Milton held'."

Our second partnership is that of laws and institutions. "In spirit they are one, dedicated to 'every man an end in himself'. We acknowledge one common Will in obedience to which the individual finds his highest will." Both peoples are dedicated to the preservation of the principles of liberty, justice, and democracy.

"And third," His Grace continued, "because these principles are at stake, we are now partners in a great and inspiring enterprise. Hitherto we have thought that our ideals—our institutions based upon the will of the people freely expressed—were safe. We have learned

that they are not safe—that they can only be saved at the cost of struggle and sacrifice. The issue before this generation is whether nations are to keep their freedom and live in fellowship with one another or to be menaced by the restless self-assertion of a power which claims a world dominion and acknowledges no law but that of its own armed force. There can be no peace until this issue is settled.

"As one of your own citizens has said, 'Peace is not an ideal at all. It is a state attending on an ideal.' Because this ideal is endangered we are at war. Until this ideal has a sure place in the world, there can be no peace.

"You have to send gifts we need sorely, men, money, food, ships. But the gift of greatest value that you have given and which I would charge you to guard, is that of moral ideal and vision.

"It is hard to keep clear the first great purpose. In some places the War was wearing out the spirit as well as the body of the Allies. It is not to be wondered at, perhaps, that at times the question arose: 'Is it really worth while? Are the principles of liberty, truth, justice, and individual freedom representative of definite realities at stake or are these words simply another form of the munitions of war?'

"Then impelled by an ever-strengthening force, you in America arose and said in tones that the whole world could hear: 'These things are so true that we dare not stand aside, and for the sake of the truth, with all our resources, with our national life itself, we will cross the ocean and come over and help you', and you came. For that revindication we thanked God and took courage.

"Everything depends on the spirit of a people. And now it is for America and her Allies to hold strong and clear that great moral conviction, for upon the strength of that conviction will depend the spirit that must permeate our peoples in order that this War may be won. Force will fail unless this moral conviction is behind it in nations and in men. It is only conscience that can never utter the word 'compromise'. Men and nations reach their ultimate and invincible strength only when they are able to say, 'Here stand I. I can do no other, so help me God.'

"Do you wonder that I have waited so long to invoke that great name? I could not have dared to speak in this holy house unless I could invoke God's name. Whatever is true in what I have said leads straight to God. How could we face these bitter sacrifices unless we knew that 'the Lord sitteth above the water-flood; and the Lord remaineth a King forever'? Our strongest tie of fellowship is our religion".

In conclusion the Archbishop said that the two nations were partners in their faith in God, and that the higher they put the ideals for which they were at war, the more loudly would those ideals cry for faith in God to inspire and sustain them. And faith in God, he said, meant not that men should "claim Him as their ally, upon whom they had a right to make demands", but that men should regard him as a sovereign, who rightfully demanded allegiance from them, no matter how great the anguish, no matter how great the suffering.

"Our national character, the national character of our allied peoples, must be raised as high as God in this hour of stress. God is once more taking His place at our side as did the most august of the Sons of Men. Through the clouds of the War He is descending to claim the leadership of the free sons of men. Two great truths are writ large in the wreckage of civilization: civilization needs saving and only Jesus Christ can save it.

"Christianity has not failed. Christianity is difficult, and has never been tried. It is a task well worth the fellowship of two great nations not only to make the world safe for democracy, but to make democracy safe for the world; a saving, uplifting power. With that accomplished, history will record that a new day of light and hope dawned upon the world when we in Europe beckoned to our partners in America that they should come over and help us, and they came."

After the sermon, the choir and congregation sang the "Star Spangled Banner". Bishop Greer then took his place before the altar and read the Prayer for the Church Militant, with a slowness and solemnity that carried the petitions of thousands of longing hearts to God's throne that all men might confess His Holy Name and agreeing in the truth of His Holy Word might live in unity and goldly love. The greater part of the congregation stayed to make their communion, the number of communicants equaling the Easter throng.

In the afternoon at Trinity church the great scene of the morning was repeated. The crowds who came to hear the message His Grace brought from the Mother Church in the Mother Land exceeded any crowd even old Trinity has ever known. The procession could not make its way through the densely packed aisles, and had to proceed directly into the chancel. Immediately behind the first crucifer marched two color bearers, one carrying the American and the other the English flag.

Evensong was sung with the fine dignity that always makes one compare the Trinity choristers to the cathedral singers in England. Dr. Manning had come up from Camp Upton and greeted His Grace as follows:

"As Archbishop of the great historic Church of England, as coming from the ancient and illustrious see of York, . . . I welcome you especially because you are the bearer of a message from our brethren in England while we with you are joining hands to fight and fight to the death the most monstrous form of evil this world has ever seen. We pledge you that we will give to this fight the whole resources of our life and strength and will keep the vision clear of what the struggle means, realizing that this is the holiest crusade men have ever waged."

From the historic pulpit of Trinity church His Grace again urged America to keep before her the ideals which have been the guiding force in her history. His text was "And they said to one another Behold this dreamer cometh".

"You will remember," said the Archbishop, "the old Bible story from which this is taken, the dream of the younger brother, treated with contempt by the older men, but by mind and purpose carried into effect. The ideas of man are the powers that lift him above, given direction and purpose. Every great statesman is and must be a seer. We are living at one of the supreme moments of history. It falls to us to fulfil the responsibility of our citizenship. It is ours to sustain the burden of our nation at a time more essential than any epoch our fathers ever passed. . . . There are two questions than we face, whether there is to be an assured and enlightened peace, and whether out of the wreckage of the present we can build better in the century to come".

"Speaking to you as I do," said His Grace, "from the heart of a host from afar off, from the heart of a nation which is almost dying because of the suffering and sacrifices it endures, because it is a dreamer, I tell you the nation needs at this moment every pound of material and moral strength and help that you can send. This great War represents the things you have been standing for, and because ideals are master powers the war-worn nations in Europe, when a new force entered the struggle on April 6, 1917, could say, 'Behold—this mighty dreamer cometh!' Cynics may say, 'Behold these dreamers come', but history will recall once again that the dreamers were the builders.

"You, dear people," he continued, "will have your times of trial. Now you feel the first thrill. Days of inevitable weariness will follow. . . . I beg of you as one who knows to stay and strengthen and keep assured the great moral and spiritual principles that are at stake. One danger you will have to face, the fallacy that great ideals will take care of themselves. . . . I am sure that there will be quite as much need as of organizing shipyards and training men, of a great stirring of all that is greatest and best, of the deepening of prayer, of uniting the heart of the whole people with their Lord and God."

Throughout the week His Grace is preaching every day at noon in Trinity church. At the close of the address on Monday, His Grace called upon the congregation to rededicate themselves to God's service in this War of righteousness, and as they knelt he said:

"We here offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee."

The Church's War-Work at Washington

By THE REV. WILLIAM L. DeVRIES, Ph.D.

FROM the hour that America declared war last Good Friday, the Church in Washington has been busy in war activities, especially among the soldiers and sailors soon assembled in large numbers in or near the District of Columbia.

At the very outset St. Alban's parish found itself possessed suddenly of a large mobilization camp of engineers, located one mile from St. Alban's church and hall, and one mile, in another direction, from St. Columba's chapel and hall, and at once began, and maintained all summer, a weekly dance and sociable, with musical and other entertaining features, alternating between the two points each week. Special services at the camp and elsewhere, Bible classes, pastoral visits, and like activities have been systematically maintained by the rector, the Rev. Charles T. Warner, and by the vicar of St. Columba's, the Rev. W. W. Shearer, assisted by a willing people.

Epiphany church, located at the heart of the city, has had and has met a great opportunity to serve the innumerable soldiers spending week-ends and furloughs in the capital. Its great parish hall, recently constructed for just such social service work, has afforded exceptional facilities. Here, since early in the War, Dr. McKim, with the good help of his congregation, has maintained Saturday evening sociables and dances, and now for some months has also provided tea and refreshments and a homelike welcome late Sunday afternoons. Dr. McKim makes a point of giving a talk to the hundreds of soldiers every Saturday night, and his experiences as a veteran of the Civil War specially fit him to say the things that help.

Good Shepherd is situated two or three blocks from Camp Meigs, a cantonment for machinists, who flock to a weekly sociable and dance. Here the problem is funds for the light refreshments and other expenses. For the people nearly all work for their living, and while doing their utmost, yet their resources are limited. For this reason, and because they do their own housework, the soldiers at the outset were asked at eight o'clock. But they came as soon as their mess was over, before seven. And the rector, the Rev. C. S. Abbott, the first time they came, was surprised to find a big bunch of soldiers in the choirroom, listening to the choristers at rehearsal.

At Christ church, G street, S. E., the proximity of the Marine Barracks and the Navy Yard affords special opportunities to work for sailors and marines, and the rector, the Rev. David R. Covell, and his wife have shown the leadership and tact in dealing with the men. The rectory adjoins the church and parish hall, and the men drop in at odd times as well as when dances and entertainments are on.

St. Margaret's, St. Thomas's, St. Andrew's and St. Mark's also report well planned activities on the lines before related in the main, but St. Thomas's is making a specialty of a hot supper Sunday evening in the parish hall, and personal hospitalities and pastoral dealings with individuals.

Trinity has turned its great parish hall, near Union Station, into a bunk house for soldiers from Camp Meade, from the Marine Cantonment, from Quantico, and several smaller camps. These men hitherto have often had to sleep on benches in Union Station, or in unsuitable places, or not at all, for lack of room in overcrowded Washington.

St. John's, Lafayette Square, does not possess the equipment for social welfare work, but attracts to its services more officers and men than any Church in Washington, and its service flag contains nearly one hundred stars. Downtown it has opened a clubhouse for enlisted men, with sleeping quarters for visitors overnight, as well as reading and writing rooms, bathing facilities and the like. One of the ladies of this parish pays the rent of the large house for the Reserve Officers' Club run by the Red Cross, and located near St. John's on Sixteenth street. Another communicant of St. John's, Mrs. Julian-James, has made a large house she owns adjoining her residence a centre for training men, women and children in all sorts of war work, including wireless telegraphy, nursing, signaling, Red Cross work, and the persons seeking opportunities of training through this agency number thousands.

The cathedral is not so situated or equipped at present as to offer favorable opportunities for social welfare work for soldiers on a large scale, and yet in services for special occasions, in sending its choir to sing at services at the Reserve Officers' Camp at Fort Myer, and in the cooperating work of its staff with the Virginia clergy at that point, and in personal and pastoral work among many officers and men attending its worship, it has found its own ways of ministering, especially on the spiritual side. The bishop since the first day of the War has been busy with Government officials and Church authorities, the Red Cross, the Young Men's Christian Association and the Federal Council of Churches, as to Army and Navy chaplains, the moral and religious welfare of enlisted men, and innumerable problems and duties incidental to the War.

Since the Church's War Commission has been at work, regular attendance on its meetings and those of its executive committee, and correspondence, work and counsel on its behalf, have been the bishop's chief activities. In connection with the fuel and food administrations, and other national and local undertakings of an executive nature, and in many personal and pastoral labors, the dean of the cathedral has found more tasks than any one man can handle.

I as canon of the cathedral have addressed myself to hospitality and religious work for young college men in the military, naval and civil service.

About seventy thousand soldiers are in or near the District of Columbia. With the constant departures of regiments for France and the arrival of new ones, the total number of soldiers who have visited the Nation's Capital since the war began is a long way past one hundred thousand. If one adds the tens of thousands, yes hundreds of thousands, passing through on trains to concentration camps and ports of embarkation, and ministered to at all hours of day and night by the Red Cross, among whom are great numbers of our communicants, it is an enormous total that has been served in greater or less degree.

At the dances and other Church entertainments, where the girls and laddies mix freely with the men, the clergy and men and women chaperons always present have little to do except to promote sociability, and from every quarter come good reports as to the conduct of the men. It is plain that the average type of American manhood is very fine in its ethical and social ideals. Faith in God and in the other life is widespread, and these men welcome talk and guidance on the more intimate matters of religion. The clergy and our laymen and women have sought to serve them spiritually also, and many incidents are told of admission and restoration to Holy Communion, Baptism and pastoral instruction, eager receiving of testaments and Prayer Books, special prayers and requests for them before going overseas, and letters from the front speaking of spiritual blessings and helps received in Washington.

For the Flying Corps

O THOU, who hast given to a new generation courage and cunning to do their business in the air, grant to our sons who are serving their country in such perilous fashion the special guidance of Thy hand.

As no sparrow falls to the ground without Thy loving pity, so may their lives be precious in Thy sight.

Keep them in health and strength, keen of eye, steady of nerve and pure in heart.

Give them grace to wage their warfare as Christian soldiers and make them to know in life or death that underneath them are the everlasting Arms.

All which we ask in Christ's name—Amen.

THE MOST REVEREND COSMO GORDON LANG, D.D., P.C.

The Lord Archbishop of York, Primate of England, who has arrived in this country, and who will spend the month of March among our people engaged in the congenial task of strengthening the bonds of Anglo-American friendship

The City and See of York

By THE REV. E. CLOWES CHORLEY, D.D.

THE city of York, called by the Britons Caer-Ebroc, and by the Romans Eboracum, has played a large and honorable part in the political history of England. It is one of her really ancient cities, being at one time the capital of Britain and at another the seat of the Roman prefect. About the time Saint Paul wrote his epistle to the Philippians a Roman general, Julius Agricola by name, arrived in Britain on conquest bent. He was the father-in-law of Tacitus who penned the account of the invasion. After twenty years' stubborn fighting Agricola succeeded in subduing the north country and set about the task of establishing a stable government. As a protection against Scotland he built the far-famed Roman wall, after which he gathered the people into a series of cities such as Chester, Lincoln, Colchester, London and York. The latter city he made the seat of government. During the Roman occupation York attained great importance. It was visited by the Emperor Hadrian in A. D. 120; Severus died there nearly a century later. Constantius, who shared the rule of the Roman empire with Galerius, lived and died at York and in that city his better-known son, Constantine the Great, proclaimed himself Emperor of Rome. After the expulsion of the Romans, York became the capital of Northumbria and fell before the onslaught of William the Conqueror in 1068.

The first authentic mention of York as a see city is in the records of the Council of Arles in A. D. 314. Among the bishops recorded as present on that historic occasion were those of London, York and "Colonia Londinenuim"—probably Lincoln. They are not mentioned by name. The identity of the first Bishop of York is lost in the mists of antiquity. In 598 Pope Gregory divided England into two ecclesiastical provinces, London and York. London at that time was a heathen city and continued so for many years. So Augustine retained his seat at Canterbury, which has ever since remained the head of the Southern Province.

Three years after this division a group of missionary monks arrived in England from Rome. Among them was Paulinus, who is described as having "a tall stooping form, a slender aquiline nose and black hair falling around a thin face". Paulinus soon distinguished himself for unselfish devotion to his mission. So much so, that, on July 21, 625, he was consecrated bishop by Justus, Bishop of Rochester and Kent, who himself had been consecrated by Augustine.

The story of the coming to Yorkshire of Paulinus reads like a romance. King Edwin, who reigned at York, was a heathen. He desired to marry Ethelburga, sister of Eadbald, king of Kent. Eadbald had embraced Christianity and consented to the marriage only on Edwin's promise that his wife and her attendants should be free to worship God. Edwin added that if he found her religion better than his own, he might accept it. When Ethelburga journeyed to her new northern home she was accompanied by Bishop Paulinus and in 626 York became his see city. On Easter-eve King Edwin narrowly escaped death at the hands of an assassin and, startled and softened by the event, promised if he were successful in his campaign against the West Saxons he would embrace Christianity. As a pledge of his good faith he allowed Paulinus to baptize his infant daughter together with eleven of the court attendants.

Edwin conquered the West Saxons, ceased to worship idols but hesitated to submit to Baptism. The following Winter, however, he summoned a great council of his nobles at Goodmanham, where stood his heathen temple, and asked each in turn what he thought of the new teaching. As the conference proceeded up rose one of the great nobles and said:

"So methinks, O king, is the life of man on earth, as it, while you and your nobles and thegns are feasting in a Winter's night, with the fire blazing in the midst of your hall, and the rain and storm raging outside, a sparrow should fly into the hall by one door and fly out by another. For the moment that he is inside he is in warmth and shelter, and then again he goes out into the wintry weather and is seen no more. So, for a short space man's life is before our eyes, but of what is before or what follows it, we know nothing. If then this new teaching can enlighten us as to these things, by all means let us hearken unto it."

These noble words made a profound impression upon the rude audience, which was deepened when Paulinus, at the bidding of the king, explained the Faith. Coifi, the chief priest, proposed that they should destroy their temple and break down their heathen altars and himself led the way by hurling his spear into the sacred enclosure, and set fire to the temple.

The king followed the example of his nobles, returned to York and erected a wooden church dedicated to Saint Peter. There he received instruction and, on Easter eve, April 11, 627, Edwin, his two sons, his nobles and others of his household were baptized. The example of the king was felt throughout the length and breadth of Northumbria. Paulinus journeyed far preaching, always on foot, and crowds flocked to Baptism. Six years later, however, Edwin was killed in battle and his kingdom overthrown. Northumbria again passed into heathen hands and Paulinus sailed with Ethelburga to her Kentish home, where he became Bishop of Rochester. He died October 10, 644, leaving behind the memory of a great and good man.

Thirty-one long and weary years passed before the see of York was filled by the consecration of Wilfrith I. Born in 634, his early life was passed in the far-famed monastery of Lindisfarne sacred to the memory of the two great northern saints, Cuthbert and Aidan. Wilfrith, or as he is better known, Wilfrid, was a chosen instrument of Rome in its conflict with the Celtic influence in the British Church. The Celts and the Romans differed as to the date of Easter and in 664 a Council was called at Whitby to settle the controversy. King Oswy presided and Wilfrid, then Abbot of Ripon, argued for the Roman date. Rome prevailed and the Celts retired to Iona. That same year Wilfrid was consecrated Bishop of York by twelve of the bishops of Gaul and is said to have been carried into the service seated on a chair of gold. France proved so much to Wilfrid's liking that he made no effort to return to his diocese. King Oswy therefore sent Ceadda, Abbot of Lansingham, to Canterbury for consecration. For five years he ministered at York and then an irregularity in his consecration was discovered. Later he was consecrated Bishop of Mercia with his seat at Lichfield and has become immortal under the name of St. Chad. At York Wilfrid came again to his own and ruled prudently with all his power. His later conflict with Theodore, the masterful Archbishop of Canterbury, is one of the commonplaces of English Church History. Without consultation, Theodore divided the northern province and inaugurated long and bitter controversy which had results unthought of at the time. The king sided with Theodore, whereupon Wilfrid appealed to the Bishop of Rome for redress. It was the first time such an appeal had been made from England and did much to strengthen the claim of Rome to ecclesiastical supremacy. Wilfrid ended his stormy career as Bishop of Hexham and died in the monastery at Ripon in 709.

The large story of the see of York can only be outlined. We must pass with mere mention of Bosa, John of Hexham, famed for holiness of life, Wilfrid II, trained in the monastery of Whitby, and come to Ecgbert, brother of the king, who became bishop in 732. He is singled out because he was the first of the long and noble line of the Archbishops of York. In 735, the year of the death of the venerable Bede, the long deferred plan of Pope Gregory was carried into effect and York became the actual head of the Northern Province. For

eleven hundred and eighty-three years an archbishop has reigned at York. Most of them notable men, they have varied greatly in devotion to their distinctively spiritual duties. Many of them were high officers of State as well as archbishops and sometimes the service of the State overshadowed the service of the Church. Living often in troubled political times, some of the prelates engaged in military service and were not absent from the battlefield. It was the standard of their time. The best known of York's archbishops who linked ecclesiastical duty with political office was Cardinal Wolsey, who occupied the see from 1514 to 1540 and, for part of the time, combined with it the sees of Durham and Winchester. Installed at York by proxy, he never visited his cathedral city. When, however, he lost the fickle king's favor, he was banished to his diocese and the pathetic story of his last journey thither is one of the classics of English history. Without the necessary money for the journey he said to his ever-faithful friend Thomas Cromwell, "Thomas, it is time to be going, therefore I pray you go to the King and tell him that I would go to my benefice at York but for lack of money, and desire his Grace to help me to some". Henry complied and Wolsey set out. Lingering at Peterborough for Easter he joined the procession of monks on Palm Sunday; on Maundy Thursday he washed and kissed the feet of fifty poor men and on Easter Day sang his High Mass. Continuing his journey every Sunday he visited some poor parish church and finally reached Cawood Castle, seven miles from York, about Michaelmas. But Wolsey was not destined to set foot in his own minster. A few days before the time appointed for his installation he was arrested for high treason and began that painful journey to London which ended with the "laying of his bones" within the sacred precincts of the Abbey of Leicester.

The iron exigencies of space forbid any account o the interesting history of the various residences of th Archbishops of York save to say that Bishopthorpe, th stately home of Archbishop Cosmo Gordon Lang, thre miles from York, has been in possession of the dioces and the home of the archbishops for nigh upon seve hundred years. But a word must be said about Yor Minster, universally acknowledged to be the noblest o the great cathedrals of England. It stands upon the sit of the wooden church hastily built by Paulinus for th baptism of King Edwin. Immediately after that memor able event the king set about the building of "a larg and more noble basilica of stone". Partially destroye when Northumbria relapsed into heathenism after Ed win's death, it was restored by Wilfrid and resulted i what a contemporary called "a most magnificent basilica" This Saxon cathedral was destroyed by fire during th Norman invasion but was reconstructed by Archbisho Thomas of Bayeaux. Few portions of that buildin now remain. Successive archbishops bent their energie towards a nobler cathedral. In the twelfth century Roge built the choir and crypt and in the next century Gra added the south transept and John Romanus, treasure of the cathedral, built the north transept and the centra tower. The nave was begun by Archbishop Romanu and completed about 1345 by Archbishop Melton. Th rebuilding of the choir with its great east window wa completed in 1400. Later in the century two towe were added and on February 3, 1472, the stately minste was consecrated by Archbishop Neville. Such is a frag ment of the story of the see of York. For twelve hun dred and ninety-one years it has borne its living witne to that great Head of the Church who is the same ye terday, today and for ever.

Church Usage

By PASTOR IN URBE

IV—At a Baptism

WHEN a child is to be baptized no arrangement should be made till the rector has been consulted. The Church is the proper place for Baptism, and parents should not ask the rector to permit Baptism in a house unless the need is urgent; that is, unless the child is too delicate to be taken out of doors, or the mother is ill, or there is some similar valid reason.

The choice of Godparents is of serious importance. It is better if the Sponsors can be communicants, since it is hard to ask people to urge children to come to the bishop to be confirmed when they have not themselves been confirmed. In any case, Sponsors must be baptized persons. They must also be really religious people, who have such affection for the parents that they will care deeply for the child's welfare. Should the parents die, for example, before the child is grown up, the Sponsors must show an increased responsibility. Children should be taught to write to their Godparents, and to expect letters and other symbols of interest from them. The time may come when an older friend, whose right to say a word of counsel is recognized, will save the youth from peril.

For a boy there must be two Godfathers and one Godmother; for a girl, two Godmothers and one Godfather. Though the parents may serve as two of these, it is a pity to deprive a child of the larger group of responsible and friendly guardians. Proxies are allowed, so that when the parents are living far from those whose love for them is greatest, they may still ask these distant friends or relatives to be Sponsors, while the "answers" may be made in their name by persons who are present. The relation of children to their Godparents has often been full of mutual happiness and help; to try to make this relation always such will be the care of wise fathers and mothers, as they choose these best of friends. Certainly no merely worldly compliment, no formal exchange of civility, will be allowed to rob the child of this possibility of a high adva tage.

At the Service the child should be held by one of t Sponsors or by one of the parents, for it is always b that the parents should stand with the Sponsors near t font. When the name is asked, only the Christian nar should be given by one of the Sponsors. The child shou be put into the minister's left arm, because he uses h right hand in administering the Sacrament. (About ha the people who hold infants at such a time forget this.)

If the child cries at any time during the Service t parents should not be distressed. For some reason ch dren seem less frightened than in former days, but t minister is never surprised when children cry, and is no way disconcerted. As he holds the dear child in h arms and claims the new life for God, he is often ove whelmed as he thinks what may come from such a b ginning; and the infant's cries are unnoticed.

No fee is expected for a Baptism. If a thankofferi is given it is distinctly understood (and should be ma quite clear by the clergyman) that it will not be used him for himself, but will be given instantly for some go object, preferably for the care of some poor or unfort nate child. It is essential that every one know that t Sacraments of the Church are administered absolute freely to all who will receive them. That the people m know this clearly it is wise to have a Sunday in ea month when there is a Baptism and when people are e pected to bring their children to be baptized. They w then feel that they are causing no one inconvenience. course, the rector is always glad to baptize a child at a time, for it is one of his most cherished privileges. Wh one can easily do so it is a beautiful custom after t Service to put into the rector's hands a thankoffering, be used as he thinks best; but there is no obligation to this, and it should never be done when it is in the le degree inconvenient. No one can pay for the gift of Ba tism.

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The Spirit of the Nation

By THE REV. R. J. CAMPBELL

THE other day the writer met a public man of his acquaintance, a represenative of labor, and fell into conversation with him for a few moments. "The one danger that we as a people have most cause to fear just now", remarked the politician, "is a failure of nerve; there are thousands of persons everywhere and in all classes who will object to denying themselves when the pinch comes and turn ugly if they are compelled to do it; they would admit the enemy within their gates and give him dominion over all the earth sooner than go without their Sunday joint for a single week".

No doubt this statement was meant to be hyperbolical and only half serious. No one knew better than the speaker that the grit of the Nation had already been tried and proved in a thousand ways; we have suffered much and are perfectly well aware that we have to suffer more; the sacrifices of the past, great as they have been, were perhaps easier to bear than those which have yet to be made. But there is some ground for the misgiving expressed on the words above quoted. There are selfish and cowardly members of the body politic who are quite unashamed in their determination to get all they can for themselves and resist to the uttermost any appeal to their public spirit or power of endurance; they do not even begin to understand that anything is due from them to the common cause or that it is in any sense their cause; their first thought is not how they can help their country but how they can escape the hardships which others have to suffer in this time of universal trial and affliction.

But the writer is inclined to disagree with the opinion that the principal danger confronting us is lack of nerve or that selfish and unpatriotic behavior springs from lack of nerve; it is much more likely to be lack of imagination. It is hard to realize even in London what conditions are at the front or in territories occupied by the enemy, and perhaps it is not to be wondered at that individuals who know nothing of either should grumble at what is only after all a very small part of what our soldiers, and civilian dwellers in the war areas, are having to suffer continuously. For example, one notices a deterioration of manners in many of the young women engaged in public service; they are loud and careless in speech, bold and self-assertive in demeanor, offhand and unconscientious in the discharge of their duties. This growing tendency is pitiable beyond expression and bodes ill for the future of our race should it extend much farther. Happily there is good reason to believe that it is more on the surface than one might at first sight suppose and affects comparatively few out of the millions whom the demands of a strenuous hour have thrown into unaccustomed occupations. Would it exist at all if those guilty of it only possessed a little more imagination? Would any one among us be guilty of conduct that makes the task of our fighting men harder or the burden of those in authority heavier to carry if only we could place ourselves in the actual position of the many who have had to endure unspeakable things in the regions devastated by war?

One sometimes sits looking across the fireplace at a loved one with the thought in mind, "But for the mercy of God, to which we were no more entitled than others, you might have suffered the fate of thousands of Belgian and Serbian wives and daughters". Yesterday the writer sat at lunch next to a gracious middle-aged lady with a sweet calm face, a face like that of Edith Cavell. The lady in question is busily engaged from day to day in war relief work and the alleviation of suffering, and the question instantly suggested itself, though unspoken, as the company present listened to her quiet, wise observations on the national problems before us: "What would have happened to you had you been in the place of Edith Cavell or the Germans in occupation in London?" Beyond doubt she would have been dead by now, for she would have acted in precisely the same way as her brave and noble countrywoman whom Von Bissing executed. The momentary realization provoked a shudder. It seems so incongruous with the occasion. There we sat, a little gathering of ordinary British people, talking about the War, the food shortage, the air raids, our individual duties in relation thereto, and so on, while another picture rose before the mental gaze—the picture of our silver-haired hostess, with the gentle manners and gracious smile, led out from the prison by a Prussian military officer and stationed face to face with a firing party of Prussian soldiers to be shot. Unthinkable? Not at all; this very thing had been done to this very kind of lady elsewhere, and would be done to her if our command of the seas ceased for a single week. It would be done to others, to many of us; we civilians would be slain in platoons to terrorize a population unaccustomed to the sight of an invader. These things have happened, are happening and will happen, to people every whit as worthy as we but not so fortunate. Our fleets and armies hitherto have been able by the mercy of God to stand between us and this fate, and that is all.

Can people in general be got to realize it? Sometimes one is tempted to think otherwise. There is a strange levity of demeanor observable in many quarters, a levity quite consistent with the crassest selfishness and indifference to the needs of others. Let no one be under the delusion that a gay, frivolous, irresponsible habit of mind is the one that makes the best of untoward circumstances and greets the unseen with a cheer. Nothing of the kind. Psychologically it is often only a shade removed from the most callous cruelty. Are the people of our race prepared to endure as much as the Germans have already had to endure? The question is at least worth asking. Are we as willing to sacrifice our personal well-being for a great idea as we seemed to be at the beginning of the War? There are panic-stricken folk who would make peace at any price at any moment, not because they feel war to be wrong or have any pity for its victims in other lands or the mourners here at home, but because prices are high and bombing raids on London dangerous. They can be as cheerful and hilarious as you please so long as they are not personally inconvenienced. The spectacle they present is a poor one at the supreme crisis of the greatest struggle in history and the sternest test of our national manhood and womanhood.

Let us unite in the prayer to Almighty God that the menace of a fractious cowardly temper may be averted from our country; that all discord and foolish clamour may cease; and that the national spirit may be maintained upon the highest levels of fortitude and noble purpose until the end of our striving comes and the blessing of peace is restored to the long-afflicted world.

Church Usage

(*Continued from page 326*)

When an adult is baptized the Sponsors are witnesses rather than Godparents, for the candidate takes the vows himself. One will nevertheless prefer to have in these witnesses people who are likely to care. It is assumed that as soon as may be the Baptism of an adult shall be followed by Confirmation, in that, if he is ready to be baptized he is also ready to be confirmed. And the obligation to enter into the full privileges of Christian responsibility is evident.

Before every Baptism the rector will secure all the statistics required, and immediately after the Service he will enter the record in the Parish Register and make out the certificate. To delay this duty for even a day is carelessness which cannot be excused.

On Training the Clergy—IV

By THE REV. JOHN P. PETERS, Ph.D., D.D., Sc.D

WE have now begun to introduce the study of the English Bible into our schools and colleges. We can never give the Bible the place which it ought to have, however, until we bring theological schools into that relation with the university which I have suggested, and until we make the study of the Bible in the original languages not a discipline of the theological school but a discipline of the university, requiring our theological students to take their training in the Bible in those university courses.

When some thirty-five years ago, in a course of articles in the *Evening Post,* I advocated the introduction of Hebrew and the Semitic languages into our universities, I was almost ridiculed by my conservative college friends. (Later I was party to a scheme to bring the study of the history of religions into our universities.) It seemed to them so revolutionary to teach languages like that in universities, in spite of the wonderful culture revealed through, and literature contained in at least two of them, and especially in the Hebrew. Now Arabic and Assyrian and others of these languages can be studied in the universities, but the Hebrew Bible has not been given the place which is its due on account of the relation of the university and the theological schools. What is true of the Old Testament in Hebrew is still more true of the New Testament in Greek, and what is true of the Bible is true also of history.

The plan which I propose would, I think, change all this and bring into the general educational forum these great books and these and other great themes. It would give religion a place in education which it does not hold today. To the student for the ministry, on the other hand, would come the opportunity of broader educational facilities, higher intellectual standards, and of familiar contact with men of his own age and kind with different ideals and vocations, with the sense of obligation which such contact would bring to make his religion a real force in the life of the university.

The large divinity schools, or those which exist in university towns like Philadelphia, Chicago, Cambridge, San Francisco, Sewanee, and, above all, New York, should, it seems to me, be brought into the closest possible touch with the universities in those places, and with all the university facilities for training, not only theoretically, but practically, by placing them in physical contact with the university, as it were. The seminaries should become part of the university, retaining, however, full control of the life within their walls, and affording such special and technical training as may seem expedient for their purpose of preparing men for general or special work in the ministry.

This may be a counsel of perfection, but it seems to me that the goal toward which we ought to move, and toward which we are in some regards already moving, is to connect the intellectual training for the ministry with the university, the spiritual and technical training with the church hall or college, divinity school, theological seminary or whatever else it may be called, in connection with the university; to establish a closer connection between the bishop and his candidates, with a proper supervision by him, or such person as he shall delegate to represent him, over that work which you may call the laboratory or experimental work of the student, in connection with the cathedral, city or other missions, parishes, hospitals, prisons, or whatever else, according to the needs of their training, very much in the same way in which young men who are preparing for the medical profession are required to attend clinics and visit this hospital and that; and finally, during his diaconate, that the bishop or his delegate should take the absolute direction of the work of the deacon, and assign him for a year to work which should correspond in a way to that of the medical interne in the hospital.

In the old days I used to see much of Bishop John Williams of Connecticut and his divinity school at Middletown and his candidates for the ministry, and it seems to me, as I recall his relation to those students and his influence over them, that if, instead of pursuing the policy of secluding the students in Middletown in a separate Church divinity school, he had gathered them about him in a Church college or hall in New Haven where they, through the University, could have obtained the intellectual opportunities and the intellectual stimulus of a broad line of opportunity, retaining their intimate, personal and religious association with him, and with such assistants as he might gather about him for practical religious work and for teaching them the history and the love of his dear Church, we should have had nearly, if not quite, the ideal of clerical training. I think, moreover, that such a Church college for the training of the clergy in New Haven would have had a profound influence on the University and brought many men into the ministry.

And now to sum up practically the suggestions which are scattered here and there through this paper:

It is necessary, it seems to me, if we are going to make any improvement in the training of the clergy, to revise radically the canons dealing with requirements for ordination. The requirements for ordination should be general, not specific, leaving very much to the discretion of the bishop and the examining chaplains, with a consulting and advising board of experts appointed by the Church, namely, the Board of Religious Education. Qualifications of an intellectual character, as shown by diplomas from recognized institutions of learning, or by other evidences of work done, should be accepted by the examining chaplains, generally in preference to examinations. Provision should be made in determining the qualifications of candidates for the ministry for a proper estimate of experience, and knowledge in other fields, as medicine, law, engineering, business, governmental and social work, for personality, including the gift of eloquence, for spiritual experience and spiritual power. I see no way in which this can be done except by leaving considerable discretion to the bishop, checked to some extent by the Standing Committee and the examining chaplains.

Let the intellectual work of preparation be done, so far as it is at all possible, in contact and in competition with others, not theological students, in universities and similar seats of learning. A student will learn more and learn it in a more living form in this manner than in the seclusion of a divinity school, where he associates only with persons like-minded.

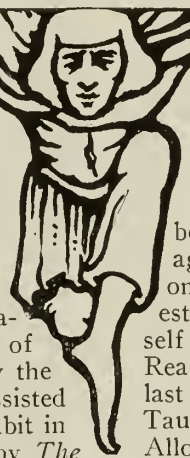
Let the divinity schools be brought into contact with the universities, and their intellectual equipment become part of the general university equipment. Let them retain under their own control the spiritual, practical and technical work of the training of the student for the ministry.

It is this side of the training of the clergy that needs, it seems to me, special development, better equipment of our schools, and the assistance and co-operation of parish clergy, especially those who have made a pronounced success in some field or fields of Church work. It needs above all the development of what you may call the laboratory idea, an opportunity for the student to observe pastoral work, rescue and social work, and all the rest in practice; and here the voice of the bishop should harmonize with the voice of the institution. The bishop should be in closer spiritual touch with his candidates personally, or as represented by some delegate, than is always the case at the present time; although in the nature of things, especially when he does not live in the place where his candidates are preparing, the actual supervision of their practical work must be left to the experts in the school. If the bishop is a wise man, and these are real experts, he will be glad so to leave it.

Finally, the ordained (*Continued on page* 329)

Lenten Reading

By the Rev. Henry Bradford Washburn



THE minister's reading will naturally relate itself in some way to the War. Topics and titles are offered, therefore, with the present crisis in mind.

The consecrated will is needed now as seldom before. The minister must be able to focus his attention and his powers on fundamental principles and on the ideals that are well worth achieving. He must make them real and vivid to his imagination. He must, therefore, understand the power of the Will, and he must appreciate how remarkably the Will may be developed. He may be immensely assisted in such a purpose by the chapters on Will and Habit in James' *Psychology,* by James' *Will to Believe,* by *The Spiritual Exercises* of Ignatius Loyola and by any good *Life of Loyola.* Loyola was a master of concentration. Although the detail of his method may not appeal to one, his confidence that the Will might be developed to a point of miraculous efficiency, and his actual mastery of himself and of men through the Will is certain to be of practical value.

The minister must realize that times of war are frequently periods of moral and religious progress. Instead of despairing of spiritual development during these years he should count on it. He must buttress his own faith in this with facts in proof of it. He will find them within the period of the Thirty Years War (1618-1648), a period which included also the years of the Great Rebellion in England. Out of those days and the turbulent years that followed, came Milton's *Paradise Lost* and *Paradise Regained.* They are full of superiority to the changes and chances of the days in which they were written. John Morley's *Life of Oliver Cromwell* is not only a masterpiece in biography, but it is an account of one to whom religion was the realist fact of life. The essays on *Hugo Grotius* in Andrew D. White's *Seven Great Statesmen* have to do with the man of vivid religion, of practical morality and of determination that the world should be better just because it was bad. They tell most interestingly the story of one who preached the gospel of internationalism while one of the cruelest wars of history was raging.

The minister must by word and deed stimulate national idealism. He must look upon the nation as the servant of the nations, as one of the most potent agents for righteousness. He must persuade men that this is true and that they must assist the state onward toward his conception of nationality. Experience has shown me no better means of achieving this end than a careful study of the life of Abraham Lincoln. Morse's *Life of Lincoln,* in the American Statesmen Series (for one would not have time for Nicholay and Hay's much longer *Life*), Lincoln's inaugurals, addresses to Congress and principal speeches will furnish material of absorbing and stimulating character. There will be enough here to fill Lent to the full with study of immediate practical importance. Trevelyan's *John Bright,* parts of John Morley's *Gladstone* and of Moneypenny and Buckle's *Disraeli* are of the same high character. But Lincoln stands supreme. We need all of him. It would be unwise to allow anything but time to limit our study of him. To know him thoroughly is to believe in national idealism.

However, the minister must not only be a part of the present struggle; he must also remain constantly superior to it. The one assurance of superiority to the events of daily life is the consciousness of God. The minister, of all men, must be aware of God. He must, therefore, read and think directly about God. Let him be systematic about it, and let him be vital about it. Read of those only who have known God, and observe how closely their knowledge of God was associated with daily life. Take for example one prophet, the shorter the better, for the promise of mastery will be the more probable. Read and reread and read again. Read him every day for two weeks. Take one of the Gospels, St. Mark, for example, the shortest. Do the same with it, always making real to one's self our Lord's awareness of the presence of God. Read it every day for another two weeks. Spend the last two weeks with some mystic—St. Bernard, John Tauler, St. Theresa, Jonathan Edwards, for example. Allow yourself to be impressed with the consciousness of God that each of these possessed. Let not the minister do this as a mere luxury of study. Let him have a war-purpose in it. Let him try to acquire a measure of the God-consciousness of these that he may apply God to the problems and decisions of the day. To be helpful ministers today, to assist in the War, we need more of God rather than less.

Any one of these four groups will be of interest; any one of them will be of service; any one of them will bring a man to Easter closer to God than he now is; and any one of them will ultimately appear in the more Christian life of the parish and of the Nation.

On Training the Clergy—IV

(Continued from page 327)

deacon should spend one year in practical work immediately under the eye of his bishop. Where there is a cathedral, that may well form the centre for this training, the deacons being gathered about the bishop there. The work, however, will not lie entirely, in many cases not at all, in the cathedral itself. That will be the centre of activities and of training, but the deacon may be assigned to work in a rural parish, in a prison or hospital, in the city missions, in some settlement, or in some parish dealing with particular problems, according to the needs and requirements of the man himself and according to the opportunities for training which are available; or, under the direction of the bishop, a divinity school or college hall may itself be the centre of training or the place of residence of the deacons, giving them that fourth year which Dean Bartlett advocates.

It is with much diffidence that I have presented this paper to this gathering, and because of that diffidence I have felt it necessary to preface it and to sandwich it with a very egotistical *apologia pro vita mea,* in order to show that this is not a novel thought with me nor one which I have evolved in a moment, but that I have long studied these questions, and have had the opportunity to consider this problem from many angles. I present this paper with diffidence, however, and with such *apologia* because, where I was sure fifteen or twenty years ago that what I desired to propose was definitely the right thing, I now venture only to say, "it seems to me"; and I say even that with the greatest uncertainty, doubting much whether after all what seems to me good has any real practical value. If so, then, why has it not been seen and put in practice by the many wiser than myself who have dealt with this problem? Hence my diffidence. I come seeking light, with a very little hope that I may possibly make some feeble contribution to this theme, but really more anxious to hear what others have to say than to impose my own views.

NEWS OF THE CHURCH

FOOD ADMINISTRATOR APPEALS TO CHURCHES

Suggestions Are Sent Out by Social Service Commission

NEW YORK CITY.—Acting on the request of the United States Food Administrator, the Joint Commission on Social Service is calling the food conservation campaign to the attention of the hundred provincial and diocesan social service commissions of the Church throughout the country. Mr. Hoover has just issued an appeal to all churches and synogogues in America, in which the following passages occur:

"The recent proclamation of President Wilson, pointing out the increasing seriousness of the food situation and the necessity for greater production and conservation efforts, together with the new regulations of the Food Administration as embodied in the 1918 Home Card, emphasizes the necessity for a closer co-operation between the religious organizations and the United States Food Administration.

"The work that has been done by these organizations prior to this time is deeply appreciated, and the great effectiveness of this means of reaching the people is the justification for a further communication.

"It is urged that each church and synagogue designate a food committee of one or more, to keep in close touch with the Food Administrator on the constantly developing aspects in the food situation. Such committee in each church and synagogue will act as a bureau of information for the members of its organization and as a stimulus to increased activities along the conservation lines hereinafter suggested, or along any other lines that local conditions may justify:

ACTIVITIES SUGGESTED

(1) Eliminating unnecessary collations from all social functions. (2) At all banquets or occasions where the serving of food is necessary, presenting conservation menus, emphasizing the three-course meal, the use of local foods, and the substitution of other foods for those which we wish to save for export. (3) At meetings of church societies and gatherings of that nature, giving some time to consideration of food problems, as, for example: (a) To teach conservation as a matter of self-sacrifice and to impress upon the public the first duty of feeding our soldiers and our associates in the War. (b) To announce and explain the constantly developing program of the Food Administration. (c) To discuss substitutions, desirable recipes, methods of canning and dehydrating, and the relative nutritive values of various foods. (d) To demonstrate cooking or use of war kitchens. (e) To give instruction as to the most practical products to raise in home war gardens; to stimulate the raising of pigs, poultry, etc. (f) To encourage consumption of local products to relieve the transportation problem. The development of home gardens and the local consumption propaganda during 1917 saved the country from great suffering. (4) Delivering an occasional inspirational message from the pulpit and in the Sunday school. (5) Checking the membership to ascertain if all families are enroled as members of the Food Administration. (6) Ascertaining, by periodical reports or otherwise, the actual saving in the essentials by the families in the church, and reporting same to the Administrator. (7) Urging the patronizing of those retail dealers in food, and public eating places which observe the Food Administration regulations. (8) Encouraging the reporting of violations of the food regulations to the Administrator.

"We confidently rely upon the churches, as leaders in their communities, to assist our efforts in this vital emergency work."

EVERY NAME CAMPAIGN THE LARGEST ON RECORD

New York Parish Increases Pledges by 184 Per Cent.

NEW YORK CITY.—Sunday afternoon, February 24, an "Every Name Campaign" took place at the Chapel of the Intercession, Trinity parish. The title of this, as well as the manner of its conduct, will be recognized as somewhat different from the now familiar "Every Member Canvass". So far as known this is the largest canvass ever made in a single congregation, a larger number of persons having been called on by a larger number of visitors.

To the Intercession come numbers of people, and as in most free churches, it has many adherents and attendants who will hardly be willing to be counted as members, or who even perhaps desire to become members. The name used was designed to be so general as to make these persons willing to be visited. While they would hardly be willing to call themselves members, most of them were perfectly willing to be called "names".

The first Sunday was called Inauguration Sunday. The second Sunday was Consecration Sunday, when all were summoned to a great corporate Communion. The succeeding Sunday was called Acceleration Sunday. The fourth Sunday was Campaign Sunday.

The congregation was divided into twenty-four districts, comprising in all 6,118 names at 2,135 addresses. At the close of the brief luncheon, promptly at 2 o'clock, 384 campaigners went out in 210 teams. It was planned that the campaign should last exactly four hours.

The vicar had shown the need of $7,000 additional to be pledged for the needs of the war work, missionary apportionment and parochial charities. The results of the campaign were as follows: For the work of the Intercession at home, which includes charities, educational and industrial work and war work, $13,950.75 was pledged. For the work of the Intercession abroad, which includes missions, religious education, social service, etc., $4,573.42 was pledged. This makes a total pledged through the envelope system of $18,524.17. Last year the pledges for these purposes under the weekly envelope system amounted to $6,527.85, the percentage of increase being 184 per cent.

ARMENIA AND ASSYRIA AFFECTED BY NEW TREAT

Russo-German Agreement Mak Relief Necessity More Urgent

NEW YORK CITY.—The New York new papers announced on Monday morning t that in the new German-Russian tre three Provinces in the Caucasus have b ceded to Turkey. (1) Batoum on Black Sea, the outlet of the oil wells Baku on the Caspean Sea. (2) Kars, great fortress near the Turkish-Arme border, which was stormed in the War 1877 and captured by the Russians. (Karabagh (mentioned as Karaband) on Persian border. It includes Eravan, Armenian Cathedral of Etchmiadzin, a would go further up to the heart of Caucasus. Tiflis, the capital of the C casus, is left to the Russians in the trea This last is the centre of distribution Armenian and Syrian relief, and F. W oughby Smith, the American Consul, wo stay there. The other Armenians affec in this region would withdraw to Tiflis.

The indirect effect on Persia would m it more pro-Turkish and somewhat h tile to the Assyrian of Mar Shimun, now at Urumia in Northwestern Per But the Kurds and Persians also are i most destitute condition. Last week $3 000 was wired by the Armenian Relief Co mittee for Tabriz and Teheran, so that attitude of Persia towards America must very friendly and benevolent.

Presumably all Russian forces fr Persia and Turkish Armenia have w drawn from Persia and Armenia. T would expose them to the mercies of th former enemies. The Assyrians can escape to Russia now. There was repor also a massacre of Armenians in Sams on the Black Sea, half way between C stantinople and Batoum. Against this tion some Germans are reported to h protested. The freedom of the whole man family now seems to turn on the s cess of the Allies in the West and on share of America in the same.

ST. LOUIS CHURCH PEOPLE CROWD PATTON MEETIN

Forced to Move Into Moolah Tem to Find Accommodations

ST. LOUIS, MISSOURI.—It is a new thi under the sun that leading business and p fessional men of St. Louis, acting as ushe should go speering about among the fr pews of a church edifice that holds a th sand persons, on a week-day night, fift minutes before the hour of the service, discover if there might possibly be ro to crowd one more person into some pe especially so when the church edifice is t of the Protestant Episcopal Church, and quarter-page ad in the metropolitan da announced a missionary meeting as the p gram for the evening.

But this thing happened in St. Lo Monday and Tuesday nights, February and 26. Wednesday night the venture w

(*Continued on page* 336)

SALOON IS AN OUTLAW, A FUGITIVE FROM JUSTICE

"Raise Manhood Above Hog-level", Says W. J. Bryan

ALBANY, NEW YORK.—William Jennings Bryan made an eloquent plea for "boozeless days" before the New York State Legislature last week.

"The majority of the people of this country now live in 'dry' territory", said the speaker. "If there is any virtue in popular government, the majority should have what they want. We are fighting for democracy in Europe. Will you deny democracy at home? The saloon is an outlaw and a fugitive from justice. And when the Legislature of New York votes it will vote either to stand on the side of the home and democracy, or on the side of an outlaw that has only a few more years to live, anyway.

"God never made a human brain that needed alcohol for a stimulant. If a man thinks his brain needs alcohol, he better see a physician to determine whether he is normal and not defective.

"Merchants put their best-finished products in their show windows. When a saloonkeeper gets his finished product he calls for the police to get it out of the way, and then coaxes it back the next day to be refinished. Alcoholism is a disease. No man would spread disease among the hogs of New York State. All we ask is that you raise the manhood of this State to a hog-level. I once had a saloonkeeper tell me that he had put a sign in his saloon saying that he would not sell liquor to intoxicated men. There was about as much consistency in this as there would be if the State gave a man a license to spread the itch throughout a whole town and then fined every man who scratched.

"We have wheatless days, meatless days; give us boozeless days. We need food. We need coal. We need the food and the coal that the liquor industry has used. We have a law now providing that liquor cannot be sold to our boys in the Army. That is not an indictment of our boys, the pick of the land; it is an indictment of liquor. These men who oppose prohibition are men who would make drunkards of soldiers and leave us defenseless. Liquor is a traitor to this Nation as long as this War lasts!"

St. Faith's School Overcrowded

SARATOGA SPRINGS, NEW YORK.—St. Faith's school, of this place, has sent out an appeal for financial help in erecting a new building, which is to cost $6,000. This addition to the equipment of St. Faith's has been made necessary owing to overcrowding, and the need of a gymnasium in which to carry out the state requirements in physical education.

The school was founded twenty-seven years ago by Miss Shackelton, with the purpose of providing a place of secondary education for girls of moderate means, which would have the advantages of a Christian home.

The Rev. H. C. Plum is principal of St. Faith's. The building project has the support of several of the bishops of the Church and, among others, of Dean Fosbroke of the General Theological Seminary; Mr. George Foster Peabody and Mrs. Spencer Trask.

We Receive a Bouquet

THIS week a letter came into the office from a good friend of THE CHURCHMAN living in a Middle Western city, which contained the following bouquet:

> **It does seem to me that The Churchman is failing to live up to its claims to be a weekly "newspaper". Outside of the space devoted to the work of the Church in three large centers—New York, Philadelphia and Chicago—it crowds the items relating to the work of the general Church into two or three pages in the back of each edition, and it has the habit of discriminating against the West in favor of the East. The Churchman, in order to appeal to the bulk of Church men and women throughout the country, has got to have more news items about the general Church, and has got to refrain from discriminating against the West and Central West.**

We rubbed our eyes and recalled a phrase of George Fitch's, manufactured by him a year or so ago, when his home town on Long Island was having a "Go-to-church" campaign, and someone asked him to write a bit of advertising copy. He wrote: "Don't knock the Church. It may have improved since you were there last."

We wondered what date was printed on the last copy of THE CHURCHMAN our correspondent friend had seen.

When we arrived at THE CHURCHMAN office some few months ago we came out of the Middle West armed to the teeth with exactly the criticism quoted above. After reading the letter we wondered just what we had been doing since that notable occasion. A fear haunted us. Had we unconsciously been subsidized by the East?

So, in order that our editorial conscience might not needlessly bear another heavy burden, we picked up from our desk the last copy of THE CHURCHMAN. Apprehensively we checked up the news. Eleven pages of thirty-three columns. Our examination was quite scientific and microscopic.

And the most we could make of it for the East was ten columns!

The poor old East got only ten columns of news in our precious pages and the rest of the country got twenty-three. Checking up other recent issues seemed to verify this percentage as a rather general average —though the Atlantic end of America suffered even more in some numbers.

We feel better. Also we feel coming on a terrific desire to say something more on this matter next week.

—News Editor.

SPIRITUAL REASONS FOR HELPING LIBERTY LOAN

To Be Promulgated by New Committee Through Churches

NEW YORK CITY.—The Liberty Loan Committee of the Second Federal Reserve District will have the co-operation of the churches and religious press in the next Liberty Loan. It has created a Church Division in its Department of Publicity, and will aim to provide clergymen and religious papers with material that will assist them to give publicity to the loan. A few days ago the committee conferred with representatives of the Federal Council of Churches. The committee's spokesman made the following statement:

"It is not our purpose to ask ministers to preach financial sermons or engage directly in selling Liberty Bonds. We do not ask the clergy to discuss the 'business reasons' for buying Bonds. What we desire is that the clergy make clear to the people the profound spiritual reasons for assisting in this loan. There are great religious and moral reasons for our being at war, and there are great religious and moral reasons for the people helping to support that war. We want the Churches of the district, acting through the clergy, the Sunday schools and other auxiliaries, to give wide publicity to those reasons."

MUCH MORE TUBERCULOSIS THAN HAD BEEN THOUGHT

Association Says America Has Over Two Million Active Cases

NEW YORK CITY.—At least 50,000 more tuberculosis hospital beds will be needed in the United States within the next two years to make possible the adequate control of the disease and check its tendency to increase its ravages under war conditions as it has in Europe during the last three years. This is the latest estimate of the National Association for the Study and Prevention of Tuberculosis, in a statement just issued.

This estimate is based on a revised conception of the prevalence of the disease as the result largely of the examination of recruits and drafted men for our new army and navy. Until recently it was estimated that for every death from tuberculosis in the country there were five active cases of the disease. It is now believed that the true ratio is twice or three times as great. Instead of about 1,000,000 active cases in the country there are probably between two and three million.

"This does not mean that there has been any such increase in tuberculosis", says the statement. "It does mean that we have evolved new and more accurate methods of measuring it, with corresponding possibilities of more complete control."

Excluding Turks From Europe

PORTLAND, OREGON.—At the semi-annual meeting of the Northern Convocation of the diocese of Oregon it was resolved that "the House of Bishops, at their meeting in April, be asked to urge upon the President of the United States that any intention of allowing the Turks to retain control, after the War, of any territory in Europe, and especially of the City of Constantinople, will be contrary to the enlightened conscience and Christian faith of American people".

SOCIAL SERVICE VENTURE IN CHINESE HOSPITAL

Modern Methods Adopted by Mrs. Bliss at St. James' Hospital

ANKING, CHINA.—A new social service venture has been undertaken here by Mrs. Bliss, wife of the missionary physician at St. James' Hospital.

"So many patients leave the hospital unable to resume their former occupation, that I have been spending many days and nights planning how to help them. Finally I have rented an old Chinese house, put a wooden floor and four glass windows in the workroom and fitted up a second room as a dormitory", she says.

"At present four live in the dormitory. No. 1 has a defective heart. He was a beggar by profession and is now a neat, conscientious, cheerful, self-supporting man. No. 2 came to the hospital in a dying condition—17 per cent. of something that should have been at least 98 per cent. in his blood, I believe. After weeks in the hospital he has over 70 per cent. He was a water carrier by trade, but will probably never again be able to do any heavy work. He has no education, of course, and is the size of a twelve-year-old child, although he is twenty-six. No. 3 is an obstinate leg ulcer case. No. 4 is a soldier with a diseased bone in his leg. He has spent seven months in the hospital and now goes on crutches; still needs daily treatment at the dispensary. These all are working under ideal conditions, and are entirely self-supportng.

"We make place cards, Christmas cards, Christmas toys, blotters, etc. I am sending to America for a jig saw, lathe and printing press, so that we may be able to take on all the needy cripples as they come out of the hospital, and also help those who still remain in the hospital and need work, money and good cheer. Already three convalescents have been able to pay their board and leave with a little money in their pockets to make a fresh start."

ATLANTA BONE DRY LAW PROVES MOST EFFECTIVE

Near-Beer Drinks Satisfy Our Military Men

ATLANTA, GEORGIA.—This city of over 280,000 is so "bone-dry" that not even ginger-ale can be had, but there are numerous substitutes made of cereals, with the requisite amount of foam, and put up in bottles resembling beer and ale. The hotels are crowded with visiting families of the soldiers, the streets, theatres, shops, restaurants, cafes, etc., are so continually filled with soldiers that one unconsciously turns to look at a man in civilian dress. Not one single sign or condition of intoxication was seen. The men look splendid, seemed full of "pep" and ordered their "Bevo" or other cereal drink with as much unconcern as they would ask for beer or whiskey. One thing has contributed largely to the success of prohibition—that is the brewers, realizing the psychology of association, have prepared these non-alcoholic drinks under the same outward form that the men had been accustomed to, in their beer and ale days. And the men, to whom the word prohibition suggested white ribbons and tracts and ranting females, found there was nothing in the outward appearance of a bottle of "Bevo" the least bit lowering to their dignity.

In the most exclusive private clubs, where one sees the beauty and charm of the girls and women and the famous Southern hospitality to the officers from the camp, and the visiting English and French who are here to help train our men; at dinner and the dance, only water is drunk, and one mentally compares it with Northern society under the same conditions.

INCREASE SLIM FOOD SUPPLY

Workers in Ridgeland Mission Wish to Start Garden

WHITE BLUFFS, TENNESSEE.—The workers at the Elizabeth House Social Centre are living on a very limited allowance for food. In order to supplement this and as a beginning toward more work of this kind, they are planning to have a garden. They need ten dollars for tools, and can't get to work until those tools are supplied.

There is an urgent need in the community for vocational training of all kinds, but most imperative is a carpentry shop for the boy who loafs and the boy who is fast becoming a loafer. There has been considerable interest aroused over the prospect of having a carpentry shop. The lumber has been donated but there is no money to complete the building. It will take fifty dollars to finish the building (it lacks roof and windows) and to buy the tools.

The Elizabeth House Social Centre at White Bluffs, Tennessee, is an Episcopal institution doing community centre work in a ridgeland community until now unreached by any social agency. The Rev. Mr. Prentice A. Pugh of the Church of the Advent, Nashville, Tennessee, is the president of the board.

In an isolated rural community such school facilities are poor—bad roads, worse housing conditions and no sanitation.

The centre strives by drawing the individual into proper relationship with our organized work to give the Southern ridgelander an opportunity to regain the chance he has lost—or never had—for economic safety and to institute remedial and preventive measures for the common good of all.

"In educating the ridgeland child you are contributing to America's defense," says one of the workers, "besides giving to the individual life something bigger, finer and more ideal than anything he has ever known either spiritually or practically."

Typewriters Wanted in Brazil

NEW YORK CITY.—When the Rev. W. M. M. Thomas returns to Brazil in March he wants to take with him several typewriters, second-hand ones if necessary but new ones if they are forthcoming. The Rev. Jose Severeo da Silva, editor of the *Estandarte Christao*, Pelotas, Brazil, needs a typewriter for his work. If anyone is moved to present a typewriter it should be addressed to the Rev. W. M. M. Thomas for the Rev. S. da Silva, Church Missions House, 281 Fourth Avenue, New York City, who would be glad to take such a gift along with him as personal baggage when he goes. This would save expense and insure safe delivery. Mr. Thomas himself would like very much one or two typewriters for use at the Southern Cross School, Porto Alegre.

MYSTERY PLAYS GIVEN IN ENGLISH MUNITION AREAS

Miss Yeatman-Biggs Writes Girls May Present American Play

NEW YORK CITY.—The many Sunday schools and parishes that have presented from time to time the *St. Agnes' Mystery Plays* written by Mrs. H. L. Hobart and published by the Board of Missions, will be interested to hear that several performances of these plays have recently been given in England, in spite of war times. In a copy of the January *Parish Church Notes* of St. Paul's, Winchmore Hill, occurs the following note:

"Two performances of a mystery play, 'The Little Pilgrims and the Book Beloved,' are to be given by Holy Trinity parish, Winchmore Hill, assisted by one or two from neighboring parishes. The play will be on the lines of the old 'Mysteries', with a large number of performers, the clergy themselves taking the principal parts. The net proceeds from both performances will be given to the General Fund of the Universities Mission to Central Africa."

Those who attended the General Convention in St. Louis a year ago remember Miss Yeatman-Biggs, the daughter of the Lord Bishop of Worcester, who accompanied her father on his visit to the United States. She has recently written on this subject as follows: "I should like to have *Conquering and to Conquer* done here. The Girls' Diocesan Association is looking for something to act after Easter in munition areas, and may do it. They have given *A Mirror for Souls* with a wonderful appreciation and response to thousands of girl munition workers." (*A Mirror of Souls* is written by an English mystery play writer.) "I saw *Little Pilgrims and the Book Beloved* given in Coventry last year. The same congregation are going to do *The Great Trail* this year."

In this country there has been a slight falling off in the number of mystery plays produced owing to the preoccupation of parish workers with war relief. However, in Seattle, the Juniors are preparing to do *Conquering and to Conquer* and also in Havana, Cuba, where the performance will be in the beautiful Cathedral of the Holy Trinity in Easter week. At the Geneva Conference this Summer, it is probable that *The Great Trail* will be given out of doors by the younger members of the Conference.

Fellowships at Union Seminary

NEW YORK CITY.—The three Missionary Fellowships offered by Union Theological Seminary have been assigned for the year 1918-1919 to the Rev. Murray Scott Frame B.D., of the American Board, stationed at Tungchou, Peking, China; the Rev. Er Kashiwai, professor of Church history in the Tokyo Theological Institute, and the Rev. H. I. Frost, B.D., M.S.T., of the American Baptist Board of Foreign Missions, stationed at Basalore, India.

These Missionary Fellowships, each of which yields annually $500, are assigned annually to missionaries on furlough or to exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service. Their aim is not only to promote advanced missionary preparation but to encourage productive missionary scholarship.

SPECIAL APPEAL SIGNED FOR ARMENIAN RELIEF

Country-Wide Drive Opens Next Week in All Churches

THE undersigned appeal for an immediate and generous response for the people living in Bible Lands. These people have shed their blood as martyrs. The remnant is experiencing a need greater than we of the West can possibly conceive. The President of the United States appeals for them. The Red Cross assists them generously. But all is not sufficient to stay their hunger. Our own Government cannot undertake official relief. The appeal comes to us as Americans, as Christians and as Churchmen, and it should be given generous consideration at this time.

Checks should be made payable to the order of Mr. Woodbury G. Langdon, treasurer; office, 131 East Fortieth Street, New York.

Bishops—Daniel S. Tuttle, Charles P. Anderson, E. Campion Acheson, Samuel G. Babcock, C. B. Brewster, Frederick Burgess, Charles S. Burch, Thomas F. Davies, Thomas F. Gailor, David H. Greer, Wm. A. Guerry, William Lawrence, William A. Leonard, Edwin S. Lines, Paul Matthews, Wm. F. Nichols, Philip M. Rhinelander, James De Wolf Perry, Jr., W. R. Stearly, Chas. D. Williams.

Priests—D. D. Addison, Lester Bradner, Alexander Mann, William T. Manning, Harry P. Nichols, Howard C. Robbins, E. S. Rousmaniere, Charles L. Slattery, Ernest M. Stires, William Harman Van Allen, Elwood Worcester.

Laymen—Stephen Baker, Wm. E. Curtis, George Whorton Pepper, H. H. Pike, Wm. Jay Schieffelin, Francis Lynde Stetson, Samuel Thorne, Jr., Everett P. Wheeler, John W. Wood, George Zabriskie.

Having in mind the special drive for funds for Armenian and Assyrian Relief, to be inaugurated throughout America on Sunday, March 10, the above appeal has been issued to the Episcopal Church.

Our Church Committee for Assyrian and Armenian Relief received up to February 25 over $105,000. There are many other co-operating committees all over America and Canada working in harmony to alleviate suffering, through whom Churchmen contribute.

The distribution reaches the 350,000 or so refugees in Caucasus—Armenians and others who have fled from Turkish Armenia. This number is likely to increase if the Russians recede from Armenia.

In Persia the funds are administered to the Assyrian (Nestorian) Christians, and just now even the Kurds seem to be in the most abject condition. All of Persia seems to be threatened with famine. Even in the Moslem holy cities of Meshed, etc., Americans are reaching starving people whom the fallous Moslems cannot reach.

In Constantinople the funds are sent through Switzerland to the Swedish Ambassador in Constantinople, and from there missionaries in the interior, including those in Beirut, Syria, are informed of sums held at their disposal to purchase necessities of life.

Then wherever the English armies proceed in Palestine or in Mesopotamia the relief work follows closely to alleviate suffering. The Jewish Committees sent some time ago $100,000 to Jerusalem. Bishop McGinnes is in close co-operation with the funds sent to Palestine through Egypt, etc.

In spite of high prices, 17 cents a day, $5 a month, is the sum asked with which to save a human life, and all of Asia Minor east of the Mediterranean and Marmora looks to America for its humanizing and civilizing influence, even though we are at war with the allies of Turkey.

TEUTONIC SCHOOL GIVES LIBERTY BONDS TO CHINA

Will Help to Equip Children's Ward in Wuchang Hospital

NEW YORK CITY.—Two $50 Liberty Bonds have been given to the Board of Missions by the children of Holy Trinity church Sunday school, to be used for the equipment of the children's ward in the Church General Hospital, Wuchang, China. The Sunday school is 95 per cent. Teutonic in its ancestry.

There were two bonds because the children were asked only for $50, but the oversubscription added another like sum, making it possible to buy an additional bond. The offerings for this purpose were in addition to the usual offering for support of the Sunday school, and were completed in six Sundays.

"In view of the new issue of bonds soon to be made by the Federal Government I thought some other school might like to take advantage of the patriotic feelings of the children to accomplish a worthy object," said the superintendent of the school. "It helps the government, and helps the mission work of the Church even more."

TOKYO DOCTORS CONVERTED

Deaconess Knapp Prepares One Physician for Baptism

"We are having the coldest Winter for twenty years, and coal 33 *yen* a ton!" writes Deaconess Knapp from Tokyo January 21, 1918.

"With the educated Japanese many different Christian influences contribute toward the work of conversion. One doctor has asked me to prepare him for Baptism; another came to make an appointment when he might ask the questions which especially perplex him and prevent him from becoming a Christian. Another—a good Christian and a very busy physician—came and read three chapters of St. Matthew's Gospel aloud to me, just for the love of it.

"The nurses are very attractive and affectionate, although they must of necessity be irregular. Miss Tsuda's girls also have learned to come to see me. They sit before my nice grate fire and tell me their doubts and perplexities. One was baptized a week ago; another is waiting for the consent of her non-Christian parents, another tells me she wants to believe but cannot—but I am sure she can soon.

"The Red Cross is *great*. The head, a Jewess, and I are becoming fast friends. It seems to me the Tokyo Branch has done remarkable work this Winter."

GENEVA CONFERENCE 1918 PLANS TOLD IN BULLETIN

Bishop Stearly Will Conduct Sunset Services

NEW YORK CITY.—Outdoor hymn singing and a Question Box at the Sunset Service are two new features which the Bulletin of the Geneva Conference announces for 1918. The Geneva Conference is the Summer School of the province of New York and New Jersey, and meets for the fourth time at Hobart College, Geneva, New York, from next July 1 to July 12. It offers courses to clergy and Churchworkers in the three departments of Religious Education, Missions and Social Service. The program for next Summer is as follows:

Religious Education: Principles of Teaching, Elementary, Dr. Boynton; Advanced, Dr. Bradner; Christian Nurture, Dr. Bradner; The Organization of the Church School, Miss Withers; the Spiritual Note in Church Organizations, a course for the G. F. S. and Daughters of the King, the Rev. D. L. Ferris. Missions: The Mission in the United States, the new mission study book written by Bishop Burleson and to be printed by the Board of Missions, taught for senior classes by Miss Grace Lindley and for intermediate classes by Mrs. Brewster, and the new junior textbook taught by Miss Dorothy Giles. Social Service: Principles and Practice of Social Work, the Rev. Augustine Elmendorf; the Spiritual Significance of Social Service, the Rev. Samuel Tyler; Church Work in State Institutions, the Rev. Samuel G. Welles; After War Problems, the Rev. F. M. Crouch, and a course on Social Justice with a leader to be announced later.

In other years there have been various lectures and addresses scheduled for the evening after the Sunset Service. This year the entire evening will be in the hands of the president of the Conference, Bishop Stearly. At 7 o'clock the members will begin to gather under the trees near the gymnasium and will spend half an hour singing familiar hymns. At half after seven the Sunset Service will begin. Every evening there will be an answer to one of the questions in the Question Box, prayers and hymns, and an address by Bishop Stearly, Bishop Fiske or Bishop Brent. The service will be over at half after eight, and the rest of the evening free for study or rest.

The Conference Bible class will be conducted again this year by the Rev. Walter E. Rollins, D.D., of the Virginia Seminary and will be on the Epistles.

The expense for those living on the campus is about $22 for the ten days. Several alumni groups have been formed and are spreading information about the Conference to "not-yet-Geneva-ites" inside and outside of the province. Arrangements have been made this year for the young girls to live together in Blackwell Hall, with Miss Hobart. Miss Frances Withers for several years has been the Board member acting as "house mother" for Miller House where the members of the Woman's Auxiliary usually congregate. Special efforts are being made by the vice-president and officers of the G. F. S. in the province to bring many G. F. S. associates together at Geneva, and they will also live together in Medberry. Information in regard to the Conference may be secured from the secretary, Miss M. J. Hobart, THE CHURCHMAN, New York.

ATTORNEY GENERAL WILL INVESTIGATE LYNCHING

Association for Advancement of Colored People Sends Protest

NEW YORK CITY.—President Wilson, through J. P. Tumulty, secretary to the President, acknowledged the receipt of a telegram from the National Association for the Advancement of Colored People protesting against the torturing and burning of Jim M'Ilheron at Estill Springs, Tennessee, and said that the matter would be brought to the attention of the attorney general.

The following letter was sent to Governor Rye of Tennessee:

"Dear Sir: I wired you yesterday in a night letter from Washington as follows:

"The National Association for the Advancement of Colored People, speaking in the name of its ninety branches and 10,000 members, and on behalf of the outraged citizenship of the whole country, appeals to you to take action to bring to justice the perpetrators of the foul wrong against the honor of your State in lynching and torturing on Tuesday night Jim M'Ilheron, a Negro accused of murder. Thousands of colored men in your State and the Nation now serving their country in the battle for democracy await Tennessee's answer to their appeal for justice at home.

"This Association, composed of representative citizens of both races, believes that such outrages as the one against which we protest are indefensible at any time but are particularly offensive and dangerous to the public welfare when the Nation is engaged in a life and death struggle against autocratic powers. Such outrages as this, the third one to occur in your State within nine months, place America in an unenviable position when she seeks to protest, however rightfully, against Belgian atrocities committed by German soldiers.

"Memphis, Dyersburg, and now Estill Springs. We ask, for the information of the newspapers receiving our press service, what the great State of Tennessee proposes to do in regard to the violators of her law. I am sure that it is your desire to put the best police and detective ability that can be secured on the trail of these violators of public order. Should lack of funds be an embarrassment to you, this Association offers to put at your disposal funds for this service.

"Sincerely yours,

"(Signed) JOHN R. SHILLADY, Secretary."

Combines With the Witness

BETHLEHEM, PENNSYLVANIA.—The *Bethlehem Churchman* has been combined with *The Witness*. Subscribers for the former will receive *The Witness* until their present subscriptions expire.

New Parish Organized

CAPE MAY, NEW JERSEY.—Philadelphia's Summer colony at Cape May was well represented last week at a meeting of the newly elected vestry of the Church of the Advent.

The seaside church has just been changed from a mission to a fully organized parish attached to the Diocese of New Jersey. The organization of the parish is as follows:

Wardens—George K. Crozer, Jr., and L. Bert Eyster, both of Philadelphia.

Vestrymen—Charles Hunsicker, Anthony Wayne Robinson, Edward M. Sayen, Jr., and Horace Eugene Smith, of Philadelphia, and James S. Radcliffe and Senator Lewis C. Stevens, of Cape May.

The Right Rev. Paul Matthews, bishop of the Diocese of New Jersey, had nominated for rector of the new parish the Rev. Paul Sturtevant Howe, M.A., LL.B., who has been priest-in-charge of the mission congregation, and he was unanimously elected and his salary increased.

BIBLE CLASSES IN ARMY

St. Andrew's Brotherhood Is Developing This Important Feature

PHILADELPHIA, PENNSYLVANIA.—Organizing Bible Classes has become an important feature of the work of the Brotherhood of St. Andrew in the National Army. The Bible Class furnishes a good nucleus for Christian work. It holds a group of men together, and gives them unfailing inspiration for personal work among their fellows.

One young soldier at Camp Meade organized such a class among his comrades, and within a few weeks its original enrolment of eight members was increased to twenty-nine.

"If it had not been for the transfer of many of our comrades, I think we would have enroled fifty by this time", he writes to Frederick S. Titsworth, executive secretary of the Army and Navy Department.

"Nevertheless", he adds, "we are on the job, and hope to enrol 100".

DR. GEER CELEBRATES 30TH ANNIVERSARY AT ST. PAUL'S

Says He Expects to Resign Vicarship Very Soon

NEW YORK CITY.—Sunday marked the thirtieth anniversary of the ministry of the Rev. Dr. William Montague Geer at St. Paul's chapel, Trinity parish, one of the city's landmarks on lower Broadway. Dr. Geer has for the greater part of his ministry been a picturesque figure in the clerical life of the old chapel, which is said to be the oldest public building in New York. During his ministry Dr. Geer was instrumental in installing a number of new features in the missionary work of the chapel, which served the business men and women of downtown New York and met in large measure the varied religious needs of this section. Dr. Geer comes of an ecclesiastical family, being the son of the Rev. Dr. George Jarvis Geer, a former rector of St. Timothy's church, this city, and a grandson of the Rev. Alpheus Geer, a former rector of St. John's church, Waterbury, Connecticut. He was born in Ballston, New York, in 1848, and was graduated from Columbia College in 1869. He was admitted to the bar in 1872, but later entered General Theological Seminary. In 1878 he was ordained by Bishop Horatio Potter and after serving two New England churches and Christ church, Oyster Bay, Long Island, he came to St. Paul's chapel in 1888.

At the Sunday morning service at St. Paul's he surprised his congregation by saying at the close of a reminiscent sermon:

"I shall soon place a request for retirement in the hands of the vestry for their consideration and proper action."

DEAN BEEKMAN DESCRIBES BURIAL OF U. S. SOLDIER

Soldiers and Sailors Club "Busiest Corner in All Paris"

PARIS, FRANCE.—Recently Dean Beekman was called upon to bury an American soldier. On returning from the funeral he wrote the following description of it and of his feelings on the occasion:

"Five minutes from the Porte de Versailles lies the Cimetiere de Vaugirard. Here in this quiet corner of Paris, under a mantle of snow, on the morning of January 4, was buried the soldier George Kingman. The record said 'American Aviation Service, residence Easton, Massachusetts'. He had died on New Year's Day in Red Cross Hospital No. 2, Paris. The military service was like many another of the past three years and a half; yet quite unlike. As the procession entered the cemetery gate a chaplain walked at the head, but in a uniform never in all its history seen there before. A tri-colored flag covered the plain soldier's coffin, but its folds revealed the Stars and Stripes. The French military palm given to all soldiers who die for France lay thereon, but beside it were flowers, the loving gifts of the soldier's comrades. A guard of French soldiers under arms accompanied the hearse and stood at attention at the grave, but with them a guard of American Marines. Having committed the body to the earth and the soul to God who gave it, he offered a prayer for those who mourned across the sea. Then the trumpeter, stepping to the grave, sounded taps, the soldiers' requiem, and the service ended.

"The grave was marked 'Division 15. Ligne 18, No. 1'. Stretching back from it for a full hundred yards, with a front of twenty-five graves in unbroken column, bivouacked a battalion of the heroic dead. Surmounting every grave were the wire forms which once had held fresh flowers. The ribbons, weather-beaten but still legible, hung therefrom and read 'De Ses Camarades—A Notre Frere—A Notre Fils'. With two exceptions the tri-color of France waved above them, even as it had in life and on the day they fell. These two were Belgians. And now another comrade from a far-off land, under a new flag, but still a comrade in the great cause of right against wrong, of liberty against tyranny had taken his place in the front rank of this battalion of glory.

"As the chaplain and guards of honor turned and directed their march outward to the cemetery gate, a soldier kneeling at the grave of his only brother, fallen for France a few weeks before, arose and saluted."

Dean Beekman is at the American Soldiers' and Sailors' Club in Paris, "the busiest and most effective corner of America in Paris", says the Dean. Recently he received the following letter from General Pershing:

"Dear Mr. Beekman—Please accept my congratulations upon the success of the American Soldiers' and Sailors' Club. You are doing a noble work, and I bespeak for the club the accomplishment of great good during the New Year.

"With very best wishes, believe me, etc."

PERSHING.

OAL SHORTAGE PREVENTS HOLDING LENT SERVICES

troit Church Club Cancels Preachers' Dates for Season

DETROIT, MICHIGAN.—It is with great re- t that the Diocesan Church Club of this announced the discontinuance of the onday Lenten Services during the present son. Detroit's critical coal situation and ruling of the State fuel administrator t churches in Michigan may hold but e hours of services during the week ced the Lenten Service Committee to cel the engagements it had made with hop Tuttle and other notable preachers. he Church Club took this action only er the most careful consideration of the ject and using every effort to secure ie convenient place in the downtown sec- n of the city in which to hold these serv- . Its program of speakers for this son was one of the strongest it has ever n able to arrange. So far as is known roit is the only large city in the country ch has been forced to abandon its noon- services, but likewise it is the only city re such drastic ruling regarding the use churches has been put into effect.

he Club hopes, however, to have noon- services during Holy Week, from Mon- to Friday inclusive, 12:05 to 12:30 in John's church, with Bishop Williams as speaker.

BISHOP ISRAEL VISITS SOME EUROPEAN PARISHES

Preaches in Nice to Largest Congregation Since War Began

ICE, FRANCE, Ash Wednesday, 1918.— Rt. Rev. Rogers Israel, D.D., now with American troops in France, has been to leave his duties at the front for a t time to visit some of our European shes. He has just paid a greatly ap- iated visit to the American Church in city.

Saturday afternoon last he met the shioners at a reception in the rectory. next day, Quinquagesima Sunday, he ched both morning and afternoon; and noble eloquence with which he set forth power and privilege of Christianity in world of today will not soon be for- n by his hearers. The morning con- tion was much the largest seen in the ch since the beginning of the War.

ter this service there was a gathering haki, to shake hands with our Bishop haki, and this informal reception the p followed with a friendly talk to arish's vestry. Such were the salient res of the Bishop's visit. Very happily, ver, he was able to spend several days ice, going in and out among us, and he went on his way again all were . For though he had come to us a ger, we had found in him a deeply d friend.

Religious Education Board Meets

WE, INDIANA.—At a recent meeting of Board of Religious Education of the Dio- of Michigan City held at Howe School nite plans were formulated for the sec- annual diocesan Summer school to be at Vawter Park, Lake Wawasee, In- a, June 24 to July 2. The place for the school is ideal. It is on the north shore of the largest lake in Indiana, where is located the Summer home of Bishop White with All Saints' Chapel in the same grounds. The lake, with facilities for boating and bathing and other sports, will afford an excellent opportunity for the recreation outside of study hours. Special arrangements can be made with the Vawter Park Hotel for the accommodation of all who will attend the school.

Because the Rev. R. H. White, secretary of the board, has been called to the colors as chaplain in the Army, the Rev. John F. Plummer of Kokomo, Indiana, has been appointed secretary in his stead.

For Country

ST. JOHN'S CHURCH, Elkhart, Indiana, has been presented with three hand-sewed silk memorial flags which have been received and duly dedicated. The processional flag was given by Mrs. C. D. Roys; a service flag, containing sixteen stars, by Mr. and Mrs. E. D. Borneman, and an American flag by Mr. and Mrs. W. H. Foster. The latter gave a new rectory to the parish as a memorial of their mothers just one year ago.

AT GRACE CHURCH (SW.) Washington, District of Columbia, the Rev. Meade Balton MacBryde, rector, the Young People's Club have repeated a three-act comedy (which they gave recently in the parish hall) for the amusement of the soldiers at the Washington Barracks and also at Fort Myer. A Red Cross Unit has been organized, and on Sunday evening, March 10, a group of twenty-five men from the Washington Barracks will be entertained at supper in the parish hall prior to the 8 o'clock service at which the men will be present.

THE REV. LESTER BRADNER, Ph.D., of the General Board of Religious Education, has been obliged to resign from the staff of the War Commission of the Church. He had charge of the registration of the Churchmen who are in national service.

THE WAR COMMISSION has appointed the Rev. Charles Breck Ackley, of St. Bartholomew's chapel, New York, a volunteer chaplain for three months to visit our American cantonments in Cuba. The Rev. Wm. Poyntell Kemper is taking charge of the work at St. Bartholomew's Chapel for the three months.

Personals

THE REV. ARTHUR E. WOODWARD of Pine Bluff, Mo., has accepted the call to Trinity church, Van Buren. Mr. Woodward was ordained to the priesthood a few years ago by Bishop Winchester, and is coming back to his old diocese.

THE REV. O. M. YERGER has accepted a call to St. John's church, Camden, including the Mission at El Dorado, and entered upon his work March 1.

THE REV. JOHN L. SAUNDERS has been appointed missionary by the bishop to take charge of a group of Missions in middle Arkansas (namely, Searcy, Russelville, Des Arc, Stuttgart and Brinkley).

DEACONESS LANE has placed the colored sheets of her "Calendar for the Christian Year" on exhibition at the office of the General Board of Religious Education in New York.

THE REV. ANTHON T. GESNER, formerly professor of ethics and evidences in the Berkeley Divinity School and during that period for seven years minister-in-charge of Christ church parish, Middle Haddam, has received the gift of a very handsome private communion service bearing the inscription "Christ Church to Rev. Anthon T. Gesner. In loving memory of his faithful services". Professor Gesner recently removed to Waterbury, where he is vicar of All Souls' chapel, a work begun a little more than a year ago under the encouragement and support of the rector and vestry of St. John's parish in one of the finest and newest residential sections of the city.

THE REV. GEO. CARLTON WADSWORTH, rector of Christ church, Troy, New York, has accepted the appointment of secretary of the Church Temperance Society for the Diocese of Albany. Mr. Wadsworth will represent the diocese officially and will be available for a certain number of lecture dates on Sunday evenings and occasionally during the week.

THE REV. HARVEY B. MARKS of Hoboken, New Jersey, is acting as locum tenens at Trinity church, Bethlehem, Pennsylvania, during the season of Lent.

THE REV. NORMAN F. MARSHALL of San Angelo, Texas, has assumed charge of Meherrin and Emporia parishes.

CHICAGO CLERGY HELP THE ANTI-SALOON LEAGUE

Bishops Urge Co-operation to Make Illinois Bone Dry

CHICAGO, ILLINOIS.—The Anti-Saloon League of Illinois is enlisting the clergymen of the State for legislative organization work. The immediate objective of the first drive is to work out an organization through men in the churches, lodges, factories and other groups of men, so that the forces of righteousness shall be an actual controlling factor in the selection of candidates at the primary elections. It is imperative that Illinois voters elect the men who will see to it that Illinois is one of the States which will ratify the Federal Prohibition Amendment. Bishops Anderson and Griswold are urging upon the clergy the necessity of whole-hearted co-operation with the forces which will make "dry territory" of Chicago and Illinois. The Rev. Edwin J. Randall, rector of St. Barnabas' church, Chicago, is the representative of the diocese in Anti-Saloon League work.

Dr. Jowett to Speak for Tent Work

NEW YORK CITY.—Dr. John Henry Jowett, the retiring pastor of Fifth Avenue Presbyterian church, who will shortly leave for England, will be the chief speaker at the Spring rally of the Evangelistic Committee of New York City, in Carnegie Hall, Friday evening, March 15.

(*Continued from page 330*)

made of leaving St. Peter's church, where the other meetings had been held, and going to the Moolah Temple. This is the monster building where all the sessions of the General Convention were held.

At 8 o'clock the floor was covered with the crowd and the galleries were half filled. By actual count 1,500 were there. And it had rained all day and was a mushy night.

The Rev. Dr. Robert W. Patton in this campaign has profoundly moved the city. Preparations had been made for it during five weeks. Mr. H. G. Hurd, a leading automobile dealer of the city, had been appointed chairman of the central committee. He closed his auto office and opened another office downtown with a sign, "Missionary Campaign", on the door. From there letters and messages and literature kept passing out into the city and the suburbs. It was a part of Mr. Hurd's conviction that prayer meetings should be held in making ready the way for the campaigner; and they were held, lots of prayer meetings in the homes of lots of people. The Woman's Auxiliary co-operated. Guilds and societies talked about the coming event and planned for it and prayed for it. Rectors announced it from the chancel Sunday after Sunday and preached about the purpose of it. In one suburban parish the people having autos volunteered to scurry about the community and hunt for folks who ought to be interested but were not, and compel them to come in—in their autos as their guests. That also was a new thing under the sun for the Episcopal Church.

Meetings were held at 3 in the afternoon and at 8 in the evening. They were advertised to be one hour long. But the people wanted to stay. Wednesday night, at Moolah Temple, it was 10 o'clock when Dr. Patton stopped. And all were there at the finish.

Thursday night in Moolah Temple 1,400 sat down to supper—a very simple supper indeed, simply arranged for in order that we might be together in one place about one board. Dr. Patton took the occasion to argue the question of the Church's missionary opportunity once again. Your correspondent heard one typical business man and Churchman of the city tell Dr. Patton that, if he had accomplished nothing more during the series of meetings, he had converted seventy-five business men just like himself to that degree of a change of heart so that, in the future, their pledges would be "fifty-fifty" for parish work and missionary work; and that they wouldn't make any distinction, either, between what is called domestic and what is called foreign missions. Dr. Patton and Mr. Wood were the guests of the Church Club at a luncheon given on Tuesday and of the rector and vestry of St. Peter's parish at a luncheon given on Thursday.

Dr. Manning Remains in Camp

New York City.—At the request of the officers at Camp Upton and of the War Commission of the Episcopal Church, and with the full approval of the vestry of Trinity church, the Rev. William T. Manning will continue his work as chaplain at Camp Upton for an indefinite period.

According to the first arrangement, Dr. Manning's term of service was to end March 1.

Our Weekly News Letter

NEW YORK

The Archbishop's Visit—Of course the important event of the week is the arrival of His Grace, the Archbishop of York, and the various Church functions at which he is the central figure. However, since an account of all this is given elsewhere I will not include it in my letter.

Two New Rectors—The Rev. Glenn W. White, eight years rector at Albion, has accepted the rectorship of Christ church, Riverdale Avenue. Mr. White will assume his duties after Easter.

Another Christ church, the old Christ church now situated at Seventy-first Street and Broadway, is also welcoming a new rector, the Rev. John R. Atkinson, formerly rector of Trinity church. Elizabeth. Christ church was founded by members of Trinity parish and was incorporated in 1793. Its first rector, the Rev. Dr. Pilmore, came to this country as one of John Wesley's itinerant preachers, but was ordained later by Bishop Seabury.

The first church building was on Ann Street, the second on Anthony (now Worth Street), the third on Eighteenth Street, the fourth on Thirty-fifth Street and Fifth Avenue, and finally in 1888 the present building was erected on Broadway and Seventy-first Street.

Church of the Beloved Disciple—The offering for the Church War Commission at the Church of the Beloved Disciple was about $850. Nearly $1,000 has been given for the work of the Militia of Mercy and the parish branch has sixty-five active members giving much of their time to knitting for our men in the service. There are forty-five stars on the service flag.

Here and There—The Men's Club of the Church of the Epiphany recently visited the Men's Club of Trinity chapel. Addresses were made by the acting rector of Epiphany, the Rev. Arthur Ketchum, and the vicar of Trinity chapel, the Rev. J. W. Sutton. Last Sunday at the Church of the Holy Communion the educational secretary of the Board of Missions, Dr. W. E. Sturgis, spoke on "The Church's Welfare and Our Responsibility", and in the evening Dr. Ross of Union Seminary delivered the first of his lectures on "The Temporal and Eternal in the Light of the War". There will be a quiet day for women at Christ church, Bronxville, this Saturday led by Dr. Barry.

The Rev. E. H. Schlueter at Allentown—The Rev. Edward Schlueter of St. Luke's chapel is at Allentown, where he took up some weeks ago the work Father Officer began among the men of the Ambulance corps there in training. Mr. Schlueter has, however, been back once or twice to look after his own parishioners.

Lenten Bible Class—A class on the missionary message of the gospels is being taught by Miss Grace Lindley at the Church of the Incarnation on Tuesday afternoons.

Margaretta Miller.

LOUISVILLE

Cathedral Service Flag—On the ever of Washington's Birthday a patriotic s ice was held in Christ Church Cathe Special invitations were sent out to Daughters of the American Revolu Colonial Dames, Daughters of the C federacy, Federated Veterans, Mayor Louisville, Commanding General of C Zachary Taylor and also the men of camp.

The church, which was decorated wi large American flag on one side of chancel and an equal size Union Jack the other and the flags of the other A draped about, was full to overflowing.

Practically all of the clergy of the of Louisville and nearby territory wer the chancel, Bishop Woodcook being preacher.

In the procession was Capt. Sam D. J of Camp Zachary Taylor in military form. Capt. Jones is one of the mem of the cathedral who is now in the ser

A very impressive part of the service the reception and dedication of a se flag for the cathedral containing fifty-t stars. The flag was the gift of Mr. Mrs. Charles Thurston Ballard.

Clericus With Churchmen's Federati By vote of the Louisville clericus, th operation of the Social Service Com sion was pledged to the Churchmen's eration, a recently reorganized bod Louisville laymen, formerly known a Men's Federation.

The federation plans to unite all the men of all the churches in a most com hensive program, evangelistic, social, possibly political, along lines suggeste the Federal Council of Churches an the Inter-church Federation.

Service Flag for St. James'—St. Ja parish, Pewee Valley, a suburb of L ville, has recently dedicated a service containing nine stars. St. James', th not a very large parish, is situated beautiful residence suburb among peop moderate to comfortable means. Unde conscientious pastorate of the Rev. Ed C. McAlister it is showing a healthy gr

A Helpful Week—The week en March 2 will long be remembere Churchmen and many others in Loui because of the noonday services he Macauley's Theatre by the Very Rev. wyn T. Owen, dean of Christ Church C dral, Hamilton, Ontario, Canada. It not by flights of oratory that the crow Macauley's were impressed, but by the derful simplicity and beauty of the s er's language, and by his peculiar netism which enabled him to talk pe ally, heart to heart as it were, with one present.

Dean Owen's topic for the week "The Cross", and his presentation o many phases of the Cross and its hold humanity, delivered in a quiet, humar reached home to the very hearts o hundreds who thronged the theatre day, as nothing has done for a long in Louisville.

The noonday services in Louisville this r are being conducted more largely upon ngelistic lines than ever before and the ponse on the part of the people is very tifying.

nfirmation at Camp Zachary Taylor—ring the past two or three weeks Bishop odcock has administered the rite of nfirmation to three different classes, or ts, as they are called at Camp Zachary lor. The work is progressing very satctorily and the laymen of our Church responding heartily to the call sent out the Y. M. C. A. for sponsors at the kly Bible classes held in each barracks.

FRANK F. GILMORE, JR.

CHICAGO

igious Education Appeal—The Diocese Board of Religious Education, in view the serious handicap to the work among dren caused by the strain of the War, problem of food and the shortage of , with the consequent closing of many day schools, has issued through its chair-n, the Rev. Charles Herbert Young, an eal to the clergy of the diocese to make fullest possible use of Lent, especially the children. "Let us bring strong ssure upon the Lenten Offerings for sions", says Mr. Young, and upon the rit of Missions', and show our children to help the Church." In the appeal to dren to do hard things, and to overcome acles, we may avoid any real demoralion of the work of religious education in diocese, which hitherto has been really ient.

nch Restoration Work—William Rip-Dorr of St. Luke's church, Evanston, has red the service of the French Restora- Commission, and will accompany the list Choristers of St. Mary's church as nist in their tour of the eastern part of country and Canada. The choristers, hom there are over 100, are serving for expenses only, their earnings to be ted to the work of restoration in nce. Mr. Dorr will also teach the boys ora, trigonometry, geometry and physics e on tour. St. Mary's church is the cen- f the really great work done in the field Christian Social Service by the Paulist ers of Chicago.

nston Priest Honored—The Rev. erick C. Grant, S.T.M., of St. Luke's ch, Evanston, has been elected a member e Chicago Society of Biblical Research, membership of which is limited almost sively to professors in the various theoal seminaries of Chicago.

Auxiliary President—At the annual ng of the Woman's Auxiliary held re- y in Trinity church, Chicago, Mrs. rd P. Bailey was elected president. Bailey succeeds Mrs. Hermon P. Butwho has rendered most efficient service e diocesan branch for some years past.

ce Flag at Pontiac—The Woman's of Grace church presented the parish a service flag containing seventeen which was blessed by the rector on evening of St. Matthias' Day. The Rev. McCown, pastor of the First Presbych church of Pontiac, delivered the ad-, and urged upon all the need for nited effort of the Nation to support every atom of endeavor the men under

Forward Movement at Albany Park—On a recent evening the Men's Club of the Church of the Holy Apostles held a meeting with fifty-four men present. The Rev. John H. Edwards, dean of the North-Western Deanery, acted as chairman of the meeting, the purpose of which was to inaugurate a campaign for the vigorous prosecution of the work under the direction of the new priest-in-charge, the Rev. Edward S. White. This new mission has already given $100 for missions.

ALBERT EDWARD SELCER.

PHILADELPHIA

Bohlen Lectures at Holy Trinity—The Bohlen lectures for 1918 are being delivered on Monday afternoons at Holy Trinity parish house by the Rev. J. C. Ayer, D.D., the professor of Church history at the Philadelphia Divinity School. There will be five lectures on "The Constitution of the Medieval National Church".

Noonday Services Well Attended—The noon services at downtown centres are better attended than ever this year. Men and women throng to hear the spiritual interpretations of the War—to find the Rock that stands firm, while all else is shifting.

Father Officer's mission at Christ church in Germantown is making a very real appeal to the people: the congregations are increasing, and are being impressed.

Archbishop Prendergast Dies—In 1915 there was celebrated the fiftieth anniversary of the work of the late Archbishop in the Roman diocese of Philadelphia. On the 26th of February this year notice of his death was heard with general sense of loss.

Plans for Holy Week—The Synod of Washington at its meeting in November endorsed a movement toward an intensified observance of Holy Week. Bishop Rhinelander called a meeting in January of the Evangelistic committee that was formed at the time of the Preaching Mission.

The committee realized that Holy Week was a time that every parish would have plans for its own observance—when the people and the rectors would expect to come close together. Yet, there is provision made to send a new voice into any parish where such may be desired. A list of definite suggestions has been sent out to the parishes, including (1) A daily celebration of the Holy Communion, (2) Preaching of the Cross at night from Monday to Friday, (3) A special service for Communicants, (4) Special meeting for recent Confirmation classes, (5) A Guild service for the parochial organizations, (6) A service for all engaged in war work, (7) Special services for children (8) Services in public institutions.

The committee has further urged other Christian bodies to make an effort to observe Holy Week in some special way of their own. The leaders of the religious life of the city have responded favorably to this appeal.

The committee is composed of the following clergy from various sections of the diocese: The Rev. Dr. Tomkins, the Rev. Dr. Steele, the Rev. Dr. Hutchinson, the Rev. Messrs. Richardson, Walenta, Pember, Taitt, Townsend and Moorehouse.

IRVING A. MCGREW.

MISSOURI

A Crowded Church—A church of our communion twice filled on the same Sunday with what a theatre manager would call a capacity house is a sight as welcome as it is unusual in these days of slim church congregations. But this thing did happen in the Church of the Ascension, St. Louis, on the Second Sunday in Lent. The morning service was the annual commemoration of the birth of Washington by the St. Louis Chapter of the Sons of the Revolution. There was a great gathering of the members of the order and their friends and the communicants of Ascension parish.

The service was read by Bishop Tuttle, who is the president of the Sons of the Revolution of the State of Missouri. The preacher was the Rev. John S. Bunting, rector of Ascension, his topic being "The World Mission of Washington". In the evening in the same church the preacher was the Rev. Dr. R. W. Patton, opening the missionary campaign which was continued for a whole week. The church was crowded and the service and sermon aroused great enthusiasm.

The Ascension parish has taken a leading part in the arrangements for the campaign. Preparations throughout the city have been deliberately and earnestly made. Many meetings of vestries and guilds and societies have for several weeks made this the chief purpose of their getting together. In many parishes frequent prayer meetings were held during the week before the campaign opened. As advance agents Dr. Patton sent to St. Louis the Rev. Louis G. Wood and the Rev. Francis J. Clark. Among the preachers who came to prepare the way was Bishop Bratton of Mississippi. All the congregations of the city of St. Louis and the suburbs are united in the campaign plans and are working to receive a blessing and to become stronger and more reliable power houses for the accomplishments of the Master's mission.

On Sunday afternoon, the second in Lent, as one feature of the campaign, a great rally of the Sunday school children of the city was held at Christ church cathedral. Addresses were made by Bishop Tuttle, Dr. Patton and the Rev. C. E. Betticher. Those who think they know are saying that this is probably the first time in their history that all the churches and missions of St. Louis have been tied together and banded together as a unit in the great cause of setting forward the work of the Kingdom of Christ. Dr. Patton is having conferences at St. Peter's church three afternoons and three evenings this week. Thursday night it is expected that at least 1,200 will sit down with him at a simple supper in Moolah Temple, where instructions will be given concerning the every-member canvass which is to be undertaken.

Noonday Services—The downtown noonday services are again getting a very encouraging attendance this Lenten season. Some debate was had as to whether they should be held in the Cathedral or, as in former years, at one of the theatres. It was finally decided in favor of a theatre, as being more informal and more likely to catch the casual worshiper. The Bishop of the diocese, as has been his custom for many years, took the services during the first few days. Other speakers include the Bishop Coadjutor of Colorado, the Rev. Dr.

R. W. Patton, the Rev. Dr. Phillips, the Rev. J. S. Bunting of St. Louis, the Rev. Samuel M. Dorrance of Jefferson Barracks recruiting station, Bishop Fiske of Central New York, the Rev. J. A. Schadd of Quincy, Ill., Bishop Thurston of Eastern Oklahoma, and the Rev. F. J. Clark of New York.

HARRINGTON ROGERS.

RHODE ISLAND

Church Dedicated—Christ church, Coventry, the only church in the village, was dedicated by Bishop Perry on February 3, assisted by the Rev. Charles A. Meader, Diocesan Missionary. There was a congregation overflowing the little church. The service was the crowning of the arduous work of Deaconess Dahlgren and Deaconess Gillespy in the surrounding community. The edifice is of gray stucco, with open timber roof. The interior furnishings, including the altar and brass cross, were the gift of St. Martin's church, Providence, and the communion set was from the St. Elizabeth Home, Providence. On the same occasion Bishop Perry gave formal blessing to the new Christ Church Memorial House, adjoining the church property. This is a neighborhood house for the village, erected in memory of Annie Rutherford Morgan Dahlgren by her personal friends.

Lenten Services—The special preachers at the Tuesday evening Lenten Services at St. John's church, Providence, are the Rev. Philemon F. Sturges of Grace church, Providence, the Rev. Stanley C. Hughes of Trinity church, Newport, the Rev. John A. Gardner of Holy Trinity church, Tiverton, the Rev. John H. Robinette of Trinity church, Pawtuxet, and the Rev. Percy G. Kammerer of Grace church, Providence.

Miss Fales Dies—Miss Emma C. Fales, well known in the Diocese of Rhode Island as Superintendent of the St. Elizabeth Home, Providence, for twenty-three years, died on February 16 at the Rhode Island Hospital. She had retired from her post in 1911, on account of ill health, after having given the best years of her life to the upbuilding of the Home, and never recovered her former vigor. The funeral at St. Michael's church, Bristol, was conducted by the Rev. Anson B. Howard and the Rev. Joseph M. Hobbs. Interment was at North Burial Ground, Bristol.

Service Flag—A beautiful silk service flag was unfurled in St. James' church, Woonsocket, on a recent Sunday evening. It contains thirty-nine stars. The rector, the Rev. Charles A. Denfeld, read the names of those in service, and the choir sang "God Save Our Splendid Men" to the tune of the national hymn. The flag is the gift of Mr. and Mrs. Frederick Thayer of Worcester, Massachusetts.

Notes—The Rev. Herbert C. Dana of St. Mary's church, East Providence, whose leg was broken by a fall on the ice early in December, has recently undergone a severe operation at the Memorial Hospital, Pawtucket, on account of the failure of the fracture to knit. He is now convalescing with encouraging progress.

Miss Abbie E. Southwick is acting as Educational Secretary of the Diocese of Rhode Island, and has established office hours on Tuesday afternoons at the Bishop McVickar House, Providence, where she can be consulted on Sunday school matters.

Mrs. Barbour, the wife of the Rev. James E. Barbour, of the Church of the Advent, Pawtucket, has undergone a serious operation for appendicitis at the Rhode Island Hospital, but is now on the way to a satisfactory recovery.

J. M. HOBBS.

EASTON

Farm Products Help Parishes—The increased value of farm products is already showing itself in many of the parishes throughout the Diocese of Easton. Numerous rural parishes which have been hindered during the past years because of financial difficulties are now coming into their own and rapidly planning expansions. Many vestries are talking improvements to the parish property and changes in the buildings to afford better facilities.

Christ church, Kent Island, one of the more prosperous rural churches of the Diocese, is planning a much needed extension of the Chancel and improvements to the rectory. These will be started early in the spring.

St. Peter's church, Salisbury, the Rev. Herbert D. Cone, rector, is planning as soon as possible to provide a better rectory either by selling the present rectory and buying in another part of the city or by building a new one. St. Peter's is one of the few churches in the Diocese which is able to maintain a full Lenten schedule with sufficient fuel.

St. Stephen's church, Earleville, the Rev. Edmund Burk, rector, is considering the acquisition of a property at Cecilton for a rectory. The rectory at present is situated at Earleville adjoining the parish church. The larger number of families live at Cecilton, the center of the parish, where the chapel is located.

EVERETT JOHNSON.

WYOMING

A "Mission of the Incarnate Life"—A new method for parochial missions, devised by the Rev. Paul B. James of Torrington, Wyoming, has been tried out with marked success in a mission in St. Luke's church, Buffalo, Wyoming, conducted by the Rev. Mr. James, assisted by the Rev. Rowland F. Philbrook of Glenrock, and by the vicar of St. Luke's, the Rev. Samuel E. West. Twelve scenes from the life of Christ formed the basis of both instructions and sermons, each of these scenes supplying the topic of one complete service of the mission. The description of the scene and of its function in our Lord's life and teaching, with brief comment suggesting the thoughts the event might have produced in His own human consciousness or in that of one or more participants or witnesses, formed a separate "exercise" each evening, the missioner who was to read the lesson having this portion of the work assigned to him.

The following examples of a scene, topic of instruction, and the sermon developed therefrom, will help explain the method:

Scene, the Birth at Bethlehem; instruction, the New Birth (Baptism); sermon, "The Infant Christ in Our Hearts."

In its descriptive portions the "Mission of the Incarnate Life" employs a principle known to everyone who has learned how to make a Meditation, i. e., the *objective* lineation of a scene. Its general me is but an extension of that of the T Hours' service for Good Friday to o events in our Lord's life. It is a densed presentation of the Christian Y

The advantages of the method ap to be: (a) Definite instruction in the of Christ; (b) The linking of Chri doctrine and practice to their source in life and teaching; (c) Emphasis on *motives* which *produce* conversion r than on conversion itself as a subje experience; (d) Dependence upon the s preaching of Jesus Christ Himself in hearts of the hearers, rather than upon personal gifts of the missioner; (e) eral harmony of the method with Church's system of teaching, elimina the usual hiatus between a parochial sion and the "follow-up" work of the pa priest when the mission is over.

It is too early for more than a ger summary of results from the Missio Buffalo. These, however, may be no (1) Increasing interest and attendance, e cially of men; (2) An unusual numbe resolution cards signed and returned, of them indicating serious thought, self amination and prayer; (3) The clea away of much misunderstanding about Church and the Christian religion; (4) awakening of several "lapsed" comm cants; (5) The breaking down, espec among business men, of cynical indiffer to the claims of Christ and the Chu (6) The discovery of several candidate confirmation; (7) 20 per cent. increas regular subscriptions for the support o parish; (8) Promises secured from teen business men to make an "Every-M ber Canvass".

LUCY M. TAYL

ARKANSAS

War Work at Camp Pike—The Charles F. Collins is at work as volu chaplain, under the Church War Con sion. The Rev. Dr. Verne R. Stov Y. M. C. A. secretary in the Base Hos at Camp Pike, ministering especially to sick soldiers. The Rev. Malcolm W. L hardt has temporarily given up his wo Batesville, to act as religious secretar the Y. M. C. A. The Rev. Daniel E. J son, D.D., archdeacon of the Colored W in Arkansas, is ministering daily to the ored troops. Mr. Kenderdine, represe the Brotherhood of St. Andrew, is assi the Rev. C. F. Collins in looking afte soldiers at the camp.

Parish War Work—Christ church, L Rock, is to be open daily for the sol and their wives, the ladies of the p acting as hostesses. The bishop of the cese received the service flag presente February 24 at Christ church, and had propriate prayers for the nearly two sco more men who have gone out from parish to the service of the country in and navy.

BOSTON

Archbishop of York in Boston—Archbishop of York preaches at Har University on the Fourth Sunday in (March 10) at 11 a. m.; at Trinity ch Boston, at 4 o'clock in the afternoon o same day and at the Cathedral at 7: the evening.

On Monday, March 11, he will address a patriotic mass meeting in Symphony Hall, Boston, at 8 o'clock in the evening. Admission to this meeting will be by ticket until 8 o'clock, after which the hall will be open to all.

On Tuesday, March 12, at 12 o'clock, noon, there will be a mass meeting in Faneuil Hall, Boston, where the Archbishop will speak, which will be open to all.

Bishop Lawrence is giving a luncheon in honor of the Archbishop of York on March 12, to which he has invited all the clergy of the diocese.

Corporate Communion of the Clergy—Bishop Lawrence has asked all the clergy of the diocese to be present at the Cathedral on the morning of March 12 for a Celebration of the Holy Communion, at which he will make an address.

It has been the Bishop's custom for several years to gather as many as possible of the clergy together once a year at a Eucharist in the Cathedral and to lead their thoughts at this time on subjects vitally connected with the fundamental principles of pastoral and priestly life. This is the first occasion of the sort since the entering of this country into the War, and it is certain that the diocesan will have for his clergy words of solemn and inspiring import relative to the unprecedented character of the present call for spiritual leadership.

Missionary Bishops in Town—Boston has been favored during the last month by the visits of two of the Church's newest missionary bishops. Bishop Burleson of South Dakota came first with his ringing message of the Church's accomplishments and present opportunity in this Western district where her children are so nearly evenly divided in number among the white and red citizens of the State.

Bishop Touret of Western Colorado has been preaching in various churches of the city and speaking before parish organizations of the challenge that is before the Church in this sparsely settled frontier district. His vigorous optimism and confident vision is making supporters for one of the hardest, but most stimulating, of the Church's missionary tasks.

Ordination—The Rev. Leslie F. Wallace, curate of St. Thomas' church, Taunton, was ordained to the priesthood by Bishop Babcock on the Third Sunday in Lent in St. Thomas' church. This was the first ordination that has ever been held in this church.

Another Chaplain—The Rev. Smith Owen Dexter, rector of Trinity church, Concord, has gone to Camp Devens for five months as a "voluntary chaplain". During his absence the Rev. John W. Suter will take charge of services in the Concord church.

Personals—The Rev. Frederic C. Lauderburn, vicar of St. Stephen's church, Boston, has resigned.

The Rev. Francis L. Beal, D.D., rector of the Church of the Ascension, East Cambridge, has accepted a call to the rectorship of St. Mark's church, Fall River.

Order of St. Vincent—The recent election for the first General Council of the Order of St. Vincent has resulted as follows:

Priests—for one year: the Rev. Kenneth R. Forbes, St. James' church, Roxbury, Massachusetts; the Rev. Charles E. McCoy, St. Matthew's church, Kenosha, Wisconsin; the Rev. William Harmon van Allen, Church of the Advent, Boston, Massachusetts; the Rev. Harry Howe Bogert, St. Michael's church, Birdsboro, Pennsylvania.

Provinces I and II—Elected members, for three years: Charles H. Westcott, St. Stephen's church, Providence, Rhode Island; for two years: Arthur M. Crane, Christ church, Elizabeth, New Jersey; for one year: George I. LeBaron, Christ church, Binghamton, New York.

Provinces III and IV—for three years: Francis H. Kent, St. Luke's church, Germantown, Pennsylvania; for two years: John J. Bennett, St. Mary's Memorial, Pittsburgh, Pennsylvania; for one year: Richard Chapman, Trinity church, Bethlehem, Pennsylvania.

Provinces V and VI—for three years: Martin L. Nelson, Cathedral SS. Peter and Paul, Chicago, Illinois; for two years: Arnasa R. Booth, St. Paul's church, Springfield, Illinois; for one year: James M. Black, St. Alban's church, Indiana Harbor, Indiana.

Provinces VII and VIII—for three years: Arthur H. Sargent, St. Mary's church, Kansas City, Missouri; for two years: Richard W. Parkinson, St. John's church, Oakland, California; for one year: August A. Rantala, St. Michael and All Angels' church, Fort Bragg, California.

Secretary-General for three years—Robert T. Walker, Church of the Advent, Boston, Massachusetts.

Week-day Closings—For the first time within the memory of most of the parishioners, the Church of the Advent, Boston, will omit its Sunday evening service until the warmer weather. All the week-day services have been held in the parish house for several weeks. The rector and wardens of Trinity, Boston, announce that the church and parish house will both be closed on week-days from February 3 until further notice, the various organizations meeting and the week-day services being held in Trinity House, 73 St. James Avenue.

The War Commission Offering—The diocese as a whole has risen splendidly to the call of the War Commission for funds. The total asked for by the Bishop and the committee of the Episcopalian Club was $90,000. Fifty thousand dollars of this amount was for the general work of the Commission and $40,000 was for special work within the diocese, of which the equipment and running of the Naval Service Club in Boston was the chief. Trinity, Boston, was asked for $10,000 and gave before February 1, $27,000. Emmanuel church, Boston, likewise largely overpaid its quota. Numbers of the smaller parishes did equally well in proportion. Christ church, Hyde Park, was asked for $700 and gave $1,200. Trinity, Newton Centre, gave $1,600—more than twice its usual missionary apportionment, which was the average sum suggested as the quota for the various parishes.

KENNETH RIPLEY FORBES.

BALTIMORE

An Ordination—On Thursday, February 21, Mr. Thomas Donaldson was ordained deacon by Bishop Murray at Emmanuel church. The sermon was preached by the Rev. Benjamin B. Lovett and the candidate was presented by the Rev. Dr. Hugh Birckhead, to whom Mr. Donaldson will be assistant.

The Clericus—The February meeting of the Clericus was held in the parish house of the Church of St. Michael and All Angels. The special speaker was the Rt. Rev. Hugh Burleson, missionary bishop of South Dakota. The Bishop gave a most interesting account of his work, telling especially how he overcame difficulties that confronted him because of the War and its demands for clergy. He told of his utilization of the laymen, especially of the workers among the Dakota Indians, and how these workers were divided into three orders of the lay ministry—helpers, catechists, senior catechists. Many points in his admirable address were taken up for discussion, after which luncheon was served by the ladies of St. Michael and All Angels parish. Before the Clericus adjourned the Rev. Philip Cook organized on a sound basis several corps of men to visit the base hospitals at Camp Meade and Fort McHenry. These men will begin their visitations at once, and continue them on regularly assigned days of each week, each corps being under a captain who is responsible for visitations on certain days.

Organ Recitals—The Maryland Chapter of the American Guild of Organists has made plans for a series of free organ recitals to be given weekly during Lent at Old St. Paul's church on the new organ. The first one was given on the first Wednesday evening in Lent by Alfred R. Willard, organist of St. Paul's and dean of the Chapter, who played numbers by Mendelssohn, Widor, Bonnet, Franck, Lemare, Kinder, Gaul and Fletcher. The second recital in the series will be played by Harold Philips, Mus.Bac., F. R. C. O., head of the organ department of the Peabody Conservatory, and the third by J. Norris Hering, F. A. G. O., organist of Christ church. There has been a great wave of popular interest in organ music all over the country, and if the interest and support given these recitals warrant it the Guild plans to bring two of the most prominent organists in the country for the last two recitals of the series.

WYLLYS REDE.

INDIANAPOLIS

Lay Preachers—St. Peter would not have been able to stand by the fire and warm himself in the churches of the Middle West of late, but now the Spring has opened and all activities resumed in the churches. However, to test the point made in the *Atlantic* by Dr. Odell, come to Indianapolis and watch the experiment, for laymen are to be the Lenten preachers at the Wednesday night united services of the Indianapolis parishes. Judge Sullivan will speak as a vestryman and Mr. J. R. Marsh as a Sunday school teacher. Mr. W. D. Pratt will give the layman's ideas of Church finance, and Mr. W. W. Hammond will discuss the lay-reader pro and con, and Mr. Louis Howland will speak of the layman as a communicant. Noonday services will be

conducted in Christ church by local clergy during the last two weeks of Lent.

Friends Move—The Friends have outgrown their church building in New Castle and St. James' congregation have sold their old frame church and purchased the building from the Friends and will have it ready for dedication soon after Easter.

A Hoover Luncheon—The clergy of Indianapolis and vicinity welcomed Bishop McKim of Japan by a Hoover Luncheon. Bishop McKim will spend a month in the diocese making the Confirmation visitations for Bishop Francis, who is in France.

A. L. Murray.

LEXINGTON

First to Raise Service Flag—Christ Church Cathedral, Lexington, the Very Rev. R. K. Massie, dean, has the distinction of being the first church to display a service flag in Lexington, its example being followed by some half dozen others since. During the service Dean Massie read the names of those represented by the thirty-two stars and commended them to the prayers of the congregation. The stars were in the form of a cross, making a very striking and beautiful design. Three more stars are to be added; five or more to follow when the hospital unit goes from this city. One star in the cross was in gilt for the one member who had died in uniform.

St. Philip's, Harrodsburg, Wins Service Flag—At St. Philip's church, Harrodsburg, the Rev. H. P. Manning in charge, Bishop Burton on February 17 received and dedicated a beautiful satin service flag bearing two stars won during the recent Red Cross Campaign in Mercer County. Mr. J. A. Eisenberg, chairman of the Mercer County Red Cross Committee, offered service flags to all congregations in the county, 90 per cent. of whose membership contributed to the cause. St. Philip's was the only one of the eleven receiving flags whose entire membership contributed.

NORTH TEXAS

Notes—An attractive little brick chapel at Canyon, the seat of the West Texas State Normal, is well under way and will be completed before Easter.

The Church of the Heavenly Rest, Abilene, leading parish in the district along lines of social service, is fast completing a parish house, tile, and at the same time enlarging the stone church. Rev. A. D. Ellis, rector, has during his five years' rectorship done a phenomenal work.

St. Andrew's church, Amarillo, is now complete except for the installation of the pipe organ which is under construction. The first service was held Friday, February 1, the funeral of the only son of the rector, the Rev. E. C. Seaman. Bishop Temple and the Rev. A. D. Ellis conducted the service, assisted by the entire choir.

Archdeacon Jesse S. Wicks, with his wife and little daughter, left the district February 4 for Cuba via New York. The Archdeacon will take similar work under Bishop Hulse, beginning March 1. His place in North Texas will be filled by the Rev. Wm. Garner, beginning April 1.

E. Cecil Seaman.

English Church News

The Church's Audacity—This is the title of an article in the *Times*, one of a series which has been mentioned frequently in these notes. Put concretely, the writer's contention is that the Church is very unlike in spirit to the medieval builders, who reared our cathedrals with the splendid audacity of their faith. Faith did not then crave humbly for a hearing: it shouted. But today "when the Gospel clashes with the accepted standards, the Church is tempted to lower its voice and to hint at compromise. Something of the old audacity is wanting". The writer can understand the reason: the Church is going through the furnace. It is inwardly distressed, while at the same time science is transforming the world, and so the faithful are alarmed and silent. But the Apostles had an equally difficult world to deal with, and they were not ashamed of their message: they commended the Gospel "with the confidence of a passionate faith. . . . The Church must regain that note if it is to be again heard by the world. . . . If any company of human beings believe it whole-heartedly, they have no right to be apologetic". And along with such pride of faith there will go a tenderness and gentleness towards the world. Such is the sermon which our leading newspaper preaches to us. I need not again dwell on the significance of such words appearing in the public press.

There is a disposition to make too much of the "failure of the Church". The Bishop of Norwich (Dr. Pollock) has just been pointing out that the Church has had a large share in keeping up the spirit of the Nation. The sympathy of the clergy in the sorrows of the bereaved has been worth a great deal, and has not been duly appreciated by those who talk of failure. Our confession to God of our personal shortcomings has been misunderstood as a confession of the failure of an institution. So now we must concentrate on the things which Christ loved, unity and humility.

The Future of the C. E. M. S.—When the Archbishop of York reaches your shores, you will be able to judge what he has been to the Church of England Men's Society. He has an almost unique power of influencing the men of the Church. His latest message to the members of the C. E. M. S. is full of hopefulness. The Society has suffered through the departure of young men to the War, and the local branches have been keeping on as best they could with the older men. But there is no discouragement in the Archbishop's message. We at home have to prepare for bigger things. New methods have to be thought out, and it is expected that the Council of the Society will recommend drastic changes. "It may be that the Society will have in a sense to be unmade in order to be remade. Many of us think that the next Conference should appoint a date at which all branches should come to an end, and only be renewed if, knowing the real mind and purpose of our movement, they can say 'We mean *that*, and we are prepared to stick to it'." It is a courageous suggestion, well worthy of imitation by other societies.

Consecration of Dr. Henson—Unavailing protests continued almost up to the day fixed for Dr. Henson's consecration. A strong body of well-known High Churchmen petitioned the Archbishop to require a more explicit profession of faith in the Virgin-Birth and the Resurrection from Dr. Henson, while Lord Halifax, as representing the English Church Union, forwarded a memorial, together with a letter from himself. To the former petition the Archbishop has not yet replied, and to the latter he has sent to Lord Halifax a somewhat curt reply declining to deal in correspondence with the attitude of the E. C. U. in regard to constitutional questions of Church and State.

On the Feast of the Purification, February 2, Dr. Henson was duly consecrated Bishop of Hereford, with the usual ceremony in Westminster Abbey. There was never any doubt that a sufficient number of bishops would be forthcoming. Two members of the Abbey chapter are bishops: the Dean and Dr. Boyd Carpenter, who were of course present. The number of others was probably increased by the fact that besides Dr. Henson, the Archdeacon of Kingston (Dr. Hough) was also to be raised to the episcopate as suffragan bishop of Woolwich. But of Dr. Henson's future colleagues in the Convocation of Canterbury only five out of twenty-eight took part in the consecration. These were the Bishops of Llandaff, Bristol, Lincoln, Southwark and Peterboro'. But there were others from outside the province. The Bishops of Durham and Newcastle came from the North, making seven diocesan bishops in all, and there were also the two suffragan Bishops of Jarrow and Kingston. The Chaplain-General, Bishop Taylor Smith, came over from the War Office to assist, so that, including the two members of the Abbey staff, there were twelve bishops present at the ceremony. The Bishop of Carlisle would have made a thirteenth, but an urgent call to the North compelled him to leave early. The Dean of St. Paul's preached the sermon.

Death of Notable Leader—One whose name was a household word has just passed away. Canon W. John Knox Little was of Irish Protestant extraction, as his name indicates. But he spent his life from youth upwards in England, and was in his day a tower of strength to the Catholic party. Though he had been through the big fights of the "seventies", he was not in any way persecuted. His Irish geniality carried him through, and he was on the best of terms with his bishop (Fraser of Manchester) while he was working his big parish in that city. His popular gifts as a preacher kept him always in a privileged position: he drew crowds year after year at his Holy Week addresses in St. Paul's cathedral. As a preacher he went everywhere, and he outlived the famous retort of the witty bishop who when a friend criticized the preacher as *"vox et praeterea nihil"* instantly amended it to *"rather say Knox et praeterea Little"*. Perhaps his inveterate habit of scenic description—he was always bringing in the Alps or the ocean—gave him a wrong reputation as a merely picturesque preacher. In reality, he preached the whole faith with great sincerity. The evening of his day was spent as residentiary canon of Worcester.

James Cairns.

A LETTER TO A SOLDIER

By Anne deB. Scotland

Lena slipped away from her mother and he baby, and walked up the aisle, with her mall head held high, and a purpose in her rm little steps.

In the second pew from the front a lady vas seated, and the little girl hastily sat lown beside her with a sigh of relief. It ad been quite an ordeal, going up the aisle lone, and swiftness seemed to be the best nd only method of procedure.

Now that the getting there was over with, Lena cuddled up close to the lady, her eart filled with a sweet desire to give comort.

Her mother had said only the night beore that this lady's only son was in the Army and might even then be going hrough the danger zone, where U-boats vere lying in wait to sink the transports hat are carrying our boys "over there".

Lena knew some of the lines of a hymn hey were singing; it began, "God, the all nerciful", and two verses ended with, Give to us peace in our time, O, Lord!"

The soldier's mother sang it with all her eart. The tune was the Russian National Air, and its grandeur thrilled the child.

When the last verse ended Lena looked p into the face of the soldier's mother, and omething she saw there put a sudden nought into her little mind.

After the service was over she and the ady walked out of church together, and all he way home Lena kept saying to herself, I'll write a letter to him, that's what I'll o, and get Daddy to send it, and I'll wrap p a tin box of tobacco and mail that too."

She sat right down as soon as they eached the house, and by asking her mother ow to spell some of the words, and spelling the rest by sound, slowly and carefully rote what she had to say:

Dear Sammy:

"I herd my mamma talking about doing umpin for the soldyers, so I am righting letter to you, an' I send you a tin box f tobacko, an' sum sigeret papers. Daddy its where your camp is, on 'em for me.

"Good by,

"From Little Lena."

A few weeks later, when the soldier pened Lena's letter, although he felt proud nd happy to think a little girl had picked m out, there was a curious lump in his roat. He showed it and the box of tocco to the boys "over there", and said: Can you beat that?" They shook their eads, because nobody had one that could uch it.

Quite unconscious of being a power beind a power, Lena started the ball rolling. he school she attended heard about her ter and package, and the scholars decided adopt Lena's soldier, and while they re about it, thought they would adopt four ore, and send them all letters and prests for Christmas.

Although Lena did not really comprehd the words, there was one verse that e and the soldier's mother sang together at day, to the Russian National Air, which ade her heart beat fast, and she could el the lady trembling.

"od the All Wise! by the fire of Thy chastening,

Earth shall be freedom and truth be restored,

Through the thick darkness Thy Kingdom is hastening,

Thou wilt give peace in Thy time, O Lord."

Time is hard to measure, and the fire of chastening is burning fiercely. Let every child, woman, and man follow Lena, and do something to help our brave boys put out the blaze of cruelty and horror that our dreadful enemy has started. Remember, it is written, "And a little child shall lead them".

Sheltering Arms Not to Close

Brooklyn, New York.—A report has been circulated that the Sheltering Arms Nursery, situated at 157 Dean Street, Brooklyn, has been closed.

This is not true. The Nursery, which is not a diocesan institution, is carried on by a fine body of Church men and women, and is faithfully continuing a work which it has been doing for over forty years, namely, caring for the poor little waifs picked up in our streets or elsewhere.

The Board of Trustees has been reorganized with: president, Mr. Birdsall; vice-president, Mr. Howard; secretary, Mr. Shepherd; treasurer, Mr. G. Foster Smith.

Physician for Anvik

New York City.—The Rev. John W. Chapman, D.D., writes from Anvik, Alaska, that the Bureau of Education is considering the possibility of assigning a resident physician to Anvik. He feels that this is likely to be done if the Mission can provide a residence for the doctor. Dr. Chapman believes that this should be done as quickly as possible, "in order to consolidate our gains". At present, the nearest physician to Anvik is over 100 miles away, and the nearest approach to a hospital is more than 200 miles away.

Books Received

History and Travel

FRIENDS AND THE INDIANS. 1655-1917. By Rayner Wickersham Kelsey, Ph.D. (Associated Executive Committee of Friends on Indian Affairs, 304 Arch Street, Philadelphia.)

War

CAMION LETTERS. From Men in the American Field Service: $1.00. (New York: Henry Holt & Company.)

Biography

RUBENS: THE STORY OF HIS LIFE AND WORK. By Louis Hourticq. Illustrated: $2.50. (New York: Duffield & Company.)

THE MAD MONK OF RUSSIA: ILIODOR. By Sergei M. Trufanoff: $2.00. (New York: Century Company.)

W. E. FORD: A BIOGRAPHY. By J. D. Beresford and Kenneth Richmond: $1.35. (New York: George H. Doran Company.)

War

TRAPPED IN "BLACK RUSSIA". By Ruth Pierce: $1.25. (New York: Houghton, Mifflin Company.)

WONDERFUL STORIES WINNING THE V. C. IN THE GREAT WAR: $2.50. Illustrated. (New York: E. P. Dutton.)

GERMAN ATROCITIES. By Newell Dwight Hillis: $1.00. (New York: Fleming Revell Company.)

Fiction

WHERE BONDS ARE LOOSED. By E. L. Grant Watson: $1.50. (New York: Alfred A. Knopf.)

MY TWO KINGS. By Mrs. Evan Nepean: $1.50. (New York: E. P. Dutton & Company.)

THE RETURN OF THE SOLDIER. By Rebecca West: $1.00. (New York: The Century Company.)

THE WHITE MORNING. By Gertrude Atherton: $1.00. (New York: Frederick A. Stokes.)

RED RUTH, BIRTH OF UNIVERSAL BROTHERHOOD: $1.35. (Chicago: Arc Publishing Company.)

CHILDREN OF PASSAGE. By Frederick Watson: $1.50. (New York: E. P. Dutton & Company.)

THE FINDING OF NORAH. By Eugenia Brooks Frothingham: 75 cents. (Boston: Houghton, Mifflin Company.)

IMPOSSIBLE PEOPLE. By Mary C. E. Wemyss: $1.50. (Boston: Houghton, Mifflin Company.)

THE MAN WITH THE BLACK CORD. By Augusta Groner: $1.35. (New York: Duffield & Company.)

THE BIOGRAPHY OF A MILLION DOLLARS. By George Kibbe Turner: $1.50. (Boston: Little, Brown & Company.)

THE HOPE CHEST. By Mark Lee Luther: $1.50. (Boston: Little, Brown & Company.)

SUNSHINE BEGGARS. By Sidney McCall: $1.50. (Boston: Little, Brown & Company).

THE KEY OF THE FIELDS AND BOLDERO. By Henry Milner Rideout: $1.35. (New York: Duffield & Company.)

Miscellaneous

RAPID FRENCH COURSE. By Randall Williams and Walter Ripman: 90 cents. (New York: E. P. Dutton & Company.)

LA FRANCE: FRENCH LIFE AND WAYS. By G. Guibillon: $1.00. (New York: E. P. Dutton & Company.)

DIABETIC COOKERY: RECIPES AND MENUS. By Rebecca W. Oppenheimer: $2.00. (New York: E. P. Dutton.)

MORAL VALUES: A STUDY OF THE PRINCIPLES OF CONDUCT. By Walter Goodnow Everett: $2.50. (New York: Henry Holt & Company.)

SOME MODERN NOVELISTS. By Helen Thomas Follett and Wilson Follett: $1.50. (New York: Henry Holt.)

THE CHILD THAT DOES NOT STUMBLE. By Wilhelmine Putnam Willson. (Boston: Richard G. Badger.)

THE FAT OF THE LAND: THE STORY OF AN AMERICAN FARM. By John Williams Streeter: $1.50. (New York: The Macmillan Company.)

PER AMICA SILENTIA LUNAE. By William Butler Yeats: $1.50. (New York: The Macmillan Company.)

INCOME TAX. By Godfrey N. Nelson: $2.50. New York: The Macmillan Company.)

THE PROBLEM OF CREATION. By J. E. Mercer: $2.50. (New York: The Macmillan Company.)

THEORIES OF SOCIAL PROGRESS. By Arthur James Todd, Ph.D.: $2.25. (New York: The Macmillan Company.)

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Calendar for March

3. The third Sunday in Lent.
10. The fourth Sunday in Lent.
17. The fifth Sunday in Lent.
24. The Sunday next before Easter.
25. The Annunciation of the Blessed Virgin Mary. Monday before Easter.
26. Tuesday before Easter.
27. Wednesday before Easter.
28. Thursday before Easter. (Maundy Thursday.)
29. Good Friday.
30. Easter-even.
31. Easter-day.

Preachers for Next Sunday

THE FOURTH SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Rev. Prof. Dickinson S. Miller; afternoon (4), the Rev. Edward C. Chorley, D.D.

GRACE CHURCH—Morning (11), the Rector; afternoon (4), the Rev. Edmund H. Carhart, Jr.; evening (8), the Rev. Henry Lubeck, LL.D.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. E. F. Ferris, Jr.

CHURCH NOTICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Week Day Service: 7.30 A.M. Daily.

Grace Church

Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 12.30 NOON and 4.30 P.M. daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway

THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

Died

DRIGGS.—At Waterbury, Connecticut, Sunday evening, February 24, Martha R. Driggs, daughter of the late Theodore I. and Margaret S. Driggs. She asked life of Thee and Thou gavest her a long life, even forever and ever.

LINSLEY.—Entered into life eternal, March 1, 1918, Mary Renshaw Chauncey, wife of the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, Connecticut, and daughter of the late Rev. Peter S. Chauncey, D.D.

LUDLOW.—On Friday, February 8, at her home, in Worcester, Massachusetts, Josephine Richards, wife of William G. Ludlow and daughter of the late McRee and A. Hortense Swift of New Brunswick, New Jersey.

Obituary

THE REV. GEORGE STUART BAKER, D.D.

The death of the Rev. George Stuart Baker, D.D., gives the trustees of the Shelter for Respectable Girls in New York City sad occasion and opportunity to express their profound sense of obligation and loss. Dr. Baker had been a trustee of the Shelter for thirty-four years and for thirty years president of the board. He was unwearied in attendance at its meetings through increasing infirmity, steadfast in difficulties, prudent in counsel, vigilant in promoting the interests of the institution. Active in the cause of the Shelter even before its incorporation he was of its first board of trustees and succeeded Dr. William F. Morgan, its first president, in 1888. Rarely has any institution enjoyed such long, faithful, wise and unflagging service as was given to this Shelter, with soldierly fidelity to every duty of his office, by our much regretted president, Dr. Baker.

BENJAMIN W. WELLS, Secretary,
For the Trustees.

IN MEMORIAM

RICHARD HARTWELL DELANO

At sunrise, February 2, A. D. 1918.
"Let not your heart be troubled."

MINUTE ON DEATH OF THE REV. GEORGE STUART BAKER, D.D., ADOPTED BY THE CLERGY PRESENT AT THE FUNERAL, FEBRUARY 20, 1918.

The son of a clergyman, the Rev. George Stuart Baker, D.D., was from his early years trained to the service of the Church. Four Baker brothers became priests in the Church, and one served his fellowmen as a physician. Dr. Baker was always ready to give himself without stint and without reserve to what he believed was the cause of righteousness and the service of God. Going South as a young man, he threw in his lot with those with whom he lived, and served as a soldier in the Confederate army. It was the same spirit of devotion to the ideal, and service to his fellowmen, which led him, when the war was over, to enter the ministry of the Church. Ordained deacon in 1869 and priest in 1870, after serving in the pastorate in Rochester and in Batavia, New York, for eight years, he became, in 1877, pastor and superintendent of St. Luke's Hospital. Many an elder clergyman remembers with deep affection the kindly personal service and sympathy which he received from Dr. Baker when he was a patient in St. Luke's. To his initiative was due the formation of the Hospital Saturday and Sunday Association, now the United Hospital Fund, which has played so large a part in providing for the sick poor in this city and elsewhere. Made emeritus in 1900, the latter years of his life were an example of graceful, beautiful and useful old age. Until the day of his death he was president of the Shelter for Respectable Girls. He also connected himself with St. Michael's Church, as the Church of the parish in which he lived, and rendered there a loving service which endeared him to all who worship there. He continued to the end a soldier of Christ and a sympathetic minister to every suffering soul. So a noble and helpful life found a gracious and beautiful ending.

We desire to testify our love and veneration for our brother, our belief that he has won his reward, and our prayer to the Father of us all that he may enjoy peace and felicity in the heavenly kingdom.

JOHN P. PETERS,
HENRY MOTTET,
GEORGE F. CLOVER,
Committee.

CHURCH WAR WORK FOR GIRLS

Patriotic Service
under auspices of Girls' Friendly Society and Church Mission of Help. Cathedral of St. John the Divine, Sunday, March 10, at 8 p. m. Preacher, the Rev. Chaplain Silver of West Point.

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C. M. H.	$2.00

Poor in Jerusalem

Miss Mary Ruth Chapman, San Gabriel, California	$5.00

Armenian and Syrian Relief

Previous acknowledged	$85,783.05
St. Andrew's Episcopal Sunday School, Fort Pierce, Florida	7.00
St. Paul's parish, Burlington, Vermont	10.08
Mrs. D. T. S., Fallston, Maryland	1.00
St. Peter's Sunday school, Oxford, Mississippi	7.00
Through Woodbury G. Langdon, Treasurer, 131 East Fortieth Street, New York:	
Mrs. Brandegee, Boston, Massachusetts	25.00
The Rt. Rev. Edward A. Temple, Amarillo, Texas	60.00
All Saints' parish, Worcester, Massachusetts	81.55
Geo. B. Emmonds, Brookline, Massachusetts	5.00
Grace church Sunday school, Salem Massachusetts	10.00
Mr. and Mrs. W. G. Thompson, Chestnut Hill, Massachusetts	3.00
Children of Trinity church, Boston, Massachusetts	100.00
St. Andrew's church, Framingham, Massachusetts	38.31
Wm. L. Davis, D.D., Rochester, New York	5.00
The Rev. W. A. M. Breck, Portland, Oregon	1.00
Miss Elms, Newton, Massachusetts	2.00
The Rev. Wm. Stanley Barrows, Niagara Falls, New York	3.85
Mrs. Frederick Jones, Camden, New Jersey	60.00
Eliza W. Fuller, Boston, Massachusetts	20.00
Trinity church, Concord, Massachusetts	23.15
Mr. Richard Dana, Cambridge, Massachusetts	25.00
R. E. Kinsman, treasurer, Arlington, Massachusetts	8.[illegible]
The Rev. Robert F. Chebey, St. Mark's, Southborough, Massachusetts	8.[illegible]
H. L. Manks, Boston, Massachusetts	2.[illegible]
St. John's rectory, Stamford, Connecticut	138.[illegible]
John P. Kennedy, Cambridge, Massachusetts	10.[illegible]
M. C. Drake, treasurer, Middleboro, Massachusetts	6.[illegible]
Grace Episcopal church, Lyons, New York	6.[illegible]
St. Paul's church Sunday school, Milwaukee, Wisconsin	71.[illegible]
St. Michael's Sunday school, Milton, Massachusetts	31.[illegible]
St. James' Sunday school, West Somerville, Massachusetts	25.[illegible]
Mrs. Attilla Norman, Birmingham, Alabama	1.[illegible]
Christ church Sunday school, Greensburg, Pennsylvania	177.[illegible]
St. Margaret's Sunday school, Washington, District of Columbia	39.[illegible]
St. James' Sunday school, Boardman, Ohio	8.[illegible]
Church of Our Saviour, Brookline, Massachusetts	7.[illegible]
Trinity and Christ church, Arlington, Virginia	7.[illegible]
Mrs. George Zabriskie	100.[illegible]
Christ church mission, Somerville, Massachusetts	21.[illegible]
Through the *Living Church*	636.[illegible]
Mrs. S. W. Bridgham, New York City	100.[illegible]
Mrs. Enoch Johnson, Lynn, Massachusetts	5.[illegible]
St. Stephen's church, Lynn, Massachusetts	13.[illegible]
St. Luke's church, Charlestown, New Hampshire	10.[illegible]
Church of the Holy Spirit, Mattapan, Massachusetts	19.[illegible]
H. H., Havana, Cuba	25.[illegible]
Miss Sarah F. Bremer, Boston, Massachusetts	100.
St. Clement's church Sunday school	9.
Sunday school of Aldie and Meddleburg, Aldie, Virginia	50.
C. T. Jewell, Washington, District of Columbia	5.[illegible]
Christ church Sunday school, Greensburg, Pennsylvania	27.
Mr. Jeramiah Werder, Chicago, Ill.	54.
Trinity church, New York City	266.
St. Peter's church, Denver, Colorado	15.
St. Peter's church, Brooklyn	13.
Church of the Messiah, Rhinebeck, New York	20.
Mary G. B. Early, New York	2.
St. John's Memorial chapel, Cambridge, Massachusetts	138.
Miss Butterick, Brookline, Massachusetts	3.
St. Anne's church school, Lowell, Massachusetts	30.
St. Luke's Sunday school, Detroit, Minnesota	7.
The Rev. S. Yonan, Chicago, Illinois	2.
St. George's parish Sunday school, Perryman, Maryland	10.
St. James' church, South Groveland, Massachusetts	10.
St. Mark's church, Mystic, Connecticut	5.
Church of the Epiphany, Dorchester, Massachusetts	45.
Mrs. A. M. T. Beach, Boston, Massachusetts	50.
Church of the Ascension, Waltham, Massachusetts	3.
Miss M. C. Peabody, Boston, Massachusetts	10.
Church of the Good Shepherd, Lake Charles, Louisiana	32.
St. Mark's Sunday school, Dorchester, Massachusetts	7.
Chapel of Our Saviour, Seamen's Church Institute, New York City	100.
St. Chrysostom's church School, Wollaston, Massachusetts	23.
Grace church Sunday school, North Attleboro, Massachusetts	10.
C. C. Payson, Boston, Massachusetts	5.
St. Paul's church, Fayetteville, Arkansas	25.
Trinity church, Haverhill Station, Massachusetts	5.
Christ church, Andover, Massachusetts	53.
St. Paul's School, Concord, New Hampshire	2.
Trinity church school, Concord, Massachusetts	25.
St. John's Sunday school, Lowell, Massachusetts	20.
Mrs. Herbert L. Satterlee, New York City	25.
Sunday school auxiliary, diocese of Connecticut	500.
Episcopal Sunday school, Morgantown, West Virginia	9.
St. James' church, Batavia, New York	1.
Alice S. Baldwin, Boston, Massachusetts	5.
Trinity parish, Melrose, Massachusetts	10.
St. Paul's church Sunday school, San Rafael, California	50.
St. Andrew's Sunday school, Wellesley, Massachusetts	10.
Sunday school, Grace church, Medford, Massachusetts	20.
Jane M. S. Shaw, Boston, Massachusetts	5.
Through the *Living Church,* Milwaukee, Wisconsin	679.
Mrs. R. M. Salanstall, Boston, Massachusetts	25.
Helen W. French, Mary O. French, Andover, Massachusetts	20.
St. James' church, Infant class, Cambridge, Massachusetts	2.
Total	$93,908.

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REAL ESTATE

Life made love to Time one day,
And gave an engagement ring;—
If you want to know the rest,
Come hear the robins sing!

The robins and cardinals were in Asheville early in February, and will remain until November. The snowbirds nest in Summer in the high mountains.

Lands in the mountains of the South; titles, values, transfers. CHARLES E. LYMAN, Asheville, North Carolina.

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For Country

DR. CABOT, the senior curate at the Church of the Advent, Boston, who is taking a year's leave of absence which he is spending on war service abroad, attached to the staff of a London church and engaged in special work for soldiers, has written recently that in a German air raid a bomb dropped just outside his window, but providentially did not explode. He reports himself as well and happy. He was to be the preacher at Westminster Abbey on the morning of Quinquagesima.

CHRIST CHURCH, Williamsport, Pennsylvania, responded with $1,235 for the War Commission Fund. In various capacities many members of Christ church are extremely active. The Hon. C. C. LaRue Munson, Senior Warden; Mr. Allen P. Perley, Junior Warden; the Rev. Charles Noyes Tyndell, rector, were appointed by the Governor of Pennsylvania as members of the Public Safety Committee of the State at its formation just after the United States entered the war. Mr. Perley was also made a member of the Executive Committee of the Public Service Commission, which consists of twelve picked men of the State; Mr. Munson is Chairman of the Lycoming County branch of the Public Service Commission and the rector is Director of the Civic Relief Department of the Lycoming County branch. In the Williamsport Chapter of the American Red Cross (which comprises a territory covering Lycoming and Sullivan Counties), Mrs. Edgar Munson is Chairman of the Chapter, the rector is Chairman of the Civilian Relief and Home Service Bureau, and the heads of the Surgical Dressing, Pattern and Cutting, Knitted and Woolen, and the Packing Room Departments are all members of Christ church parish. Also, one of the young men of the parish, Mr. John W. Jacobs, has been appointed as a Camp Secretary of the Brotherhood of St. Andrew and thirty of the boys of the parish in the active service.

WILLIAM R. MOODY, president of the Northfield Schools, is serving as a Young Men's Christian Association secretary at Camp Devens. In doing this he is following in the footsteps of his celebrated father, Dwight L. Moody, who, during the Civil War, took an active part in the work of the Christian Commission.

A WOMAN LIVING in Albany, New York, who has been "shut-in" for years, is supplying the soldiers at Camp Cody with scrap books containing souvenir postals, cartoons, stories and items of general interest. She sends them to Doyle E. Hinton, camp secretary of the Army and Navy Department, of the Brotherhood of St. Andrew, who gives them to the men in the hospital. The pictures and stories are a godsend to the poor fellows who have to spend many weary hours on beds of pain. But why should this kind of work be left to a shut-in? Why should not hundreds of healthy women and girls, who have considerable leisure, make these scrap books and send them to the camps?

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THE

EASTER NUMBER

OF

The Churchman

WILL BE PUBLISHED

March 30th

Advertising Forms Close March 21st

Some Forthcoming Churchman Features

Social Infection and the Community—In this paper Bishop Lawrence has opened what seems to us an epoch-making discussion of one of the gravest evils that confront modern life. He brings to bear upon an alarming menace the facts of medical science, and he suggests the solution that lies with the Christian community.

A Symposium—Dr. Peters' articles, which have been appearing in The Churchman, have brought vividly before the mind of the Church the problem of theological education. The editor has secured from Dean Hodges, President Lowell, Dean Fosbroke, Dean Bartlett and Dean DeWitt a brief expression of opinion upon this topic.

Prayers and Prayer Meetings—A brilliant article written in Mr. John Jay Chapman's characteristic style.

THE
CHURCHMAN

New York - Saturday - March 16 - 1918

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Personals

THE REV. GEORGE C. BARTTER has left the Mission of St. Mary the Virgin, Sagada, Philippine Islands, and returned to St. Luke's, Mission, Manila, Philippine Islands. He should in future be addressed at Box 655, Manila, Philippine Islands.

THE REV. KENNETH MARTIN, of Atlantic Highlands, has been called as rector of Trinity Episcopal church at Cranford, N. J., to succeed the late Rev. John Edgecombe, who died December last after serving the Cranford church about thirty years. Mr. Martin will take charge of the Church on April 7 next.

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, and national secretary of the Actors' Church Alliance of America, recently closed a very successful ten-day preaching mission at the Church of the Holy Faith (the Rev. Clifford S. Gregg, rector), Bronx Borough, New York City.

THE REV. H. P. HAINES, who has been at the Church of the Messiah, Brooklyn, for a year, has been transferred from the district of Spokane to the diocese of Long Island. In addition to parish work Mr. Haines has morning duties as a master in St. Bernard's school, off Fifth avenue, New York City.

THE REV. GEORGE IRVINE HILLER, rector of St. Peter's church, Nashville, Tennessee, has accepted appointment as civilian chaplain at Camp Gordon, and is also in charge of St. Mary's Mission, Peachtree Circle.

THE REV. C. P. WILLCOX, formerly assistant at Christ church, Raleigh, diocese of North Carolina, has accepted a call to become rector of St. James' church, Cedartown, recently made vacant by the resignation of the Rev. J. T. Murrish.

THE REV. JOHN FRANCIS MCCLOUD, formerly assistant rector of Christ church, Nashville, Tennessee, has accepted the call recently extended to him by St. James' church, Macon. He will begin his rectorship on the fourth Sunday in Lent.

THE REV. SIDNEY W. CREAREY has returned to his former post at the Fort Hall Indian Reservation, Idaho, where he spent six years from 1910—1916. Bishop Funsten has had carefully drawn plans made for the new mission school building. The mission will be pushed right forward notwithstanding the fire.

THE REV. MCVEIGH HARRISON, O. H. C., prior of St. Andrew's school, Sewanee, held a retreat for the clergy of Nebraska, February 27, in Omaha, after which his missionary journeys are planned to include Milwaukee, St. Paul, Chicago, Cleveland and Buffalo. He will be heard at Rochester, Syracuse, Albany and other New York towns before the close of Lent, and will hold the three-hour service on Good Friday at Christ church, Elizabeth, N. J., returning to St. Andrew's for the Easter holidays.

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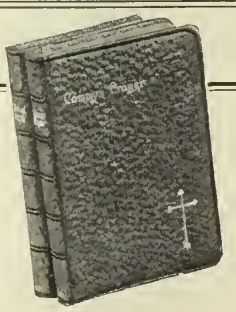

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Our Contributors

iss **Amelia Burr's** beautiful verses "To Our rls", printed in The Church and the War mber of The Churchman, are to be reprinted the Girls' Friendly Society on a card and stributed widely by them. At the meeting the G. F. S. and the Church Mission of Help Synod House, New York, last week, Miss tter began her address on the work of the F. S. by quoting Miss Burr's verses. Miss bley at once suggested the appropriateness using the verses for distribution through e G. F. S. The verses have been widely pied in the religious and secular press of e country.

ie **Hon. W. C. Benet** of Grimshaw, North rolina, known in the State as a lawyer and cuit judge, has sent us the Lenten Hymn ich appears this week. Mr. Benet is the thor of the Easter Processional which ap- ared in The Churchman for Easter, 1916. fortunately we are unable to print the music . Benet has written for the Lenten Hymn.

rreys **Jephson O'Conor**, the Irish poet, ose play, "Cormac's Christmas", we printed t December, enables The Churchman to cele- ate St. Patrick's Day.

rnelia **F. Whitney** (Mrs. Edmund C. Whit- y) is a contributor living in Lexington, Mas- husetts. She has published many of her gs and verses in magazines and in collec- ns of recitations and poems. Several of her gs have been set to music.

e **Rev. C. A. F. Ruge** is the head of the de- rtment of Romance Languages in the Dahlo- ga College in Georgia. Before taking up s work he ministered to the mill hands Cedartown. Bishop Nelson suggested to n that he should hold services for the stu- nts and faculty. He receives no compensa- n for this work but at each service an offer- g is made for the local branch of the Georgia me and School Improvement Society. He eds, however, such support and help as nerous friends all over the country can give n in revealing the heart of the Church to the or of Lumpkin County.

CLERGYMEN SMOTHER FIRE

Old Cassocks Used to Save Brooklyn Church From Destruction

BROOKLYN, NEW YORK.—The Rev. An- ew C. Wilson and two of the clergy who d just assisted him in the celebration of Holy Communion in St. Paul's church rmed themselves into an emergency fire gade with the sexton and his assistant t week and saved the church from what . Wilson believes would have been total truction.

The clergy used old cassocks and their n clothes with which to smother the mes, even tearing at smoldering wood- rk with their bare hands, but though they re rather the worse for wear when it s over, the Church suffered compara- ely little damage.

The police estimate the damage at $200, Mr. Wilson believes it is considerably re. The floor and the walls of a room mediately adjoining the Church audito- n were pretty well burned out.

The rector himself discovered the blaze t as he finished celebrating the mass, odor of smoke leading him into a room ere a pot of beeswax, used for floor pol- ng, had boiled over. He telephoned the department instantly, but then formed own force of fire fighters without wait- for the firemen.

Chinese Do War Work

MANILA.—The Chinese congregations at St Stephen's Mission, Manila, are co-oper- ng loyally with their fellow American tizens in all matters connected with the War. Of course they observed the Day Prayer, set apart by proclamation of President Wilson last Autumn, and at the same time made an offering to be sent to Bishop Brent, to be used by him in his ministrations to American soldiers in France.

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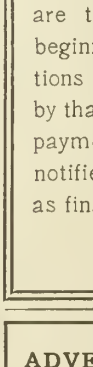
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ON the books of THE CHURCHMAN there are a number of subscribers whose subscriptions have not been paid. We are reluctant to sever our connection with any of our friends for the reason of their failure to pay for the paper, but during the stress of war times we find it necessary to curtail in every possible way our expenses. We are therefore planning to cancel beginning March 20th, all subscriptions not fully paid up and renewed by that time. All subscribers whose payments are in arrears have been notified by mail. This will serve as final notice to them.

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The Churchman

SATURDAY - MARCH 16 - 1918

A Test of Faith

THE present War so far as America is concerned has been called a War of Intellectuals. It was among the thinking people, university circles and professional men that zeal for the War first manifested itself. Slowly the rank and file of our countrymen awoke to the issues involved. One of our English visitors not long ago remarked that Harvard University declared war against Germany two years before the Government broke with the Central Powers. Generally speaking, in spite of Mr. Odell, the clergy of our several Communions were hot for war long before war was declared. They strained at the leash which held the Nation back; they wore their nerves thin with impotent indignation; they saw with unerring Christian instinct what tremendous issues were involved.

Because it has been in America a war of the intellectuals, it has been from the very beginning a test of faith. When one feels intensely the righteousness of a cause as his very faith in God gets bound up with the fortunes of that cause. We have all of us heard from the lips of thinking people the desperate statement: "If Germany should win this War I should lose my faith in God".

We are passing through a time of bitter discouragement. Germany has contrived to produce in some of the allied communities the very impression which is her largest asset. She has almost succeeded in making people believe that she can work miracles; that in her diabolical cleverness, she is invincible. That, of course, is above everything else what she wants us all to believe. If we really got to believe it, the War would be lost for us. Against that counsel of despair, we have our faith; not faith in economic strength, superior man power and mastery of the seas, but faith in the miracle-working power of the Spirit of liberty which has been from the beginning the manifestation of the Spirit of God among the sons of men.

Does any one reading history believe that the cleverness of Germany's ruling class, however strongly entrenched in science, can dominate a freedom-loving world? Even should Prussia win this War, that conspiracy which we see spreading its web over the map of Europe and Asia cannot control forever the hearts of her men people. Our faith forbids our believing that the heart of any nation, even Prussia, is impervious to the new workings of the spirit of freedom which is the very spirit of Christ. No army has in its control such instruments of victory as those which Isaiah and Socrates, Huss and Savonarola, Hampden, Cromwell and Pym, Kosciuszko and Kossuth, Luther, Mazzini, Washington and Lincoln carried in their hearts. The spirit that spoke in all the revolutions of European history is not dead. It is of the very essentials of Christian faith to believe that that spirit is invincible.

Does any one not obsessed by fears and anxiety believe that the German Junkers can dictate their law to men who "speak the tongue that Shakespeare spoke, the faith and morals hold that Milton held?" Germany has forced her faith in science. She cannot hold dominion over three hundred million human beings who place their faith in Christ. Up to the present hour that faith has been unconquerable. It will yet lead Russia into paths of freedom. It can win even the heart of the conqueror. Not in the braggart sense with which the Kaiser hails God as his ally do we claim the Christ as our leader. One must be upon one's guard. But in humility we can ask Him to cleanse the thoughts of our hearts that we may be worthy in faith and deeds to magnify His Holy Name. Faith in Christ is our munitions of war. Day by day we approach the hour in the Church year that symbolizes the power by which the Spirit of Christ conquers the world. We must trust the power of that Cross.

Such a faith, too, will clarify our minds as to the real cause and basic issues of this terrible War. We do right in one sense in laying the crime of the War at the feet of Germany. Germany is powerful in her ability to work evil, but no single nation or group of men could possess the power to do so gigantic a wrong unless the whole world shared in the blindness and cruelty which worked together towards this culmination of misery. It would help our faith and strengthen our determination; it would make our sacrifice light with hope and gratitude were we to see in the clash of dark forces in this titanic struggle of wills not merely the Allies battling against autocratic Germany, but a freer, happier world that is to be shaking off the shackles of slavery of a world from which we are emerging. The stage is big, the actors many, but it is once again the old, old contest between the slavery of selfishness and the freedom of the spirit of Christ. If that be true, the cross that millions of Christ's helpless, ignorant, yearning brothers are this hour carrying throughout the world is the Cross that always conquers. Its agony is both its glory and its symbol of assured victory.

Regrets on the Archbishop's Visit

WE wish that among the many meetings planned by the War Commission for the Archbishop of York to address our fellow-citizens here in New York there might have been one at Cooper Union or the Labor Temple where His Grace could have stood face to face with the East Side and spoken to its heart. He knows the language of their suffering, and he is not a novice in dealing with their problems, but it is hard for officials of our Church to believe that the weakest aspect of the Episcopal Church in this country is the narrowing of its horizon to a special class. His Grace asked to be taken through our East Side. Perhaps no one had thought to insist upon his seeing where our poor dwell. He saw Fifth Avenue and Riverside Drive. He wanted to know how our poor lived, but he wasn't given the opportunity to speak to them in their own temples. The Pilgrims' Dinner was exclusive in price and invitation. The meeting at Carnegie Hall was popular only in a limited sense. Two-thirds of the space at the noon-day services at Trinity church was occupied by devout Church women, not even the clerks in and around Wall Street were really given an opportunity to hear His Grace. When the lunch hour came the church was pretty nearly filled by Episcopalians who had leisure to sit there and wait.

The other night at the Rand School of Socialism on the East Side, in the discussion after the lecture, some one said: "Would the Archbishop come and talk to us?" "No!", their leader said, "he takes no interest in people like you". The particular group in question was made up of young Jews and Jewesses largely from the East Side. That response did cruel injustice to His Grace. His ministry has for the most part been spent among the poor, but the poor of New York were not permitted to know this. It is to be regretted that the War Commission neglected to see certain spiritual possibilities in the visit to America of the Primate of York.

Killing the Lion

WE hope that the other American cities which His Grace the Archbishop of York will visit during his stay in this country will be kinder to their guest than New York has been. In the prodigality of our wish to be hospitable and to show him honor we have heaped upon our gracious and willing visitor labors that would well-nigh kill an ordinary man. The Archbishop is not an ordinary man but he must have physical limitations. He is eager to speak to America and America is more than eager to hear him. His highest service to us and

to England is effected in such marvelous meetings as that held on the evening of March 7 at Carnegie Hall, where he could meet face to face and speak to thousands of our citizens. It was for this purpose that he braved the dangers of an ocean voyage to come to our shores.

He ought to have been spared, as it seems to us, the needless fatigue of dinners and receptions. It was gratifying to his hosts to offer that type of hospitality, but these are stern days and the amenities of ordinary times must be foregone. Perhaps His Grace wished to have it so, but to men of ordinary physical endurance days crowded with public addresses morning, afternoon and evening, added to a continued "reception", would be a pretty cruel tax upon the vitality.

There was a solemn word spoken by the Archbishop in his memorable speech in Carnegie Hall. He said that he felt like a man who had been so long a time trudging through dust and rain and sleet along a narrow road, that he forgot that the sun ever shone; and who suddenly found himself in a great open space, where the sun was shining and the breezes blew.

Between the lines in many a passage of his addresses in New York one might read the impression that the blaze of American lightheartedness was almost blinding for one coming straight from sombre, sorrow-stricken England. Even if private dinners and receptions did not violate the lenten conventions of Churchmen, the mood of the race at this hour ought, as it seems to us, have forbidden the over-indulgence of our hospitable and social instincts. Water substituted for wine at our banquet tables does not make a Lent.

THE WEEK

Chronicle and Comment on Current Events

Our Dead

FOR three and a half years Americans have read with a mixture of awe and sympathy the honor rolls printed in many of the English papers. And now, as the sober months of our own share in the War wear on, we begin to look for our lists of those who have died on the field of honor. Honor rolls have been posted in our clubs and churches, colleges and business houses.

THE CHURCHMAN proposes to establish a roll of honor in its columns. Here will be listed week by week the names of the sons, and daughters, of the American Church who have laid down their lives on the battlefields of France and Flanders, who have perished on the high seas, or who have died in hospital or camp in the performance of duty.

In maintaining this honor roll we ask the co-operation of all of our readers. It is only by their keeping us informed of the casualties among the young men who have gone out from their parishes that we can hope for any degree of completeness in this honor roll.

Christian Protest in Tennessee

WE are proud to make mention of the vigorous appeal of Bishop Gailor to his fellow-citizens to rid the state of Tennessee of the "barbarity, indecency and degeneration" of mob rule. He has spoken with power. He makes his appeal "to the men and women of Tennessee who profess to be Christian and believe in the Bible".

The Christian people of any State that now tolerates mob rule can put an end to its infamy if they will. It ill befits us to talk about atrocities in Armenia, Belgium and France while we are impotent to control our own race hatreds.

Lost Prestige

CARDINAL BOURNE laments what he sees to be the determination of the Allies that in any negotiations for peace the voice and views of the Holy See shall not be heard; he declares that "No one has ever forgotten the Holy See but he had to pay the price".

Whatever else the War has revealed which may throw light upon Church Unity it has dispossessed Christendom of any hope it may have cherished that the Papacy is fitted to voice the conscience of the Christian world. The War has stripped to naked realities a good many venerable institutions. Its work of cleansing is not yet finished. In this process of disillusionment the Papacy has suffered infinite loss. There was a supreme crisis in the War when the Pope might have spoken words that could have shaken the world. When Belgium lay at the feet of the despoiler, Christ's vicar upon earth was silent. He was worse than silent during the many months of horror that followed that crime of all the ages. He was playing with all the finesse of the Italian tradition the timid politics of a temporal power. He might at that supreme moment in history have won the love and veneration of the world. He sacrificed his last chance of leadership in the world that is to be.

When Bishop Anderson in his notable lecture on Church Unity suggests that a return of the Protestant world to a fealty to the Pope is among the concessions we might be willing to make for the sake of unity, he must have had in mind a papacy such as has not existed for centuries. Rome has no spiritual contribution to make which is worth a concession to that peculiar type of papal worldliness of which the Protestant world has rid itself once and forever.

The papacy will have no voice in the peace council. It deserves to have none. Laymen have seen the vision and have spoken the healing words during this terrible crisis in Christian history. Christendom will never forget that Christ's vicar on earth failed humanity in its hour of bitter need.

From a Chaplain's Letter

THIS which we quote from a chaplain's letter is the kind of encouragement we need nowadays:

> No such immorality prevails among these men as I hear of constantly at the front. It may be too early to be elated but I'll bank upon these men going through to the end a pretty clean, game, fine lot. With opportunity for drunkenness and immorality everywhere, I know precisely what I say when I say there is hardly anything of either in this regiment.

A Message From Germany

THE *New World* publishes the following interesting account of a declaration made public by five prominent clergymen of Berlin during the Luther Quadricentenary and reprinted in Swiss journals in December. Little notice of it has been given in the American press:

> In this commemorative month of the reformation, we, the undersigned, pastors of Berlin churches, acting in conjunction with many Protestant men and women, feel ourselves called upon to make the following declaration, which is also intended to be an answer to manifold demonstrations of a similar character which have reached us from neutral countries:
>
> We German Protestants, conscious of the Christian heritage and Christian aims which we hold in common with them, extend to all fellow believers, to those in enemy countries also, our heartfelt and brotherly greeting.
>
> We recognize the deepest causes of the present war to lie in the anti-Christian powers which control the lives of the people of the earth, their mutual suspicion, their worship of force and their covetousness, and we behold in a peace by mutual agreement and reconciliation a peace that is worth striving for.
>
> We find the obstacles to an honest and closer approach of the nations to be mainly the unholy sway of lies and and phrases by which the truth is distorted and silences and false opinions gain currency, and we call on all, in all lands, who desire peace, to resolutely combat this evil.
>
> We feel it a duty, in view of the present frightful war, in the name of our common Christianity, to strive henceforth with determination that war as a means of settling differences between peoples shall disappear from the earth.
>
> DR. K. ANER, DR. F. RITTLEMEYER,
> W. MITHACK-STAHN, R. WIELANDT.
> O. PLESS,

THE RIGHT REVEREND DAVID HUMMELL GREER, D.D., LL.D.,

Who on March 20 will celebrate his seventy-fourth birthday. The people of his diocese, citizens of New York and Church people throughout the country extend to him their congratulations and good wishes as he begins the seventy-fifth year of his life. In spite of seasons of illness and infirmity Bishop Greer has never relaxed his hold on the work of his great diocese. He is giving today, as he has given throughout his ministry, every atom of his strength to the work of his Master.

Ancient and Modern Warfare

By THE REV. R. J. CAMPBELL

THE present period of turmoil and tragedy reproduces many of the characteristics of similar periods in days gone by. For there have been similar periods, all statements to the contrary notwithstanding. History never quite repeats itself, but the same tendencies and moral situations recur often enough to justify the generalization that it does. The War now raging is said to be the most terrible on record, the most murderous, and the most appalling in the devastation and havoc it has wrought. So it is, if we have regard only to the scale on which it operates; but there have been other wars, and other and lengthy periods of social disintegration and anarchy, even worse in their effects upon individual well-being. The Germans are justly accused of having driven chivalry from the battlefield and abolished the former comparative immunity enjoyed by non-combatants; but it should not be forgotten that the immunity has never been very real, and that there have been times when as a matter of course whole populations were destroyed by the sword of the invader without distinction of age or sex—in fact, we may say that such barbarity was the rule and not the exception until fairly modern times.

Contrary to the general assumption the wars of old were in proportion more destructive than that which is cursing the Nations today. They made a clean sweep; the conqueror slew and pillaged without mercy. After a great battle the victors slaughtered the vanquished as long as they were able; comparatively few escaped from the field or were taken prisoner; considering the size of the armies engaged the number of those who fell was greater than now. When a besieged city was taken the massacre of inhabitants that almost invariably followed was thorough and complete; little children were not spared any more than their parents unless they were deemed worth carrying away into slavery. Thus when Jerusalem was stormed by the soldiers of Titus in A. D. 70 nearly a quarter of a million Jews perished. Attila, whose uncouth hordes of Huns have supplied the modern nickname for our German foes, boasted that no grass grew where his horse had trodden and did his best to act up to the dictum. Nor was it pagans only of whom the same kind of thing could be said. No military masters on earth have ever behaved with greater savagery than some so-called Christians, as witness the exploits of the Duke of Alva in the Netherlands. This worthy was no hypocrite, merely a fanatic; he was the friend of Santa Teresa, full of the most exemplary piety, and died in the odor of sanctity; yet one of his repeated claims to self-congratulation was that during his iron rule in the low countries—over part of the very territory now occupied by the German armies—he had sent no less than 60,000 victims to the scaffold, the rack, or the stake. So terrible was the condition of Western Europe, including our own country, in the dark and awful ninth century that thousands upon thousands of poor defenseless people killed or drowned themselves rather than remain exposed to the horrors of repeated invasion, spoliation and torture. Or let anyone compare the methods of Hindenburg today with those of his predecessor, Wallenstein, in the Thirty Years' War. God preserve us from the like calamity even in our stricken age as that which befel Europe then. It is the peculiar infamy of Prussia that she is deliberately tending to make us revert to it.

But there are some differences between ancient and modern conditions nevertheless, and it is to be hoped that our statesmen and leaders of public opinion are wise enough to see what they are. The proletariat has now become conscious of its strength, which was not formerly the case; it claims a voice in deciding the terms of peace and the moment for their inception; it has definite views as to the international solidarity of the workers and the abolition of class privilege; there is a rapidly growing feeling that the true antagonism of interest is not between the workers of Berlin and those of London, but between both and everything represented by military and capitalist domination. The end of the War may come dramatically after all by a sudden assertion of the international consciousness of those whose thews and sinews provide the means for carrying it on. Kaiserism may tumble down in a night and all its baneful accompaniments with it. There is only one thing to prevent this collapse, and that is the fear and mistrust begotten everywhere of the bona fides of the Nations in their dealings with each other. Mutual suspicion, jealousy, and the cynical breach of plighted word are having their evil effect on human hearts. If we could only trust one another we could have peace tomorrow. May the miracle of good-will come speedily to pass and the daring experiment be made. Never again can it be in this country as after Waterloo, when starving men and women demonstrating in the streets were ridden down by dragoons or hanged and shot for demanding work and bread. Never again will those who have fought their country's battles be refused a share in their country's life or forbidden to express their will in matters of public policy. All that is at an end, whatever else comes.

Moreover, there is an almost universal determination outside of professional military circles that this shall be the last war between civilized peoples. We cannot endure the thought of such a holocaust again, and we have learned how to prevent it. William Morris told us long ago, in his *News from Nowhere,* the economic weapon is more powerful than sword or gun.

Only one factor of fundamental importance is left uncertain. Can we appeal to something higher than self-interest in the future with any hope of success? Can an international public spirit be created as fine and noble as the patriotism which sent the flower of our British youth to the colors in the first days of the War? Is a true enthusiasm of humanity possible in which all prejudice and antipathy shall be swallowed up and lost forever and ever? Only one thing can do it, and that is a revival everywhere of the spiritual internationale on which Christianity is based and for lack of which the world is perishing. God send it quickly.

Lenten Hymn

By W. C. BENET

LORD, hear our prayer; with contrite hearts we bow
Low at Thy throne;
Our secret sins, with many a broken vow,
To Thee are known.
Wert Thou extreme to mark iniquity
We could not dare to lift our eyes to Thee.

Lord, what is man that Thou should'st mindful be
To heed his prayer?
Or son of man that he should cast on Thee
His earthly care?
Yet, bid by Thee, Thy wand'ring children come,
Poor prodigals, still welcome to Thy home.

Through Jesus Christ, the new and living way,
We would draw near;
Hath He not said, if in His Name we pray
Thou wilt give ear?
Blot out our sins; in that dear Name we plead;
And grant Thy grace to help in time of need.

Guide Thou our feet into the way of peace
Trod by the blest,
'Til in the land where sin and trouble cease
At last we rest.
There may we sing with thankful hearts to Thee
Glad songs of praise through all eternity.

Amen.

How Saint Patrick Kindled the Paschal Fire

By NORREYS JEPHSON O'CONOR

THE legend of his driving the snakes and toads out of Ireland has shown such extraordinary vitality in the popular mind, that Saint Patrick has come to be associated with the humorous side of Irish life. How unfortunate such an association is can only be appreciated by those who have read an authoritative life of the saint, such as that by Professor J. B. Bury, or the translation of the Irish *Tripartite Life* made by the late Whitley Stokes. Professor Bury has shown that many of the beautiful legends centering about Ireland's patron saint may well have a basis in fact; to a critical examination of sources he has added the power of a vivid imagination, and has written a life accurate and at the same time full of vitality and color. With this book as guide, it is possible to turn with all the more pleasure to the picturesque descriptions of the saint given in an arrangement of the *Tripartite Life* like that in the Notre Dame Series, published by B. Herder, St. Louis, under the title "Saint Patrick", or to the effective translation of the *Tripartite Life* itself, printed facing the Irish text in a volume contributed thirty years ago to the Rolls Series. No one can fail to be impressed by this ancient Irish document, nor fail to realize that Saint Patrick is one of the most interesting figures connected with the early Christian Church, a man of force, gentle and loving, only stern upon occasion, a saint who is truly catholic, belonging to all who profess Christianity.

Saint Patrick was born about the year 389 at a place called Bannuenta, which was on the British, not the Irish, side of St. George's Channel. The saint was a Roman citizen, his father being Calpurnius, a decurion and a deacon of the Church. The saint's mother was called Conchessa. The child was probably christened Patricius Magonus Sucatus, the last being a Celtic name, although the *Tripartite Life* says that the name Patricius was given the saint upon his ordination as bishop, "a name of power as the Romans think, to-wit, one who looseth hostages. He, then, loosed the hostageship and slavery of the Gael to the Devil". The young Briton was brought up a Christian; the *Tripartite Life* recounts a number of miracles ascribed to his earlier years. Because of its influence upon his career, the most important event in Patrick's youth was a raid by Irishmen upon Bannuenta when the lad was sixteen. This raid was conducted during the reign of Niall of the Nine Hostages, High King of Ireland, and the king himself may have been of the marauding party. The result of the foray was that Patrick, with a number of other men and women, was carried captive to Ireland, "to the ultimate places of the earth", as he himself says in words that express many an Englishman's idea of Erin today. Tradition says that the saint became a servant to one Miliùc, a petty king of Dalaradia. Dalaradia is in Ulster, and the name of the saint is associated with the mountain now called Slemish, near the famous Glenariff Glen, in Antrim. Professor Bury, however, thinks the saint was in captivity in Connaught, in the west of Ireland.

Whatever the place, the solitude, when Patrick tended the flocks of his master, seems to have wrought spiritually in the soul of the youth. Perhaps the beautiful vistas of Irish landscape, green hills and plains, foliage-fringed lakes and dancing streams, caused Patrick to turn his thoughts to the God who had given men all this beauty. At any rate, Patrick was brought closer to God, while the desire to make other men know Him began to grow in the young man's heart, and he imagined in his dreams that he heard voices, much like those heard by Joan of Arc in a later century. These voices finally told him that the time for escape was at hand. He managed to reach the sea, where he was taken on board a trading-ship bound for the Continent.

The simple-minded traders were pagans and the old chronicle gives a detailed account of Patrick's journey with them, during which he engaged in his first missionary labors, and showed such qualities of leadership that they were loath to part with him. Apparently, in Italy he slipped away and returned in the direction of Britain, finding a resting-place with the monastic community of Lérins, an island off the cape of Cannes. In this distinguished household Patrick passed several years and from his sojourn gained an idea of the importance of cloistral life in an ecclesiastical foundation, an idea to which he later gave outward expression when organizing the churches of Ireland under the supremacy of Armagh.

Patrick left Lérins to visit his kinsfolk in Britain, his parents having died during his period of captivity, and it was while in his native land that a realization of his vocation came to him in a dream. A man come from Ireland (some biographers say the saint's guardian angel, Victor) stood beside him. He gave Patrick one of a number of letters held in his hand, and the saint found that this contained "the voice of the Irish". "And as I read the beginning of it, I fancied that I heard the voice of the folk who were near the wood of Fochlad, nigh to the western sea. And this was the cry: 'We pray thee, holy youth, to come and again walk amongst us as before'. I was pierced to the heart and could read no more; and thereupon I awoke." Without hesitation Patrick left Britain to study for orders in the town of Auxerre, in Gaul, the see town of Bishop Amator, which there is some reason for regarding as a resort of Irish Christians. Patrick was here ordained deacon, but he seems to have passed fourteen years before his consecration as bishop. In the meantime, Bishop Germanus had succeeded to the see, and it was a deacon of his, Palladius, who was appointed by Pope Celestine first missionary bishop to the Irish. Palladius, however, did not accomplish much in Ireland, where were already a few Christian communities, and his sudden death gave Patrick the opportunity for which he longed. He, it seems, had already set out from Auxerre for Ireland as an humble missionary, when the news came of the death of Palladius. Bishop Germanus called Patrick back to Auxerre and consecrated him immediately a bishop. The *Tripartite Life* says that the saint was consecrated in Rome by Pope Celestine, and adds a beautiful and picturesque touch to the account of the ceremony: "And when the orders were areading out, the three choirs mutually responded, namely, the choir of the household of heaven, and the choir of the Romans, and the choir of the children from the wood of Fochlad. This is what all sang: 'All we Irish beseech thee, holy Patrick, to come and walk among us and free us'." The date of the consecration and of the saint's departure for Ireland is 432.

The bishop and his followers arrived in Erin at the mouth of the present river Vartry, in what is today the County Wicklow, in the Province of Leinster, the field of his predecessor, Palladius, but soon set out northward, perhaps with an idea of visiting scattered Christians in Ulster. At the entrance to the modern Strangford Lough, the travelers brought their vessel to land, and went ashore to rest after the cramped quarters of the ship. They were discovered by the swineherd of a chieftain named Dichu, son of Trichem, who, quite naturally, imagined that the strangers belonged to a raiding party which had descended upon the coast, and so reported them to his master. Dichu came to set his dog at the missionaries, but Patrick chanted the words, "Deliver not up to the beasts, O Lord, the souls of them that confess to Thee"; and the great wolf-hound, instead of attacking the saint, wagged his tail and became suddenly gentle. Then Patrick preached to Dichu, who, being a man spiritually inclined, believed and was baptized. After that, Dichu thought fitting to make a present to the saint, whereupon he gave him a barn, the memory of the gift being preserved in the name of the place today, Saul, derived from the Irish saball, barn. And Patrick thanked Dichu in the words of the following poem:

God's blessing on Dichu,
Who gave me the Barn!

May he have afterwards
A heavenly house, bright, pure, great!
God's blessing on Dichu—
On Dichu and all that pertains to him.

Thus Saint Patrick began his work in Ulster, a work which continued to grow. Many became Christians, and some who were converted became bishops ordained by the saint. Of the stories told about the men and women who joined him, none is more beautiful than that of the youth, Benén, who as Benignus succeeded to the primacy of Ireland. Patrick was one day asleep on the ground, and the lad, Benén, a child of great beauty of soul and body, came and laid flowers upon the saint's bosom. Some of Patrick's followers, who were near at hand, reproved the boy, saying: "Do not do that, lest he should waken". Patrick, hearing their stern voices, opened his eyes, and, seeing the smiling child, blessed him, and said to those around him: "He shall inherit my kingdom".

Thus the bishop and his companions worked diligently and successfully among the heathen Irish, who were, as a rule, easily converted, perhaps because of their inborn love for spiritual things and their consciousness of a world outside that which they could see and touch, a consciousness which had resulted in the development among them of the arts of wizardry and enchantment, practised by a fellowship of druids, and in a belief in Fairies, those gods who had not quite become men, representatives of the majestic race of the Tuatha Dé Danaan.

As Easter of the year 433 approached, Saint Patrick determined to make his way again towards the centre of Ireland, where the High-King Leary (Loegaire), son of Niall of the Nine Host ages, whose soldiers had carried off Patrick, held sway at Tara, in the royal province of Meath. Through this Easter legend the vivid Irish imagination has given a fanciful explanation of how the Christian faith made permanent headway in the territory of the High-King. The Christian scribe of the *Tripartite Life* has unnecessarily blackened the character of Leary, who apparently was tolerant of Christianity in his kingdom, although declining himself to profess it.

In celebration of his first Easter in Ireland, Saint Patrick determined to light the paschal fire on the Hill of Slane, which, with the Hill of Tara, distant about ten miles, overlooks the great central plain of Meath, or Mag Breg, "wherein", the chronicle says, "was the chief abode of the idolatry and wizardry of Ireland, to-wit, in Tara". The same authority declares that the saint and his clerics made the journey from the north by boat, leaving their vessel at the mouth of the Boyne and going thence overland to Slane. This hill was at the time known as the "Graves of Fiacc's Men" (Ferta Fer Fiacc). There Patrick and his companions prepared to pass the night, and there they built and kindled the paschal fire, a great blaze which shone in the sky for many miles around.

Easter Even, it so happened, was likewise the eve of a pagan festival which the High-King was accustomed to celebrate in his palace at Tara by a feast, to which were bidden the under-kings, or clan heads, of the whole country. In this year 433, Leary, being a good king, with respect for the customs of his ancestors, had made ready the feast of Tara. On this night, as had been declared by Irish law and royal proclamation, no fire in Ireland might be kindled before that on the royal hill of Tara. Imagine, therefore, the amazement of the king, his druids, and the remainder of the company, when upon the Hill of Slane, or the Graves of Fiacc's Men, suddenly gleamed a mighty fire, filling the soft spring darkness with brilliant light.

Perhaps the amazement of the druids was not so great as it would have been had they not, for some years, felt uneasy because of the world-wide spread of Christianity, of which they had heard from men who travelled abroad and from the few Irish Christians. Indeed, the druids had foretold the coming to the land of Christian priests in an allegorical poem. In this the expression "adzehead" undoubtedly refers to the tonsured monk:

Adzehead will come over a raging sea,
His mantle head-holed, his staff crook-headed,
His table in the east of his house.
All his household shall answer, "Amen, Amen"!
Adzeheads will come who will build cities,
Who will consecrate churches, pinnacled music-houses,
Many conical caps, a realm round croziers.

The "many conical caps" is a reference to the belfries of the numerous churches that would be founded in Ireland.

Saint Patrick's arrival must, in view of this prophecy, have caused the druids grave concern. When they saw the fire shining on the Hill of Slane they immediately suspected its connection with the Christian bishop and came to the instantaneous conclusion that drastic action was all that could save their ancient religion. In answer to the King's angry exclamation, upon beholding the fire, they declared: "We see the fire, and we know that unless it be quenched on the night on which it was made, it will not be quenched till doomsday. The man, moreover, who kindled it will vanquish the kings and lords of Ireland unless he is forbidden." The chronicle continues: "When the King heard that, he was mightily disturbed. Then said the King, 'This shall not be. But we will go,' saith he, 'and slay the man who kindled the fire'. 'Thou shouldst take heed', say the druids, 'not to go to the place where the fire was made, that thou mayst not do reverence to the man who kindled it; but stay outside, and let him be called out to thee, that he may judge that thou art the King, and that he is the subject, and we will argue in your presence'."

King Leary agreed to this suggestion, and, ordering his chariots yoked, he galloped with the queen and his guests to the Hill of Slane. Arriving there, the horses were unyoked, and the King bade Patrick come to meet him, which the saint did, chanting, "Some trust in chariots, and some in horses, but we in the name of the Lord our mighty God." None of the company save Erc, son of Deg, rose up before Patrick, but they remained seated, "with the rims of their shields against their chins," a hostile attitude. The saint blessed Erc, who later believed and became the bishop of Slane. Patrick and Leary questioned each other, and a druid, Lochru, contending angrily against the saint and blaspheming the Trinity, was, at the prayer of Patrick, raised suddenly from the ground, to fall with his head against a stone and so be killed. The King, enraged by the miracle, called to his followers to slay the saint, but Patrick lifted up his voice to the Lord. The sun, which by that time had risen, was suddenly darkened, the earth trembled, a mighty wind arose, and the arms of Leary's followers shook in their hands. Then the pagans began fighting with one another, and the unyoked chariot-horses, terrified, ran hither and yon. Fifty men were slain, and all but the King, the Queen, and one man of the King's household, fled. Angas, the Queen, besought Patrick not to destroy them, promising that the King should kneel and believe in God. So Leary knelt before the saint and offered him peace, a peace which turned out to be false, because other miracles were necessary before the stubborn pagan could be persuaded to tolerate the Christians in his kingdom.

From that memorable Easter morning, however, the Christian faith has burned in Ireland with inextinguishable brightness, for Patrick, called to the reward of Heaven, left behind him the paschal fire.

A Nation's Plea

By CORNELIA F. WHITNEY

CALVARY'S sad voice is pleading
"Stay the tide of warfare's rage;
Let redeeming love, all cleansing
End earth's strife and woe assuage.
O'er the graves of heroes, martyrs,
Let not marshalled forces reign;
O'er the seas of death-strewn waters
Let not war-gods claim domain."
Has earth's carnage blurred the vision,
Of that wondrous, guiding star,
Ages long the Nations' beacon
Light to peace, and strength to war?
There will come a holy dawning,
When the tortured seas shall hear
O'er their writhing crests, the warning
"Peace be still—thy Lord draws near!"

His Grace Speaks to Women

By A STAFF REPRESENTATIVE

LAST Wednesday afternoon the women of New York were gathered in Synod House under the auspices of the Girls' Friendly and the Church Mission of Help to hear the message His Grace, the Archbishop of York, has brought to the women of America. The meeting inaugurated the joint campaign which these two societies have been conducting to raise the sum they need for the furtherance of their war emergency plans for the protection of the young girls and women of our city.

In many of his addresses His Grace has made special reference to the work and the responsibilities of the women, but this one summarized his message most completely. The gracious presence, the dignity, sweetness, humor and wisdom of the Archbishop won the hearts and the confidence of his audience as they have won the love and loyalty of all who have come under the influence of his glowing personality.

"To me a meeting held particularly in connection with the Girls' Friendly Society has a familiar ring of home", His Grace began. "There is a very peculiar and special sense of the community of our churches in the fact that I am closely connected with the Girls' Friendly Society in England and find myself speaking to many who care for the Girls' Friendly Society in the United States. With regard to the Church Mission of Help, there again I feel that I am on very familiar ground, as I have been concerned in this work all the time of my ministry and for nearly nine years was in charge of all the rescue and protective work in the great city of London.

"You will realize I am speaking from experience, knowing intimately the work of the G. F. S. and the problems, sorrows and hopes that are connected with rescue and preventive work among our women and girls.

"Both these movements are necessarily going through at the present time, like our nations themselves, the ordeal of a very special crisis. There is no question at all that at home—and I suppose it will be equally true of this country—the coming of war intensified many of the problems that existed before in the work among our women and girls.

"With us the War has had its inevitable effect in stirring the enthusiasm of our women and of our girls. I have no words in which I can describe the debt which we owe in our war-worn country to the spirit and pluck and heroism of the mothers, wives, and sisters, who have lost those who are dearer to them than life itself. Their enthusiasm has been deeply stirred. With all this there has been, and there will be among you, a great deal of vague restlessness and excitement. Our younger men have the problem simplified for them, but life is not so simple for their sisters. We must make allowances for the restlessness and excitement which fills younger women and girls of every class. Happily with us many opportunities have been found for their services.

"Those who have had chances of greater education have thrown themselves into the noble work of Red Cross. I suppose there is scarcely a girl of education in our country who is not actively and ceaselessly engaged in our hospitals. The difference between you and us is that your womanhood will be tried more than ours, because mothers, wives and sisters of men who are serving at the front will not be able to attend and comfort and heal your wounded and disabled men.

"In England, at the present moment, hospitals are everywhere. Hardly a large country house anywhere that is not now a hospital. All educated girls of every class are ceaselessly engaged in the network of hospitals extending from one end of the country to the other. Large numbers of our girls have thrown themselves into the service of their country in the production of munitions. In vast work-shops, three to five thousand women and girls are almost ceaselessly engaged, night and day, in the production of munitions of war. I am thinking of one great industry near my home where there are 20,000 women and girls. Trains take them from all the towns and villages about. They are deposited in the middle of a great moor and there with wonderful cheerfulness these girls, many of them belonging to the roughest classes of society, are proud to have their place.

"We have 20,000 girls volunteered for service with the army, in the Women's Army Auxiliary Corps. When I was in France, I took particular pains to ask about the behavior and conduct of the large army of girls planted amid dangers of a new country, and I was convinced that all rumors circulated were false, that these girls were filled with a high sense of honor. Again, there are a large number of girls working on the land in England.

"In all these ways our girls have found vent for their enthusiasm and relief for their restlessness. The G. F. S. at home, together with other organizations, chiefly the Y. M. C. A., have been doing their best to provide clubs for women who are engaged in national service. The great revolution that has brought hundreds of thousands of girls into industrial employment with very high wages is only the fringe of the problem with which you are here concerned. There is no good in concealing the real crisis which we have to encounter. It is itself inevitable—the excitement of what I may call the consciousness of sex. That is and always has been the accompaniment of war. You are right in facing it at once with good sense, sympathy, and courage.

"The presence in our towns and especially around our camps of men in uniform does excite the large masses of our girls of a younger age. I do not imagine you will have the same problem to such a degree, because with all the willingness you may have in the world you can not arm and send out the numbers our country with a smaller population has sent. We have trained in our country and then sent abroad six millions of men. There is no doubt that it has resulted in a great deal of sex excitement.

"You will have it in some measure and I would hope that you will approach it from the right point of view—the view of sympathy. After all, there is a very great deal that is natural and commendable in this spirit. The best fighters of the world have been those who have had the sense of chivalry about them, and been encouraged with what they owe to some girl for whom they cared at home. It would be strange if it were not so. All our girls should feel a very special admiration for the men who are ready to fight for them and for their home country.

"At the same time it is impossible to deny the dangers and it would be equally wrong to ignore them. There is without doubt danger in the presence of vast numbers of young men taken away from their homes, given every chance of acquiring physical strength—something must relieve their strain and monotony. It is only natural that primary passions of sex should be aroused. Equally there is a possibility of danger that large numbers of girls that have never been prepared for such an excitement should have their modesty affected. The difficulty is not so much with the older girls as it is with the young, and it is there that most vigilance is needed. Therefore, it is that while you will approach the problem with every sympathy, it is one that presents very great elements of danger."

His Grace emphasized the fact that we must "wholeheartedly recognize the right of enabling these young soldiers and women to meet as free, as far as possible, from the risks of temptation". To this end he encouraged the establishment of clubs and hostess-houses. He commended the work of protection accomplished by our Government, and added: "We have done a great deal besides that. In London and other large towns we have persuaded the police to enrol and recognize women-patrols who go about the streets at night and by their presence and kindly word spoken just here and there have reminded these lads and girls of honor. It is a very noble and heroic work, because it is most difficult to go out night after night under these circumstances, but it has increasingly been recognized by our police as being an invalu-

able help. I hope that those who represent these two societies, if opportunity is presented, will be proud to offer some of their members to do this most difficult and necessary work."

The Archbishop then passed to the need of rescue work, and urged the G. F. S. to do its utmost to uphold its standard of honor and modesty.

"I know all about the problems of the third Central Rule," he continued. "I am not going to stir these difficult waters, although I have had to wade pretty deep in them. It is impossible to justify that rule in the G. F. S. if it were ever to mean that whenever a member slips and falls G. F. S. failed to follow that girl up with the utmost possible care and devotion. She is a member for whom G. F. S. before God has a very special and real responsibility.

"May I add that I hope it will increasingly be made manifest that there is something radically wrong with the whole spirit and life of any church, parish, or diocese, if this work is not regarded as integral and essential. The time is long past when the work whether of G. F. S. or C. M. H. should be left with committees of specially interested women. It is too big and great for such a point of view. It is an essential part of the corporate life of every member in the life of Christ.

"The chief way of meeting this special difficulty is one which is deeper and more effective. It is the education of our girls especially at the time when these temptations begin to be strong. I do not know what is done in the United States schools, but no teacher can possible take the place of the girl's own mother. Therefore, I ho there is working with you some means by which t mothers of the nation are at a time like this being r minded of the immense responsibility on them to prepa young girls against new temptations to which they will exposed. The supreme lesson to be taught is that f men and for women there is only one sovereign remed against these difficulties. St. Paul said, 'But put ye the Lord Jesus Christ and make not provision for t flesh to fulfil the lust thereof'.

"Never was a time when our girls had greater chan of meeting a new epoch in their history. After all, r legislation which you can make, no clubs which you ca institute will ever dispense with one fundamental nece sity—girls like men must be sustained with a high sen of honor. If that sense of honor fails, nothing will su ceed. If it succeeds almost nothing else is necessar The only way to make them rise to the height of this occ sion is to link their sense of honor with the memory the victorious Jesus Christ.

"I give and pray God's blessing may rest upon t work of these two great agencies, and also I trust th you may be able, according to the several opportuniti given you, to diffuse throughout the Church and t country the determination that this War be not allowe to bring upon this country the worst scourges of war, b that it will mean the stirring of all that is best in the co sciousness of women and men, that we shall take a di tinct step forward in rescuing the whole tone of socie from the temptations of the flesh."

Revealing the Heart of the Church

By THE REV. C. A. F. RUGE

DAHLONEGA is a small town in the North Georgia mountains. One of the state colleges, a branch of the University of Georgia, is situated there.

Lumpkin county, in which Dahlonega is situated, is one of the poorest counties in the United States, and its inhabitants are amongst the first sufferers from the War within our own country. There are no railroads or industries in the county. Ambition and energy earn but poor rewards at the best—except in the demoralizing business of whiskey-making and lending money or advancing groceries for the next crop. Poor men sometimes still work for as little as seventy-five cents a day on the farm and women and children have no opportunity of earning a cent except at planting and harvesting times.

In addition to their hardships, which they bear at all times with pathetic patience, they now carry the burden of war prices without in the least sharing in the general prosperity. Where sickness, old age, accident or the death of the breadwinner aggravates the case, destitution stares them in the face. There is no poorhouse nor hospital. Starvation food, absence of the most primitive comfort in housing and furniture, and total ignorance of diet or sanitary measures, coupled with the helplessness and sadness of isolation, make a sickroom a chamber of horrors.

Cattle and hogs have gone up in price, so that many poor families are without either. They live on cornbread and chicory coffee and a little lard, but some have not even bread for weeks. Buying new clothes or shoes at the present prices is entirely out of the question.

My duty seemed very clear to me. It was quite evidently both a patriotic and Christian obligation to use every possible opportunity to relieve the suffering around me. My experiences among the Cedartown millhands had been a good preparation, and one that enabled me to understand the characteristics of the Dahlonega people. They are quite illiterate, quite unable to comprehend the mind of the Church. I knew that I must attempt to show them instead the heart of the Church which they wou be able to understand.

I began with a service for the benefit of the loc branch of the Red Cross. Our duty to our soldiers ma this the natural first step. The service was well attende and the response was cordial. We decided that in t mountains we could not do "our bit" better than by pr venting our own poor from suffering too severely.

My appeals to generous and patriotic Church frien have been answered with surprising generosity. The mi sion has been enabled through the year to clothe a "shoe" all the many who were recommended by loc authorities for assistance, to pay for land to be ploughe fertilized and planted for six helpless families, to bu pigs for others, a canning outfit for another, and to s up two blind men in business, for the State of Georg is one of the few civilized countries which make no pr vision for people who lose their eyesight after childhoo The sick were attended by Mrs. Ruge, furnished wi bedclothes and other necessities for a sickroom and wi proper food. Several families received cornmeal weekly allowances in cash for months.

This Christmas seventy poor children, barefoot, rags, hungry or sick, were provided with a change of u derwear and of stockings each, toys and other things ch dren delight in—the first Christmas for many of the

Winter is very hard on the poor little ones, half fe clad in thin, torn shoddy, no underwear (unless th mothers sew them in flour sacks), often barefoot, living unsealed huts, i. e., places where the wind blows throu countless chinks in the walls and floor and where it rai and snows in through the leaky roof.

May I use this opportunity to thank publicly all tho who so kindly supported our philanthropic work? Th have done more good than any one can imagine who h not lived amongst these people, the "least brethren Jesus".

Church Usage

By PASTOR IN URBE

V.—At a Marriage

WHENEVER possible a marriage should be solemnized in church. Before any arrangements are fixed upon the rector of the church should be nsulted to make sure that the church is free at the ur desired. A message left with the sexton is quite sufficient, inasmuch as only the rector has the authority say when and how a church may be used, and, even the rector is glad to overlook an impropriety, the sexton not likely to know all the services for which the ctor has already promised the church, and both embarrassment and inconvenience are likely to follow. Before the day and hour are decided upon, therefore, the ctor should invariably be consulted. It is never proper have a wedding in the evening.

When a church is to be decorated for the marriage rvice, the name of the florist should be submitted to the ctor, and definite inquiries should be made what is owable. Florists eager to make a display have sometimes broken carving, and scratched both stone and wood, covering everything possible with their too lavish ornment. Quite apart from the danger to which a autiful church is sometimes put, it is, to say the least, t fitting that every sign of the church's proper use ould be concealed, and all be turned into an African ngle. From another point of view, a wedding is not occasion to make a church look as if it were ready for Easter morning service. The War is improving our te, and more and more those who think most carelly are remembering that the bride and bridegroom ne to the church to have their union hallowed by the redness of the place, and all that is brought into the ctuary is brought as an offering to God, to be used st for the beautifying of the temple and then to be nt to the sick and forlorn in His Name. It is a safe e to have in the church, then, only such plants and wers as can be so given, through the representatives the rector. This will bar out the vulgar display of ificially constructed palms, and the silly profusion flowering plants, all of which are promptly carted away do duty within a few hours somewhere else,—pers in a ball-room. The very best decoration is a few autiful flowers in the vases which belong to the church. ore and more, as we develop, some such simplicity l doubtless be our invariable usage at all weddings.

The organist of the church is the only person who arrange any music for the service. Only he or his resentative may play the organ; and, if choristers are ired, only the choristers of the parish, under his dition, may sing.

When another clergyman assists the rector in the vice, the rector will divide the service as he thinks e. Ordinarily the visitor will read the service to the nt where the bride is given away, and the rector will plete it.

The legal papers required by law should be in the nds of the rector, if possible, a day or two before the rriage. When this is not possible, they should be en him several hours before the service. He must in case, to keep the law, have them before the service.

Rehearsals for weddings ought to be discouraged. a few moments the rector can tell the man and the man what is expected of them; and most bridal procsions would be more seemly if the people who come them would walk simply into the church without any borate attempt to be impressive; that is, if they followed their own gentle instincts, and forgot about themves. As gentle people they cannot do anything that out of place, and there are no rules for these trivial ails. The natural and considerate action is always best.

The bride enters upon her father's right arm, and so ed to the choir steps, where the bridegroom is awaitr her, at the right. Generally the clergyman and the mbers of the bridal procession enter the church at about the same time. As soon as the clergyman enters, the congregation rise and remain standing throughout the service. There should be no music after the clergyman begins the service, except that the organ may be played while the rector, the bride and bridegroom, and their attendants are proceeding from the choir steps to the gate of the sanctuary; and of course a wedding march is proper after the Benediction.

Because the clergyman always gives to the bride and bridegroom all necessary directions as the service advances, they may feel quite free of anxiety. It is well, however, if at the start they will see that they are directly in front of the clergyman. When the rector asks, "Who giveth this woman, . . ." the father of the bride, taking her right hand, places it in the rector's right hand, who in turn places it into the right hand of the bridegroom. The father then goes back to the pew where the other members of his family are standing.

When the clergyman asks for the ring, the bridegroom taking the ring from his attendant, places it upon the clergyman's Prayer Book, who, first placing his hand upon it for a moment, with the silent prayer that it may be the symbol of continuing love, gives it again to the bridegroom, who, putting it upon the bride's finger and there holding it, repeats the declaration as taught by the minister. (The passing of the ring from the bridegroom to the bride, who gives it to the minister, before the minister returns the ring to the bridegroom, is due to a misinterpretation of the rubric; and is a custom originating by accident, with no clear meaning, which is happily giving way to the simpler and more ancient usage.)

The whole congregation should say the Lord's Prayer. To find oneself with bowed head, saying the Prayer with all the others, is to bring many a careless spectator at a gay wedding to his senses. He knows henceforth that he is not part of a social scene, but is sharing in a religious service, where God's blessing is asked by a whole congregation of interested friends. It is intended that the bride and bridegroom, as well as all the others, remain standing during this part of the service; only kneeling just before the Benediction, when of course they, only, kneel, because the blessing is for them alone.

As they lead the returning procession to the west door (simply facing about where they stand, so that, having been at her fiancé's left arm, the bride now turns and takes her husband's right arm), they will try to remember that dignity requires that they look straight ahead. Their happiness will be sufficiently evident to all who see them, and the time for recognition and greeting belongs to a later time. Whatever excuses may be made for the new husband and wife, no excuses can be made for simpering wedding attendants. If they take part in a procession they should at least show the poise of well-bred choristers. This is an unnecessary warning for most people, but for the very few who may need it, I put it down.

It may not be quite superfluous to say here that the members of the congregation will be scrupulous to show their reverence and breeding by refraining from all conversation, from the time they enter the church door. Certainly they will not lose their sense of high courtesy by talking with the ushers as they are conducted to or from their seats. A great church wedding deserves at least the propriety and carefulness which a royal court requires; and in our free democracy we may show on such occasions that we have the innate sensibility which gentle people will always bring to the sacredness and beauty of a place and an event which deserve of us the best.

The marriage register of the parish will be signed before the wedding by the bridegroom in the vestry room, by the bride in the church porch as she enters. After the service at least two persons, who have been present will join the rector in the vestry room to sign the register, the certificate, and the other legal papers required by the State.

Social Infection and the Community

By THE RT. REV. WILLIAM LAWRENCE, D.D.

WE are at war. Every man, woman and child in the country is alert, caring for his health, saving food, money and time, getting ready for battle. Whatever hinders action or weakens strength is cut out. Society is coming to a war basis. Physical health and rugged character are of prime importance. Bad teeth, bad feet, poor blood, measles and other contagious diseases are our enemies. So are weak wills, low ideals and moral cowardice. We are moving against these with power. The discipline of camp and the self-denials of home are making us a stronger and better people.

The tragedy of the situation is this—not that we have foes across the water, but in our midst: foes in our own household whom we do not and will not see and bring out into the open. More subtle and dangerous to our success in this war than German propaganda, pacifist or anarchist, are two diseases which are insidiously working into the vitals of our young men and women, and which by a traditional conspiracy of silence the people refuse to recognize.

You have no reason to believe me in medical matters. But you cannot escape the statements of medical experts of world-wide reputation. Listen while I quote from them.

Dr. Rosenau of the Harvard Medical School writes, "As a danger to public health, as a peril to the family, and as a menace to vitality, health and physical progress of the race, the venereal diseases are justly regarded as the greatest of modern plagues."

Dr. Osler says that syphilis is one of the four greatest killing diseases.

Dr. Morrow says, "No disease has such a murderous influence upon the offspring as syphilis: No disease has such a destructive influence upon the health and procreative function of women as gonorrhea. Inherited syphilis is a powerful factor in the degeneration of the race."

Dr. Biggs states that in 1912 of the population of New York City at least 800,000 people, one-fifth of the population, have or have had some venereal diseases, and that in a large per cent. the disease is still active.

At a medical meeting in Vienna in November, 1916, figures were given to show that of the seven million in the Austrian army, seven to eight hundred thousand were suffering from venereal diseases.

Statements issued under the auspices of the United States Army report of syphilis: "There is as much syphilis as consumption in the average community, but syphilis is more infectious: it is a blood disease and may be transmitted to children before birth, making them physically and mentally defective: it is the cause of nearly half the abortions and miscarriages. It is the cause (experts says the chief cause) of locomotor ataxia, softening of the brain, paralysis, and a great percentage of insanity: it is the cause of a large proportion of diseases of the heart, blood-vessels and other vital organs."

"Gonorrhea is the most prevalent of all diseases except measles: one of the most dangerous and difficult to cure. It blinds thousands of men and women in this country every year and is the cause of 80 per cent. of blindness in new born babies: is the cause of most surgical operations on women and of much of the sterility of women."

I who am only a layman could make you shudder at the tragedies from the disease: men who have thought themselves cured years back compelled for life to care for and look upon their imbecile or hideously deformed child, which silently curses them for the ignorance or sins of their youth. We could conjure up an host of children, men and women imbeciles, deformed, insane, who for no fault of their own have had this curse laid upon them by the sins of others and by the neglect of society to take action.

What interests us today is, however, the question of the War. How can we let these diseases wage their warfare against the strength of soldiers, sailors and citizens, and not count ourselves slackers or traitors? How can we as patriots allow the whole people to be in danger of infection, weakening the whole body politic in physical strength, in morals and character? What waste of time to save food and money, to cheer our sons off while these diseases lie in wait for them. Overwhelmed as our people are with new problems and multiplying campaigns, this problem must be met if we are to win the war: it is a military problem.

This is the time to meet it, for our compulsory service system gives the first real opportunity for exact statistics. This is the time, for even though the Army and Navy may be clean, the whole people, the munition workers, the ship builders, the mill people, every one is in the service: their whole vitality is needed. This is the time, for when peace comes the competition of nations for trade, commerce and leadership will be on, and success will come only to nations whose people are strong in physique, clear in brain and sound in character.

Clear that the day for action has come, we now take up the study of the subject and the program.

First, a word of history, for it is interesting. Until 1493 Europe had never been touched by syphilis: in 1494 and 1495, parts of Europe, Spain, Italy and France were scourged with syphilis. This is strong evidence that the disease was brought back from the West Indies by the crews of Columbus and of succeeding ships. The disease, finding virgin soil in Europe, was rampant for a while: and then in the voyages of commerce and adventure was carried throughout the world. The Cross, the sword and this curse went together.

How are these diseases passed on through the people? Chiefly through sexual intercourse: one person infected ever so slightly infects the other, and no one can tell how lightly or severely.

Syphilis also passes from one to another by contact with those infected, an abrasion of the lips, for instance. Think of this medical report: at a game of boys and girls with kissing as a forfeit, six girls went home infected with syphilis from the lips of one boy. Hence the danger of common drinking and eating utensils. More infectious even is gonorrhea, for that quickly affects eyes: a common towel, touching the with an unclean finger is enough.

Through inheritance. The infection either parent is enough to carry the d down to the innocent child, even to second and third generation.

Other methods of propagation by score you may find in the books and ph cians' experiences.

Some one says that the publication these things may create a panic: every will imagine that he has the disease: m will be made unhappy by the discovery they do have it. Have we not trou enough now?

If a panic must be raised, let it co better panic than defeat or death. In long run, however, panics are due to pression of facts, to secrecy. Thus imagination is aroused and people dread unknown. Publicity is the best preven of panics.

War has always brought a fresh outc ping of venereal diseases: hence they been thought of as especially army navy diseases. There is reason for too. Masses of men trained to fight kill have the brute forces brought to front: away from home and good wo they are free from the conventionalities oversight of society and home. Under monotony of training and the heavy s of battle, the nervous reactions are al overwhelming. In masses of men there a certain number of low-minded and living brutes, and they make themselves in camp.

The tradition too that a certain nu of low women always have followed camp, and always will, is strong: and assumption on the part of officers th certain percentage of men have got to women has some foundation in experi

Thousands on thousands of pat fathers and mothers have therefore wat their boys go into camp, and have follo them in imagination with anxious, anxious forebodings. Even wives let husbands go, trusting them, but with bodings of the possible.

My purpose in this lecture is to stat facts to these fathers and mothers, an point out to them and to all citizens s as I can the path of action along whic facts lead us. My message is one of hope.

For brevity I shall use the word "dis for the group of venereal diseases: and word "army" for all the military and forces of the country.

The Army comes from the people, a physique and character is the embodime the people. The Army after war re to the people. There is therefore such interplay of Army and society that cannot be studied separately. Hence study will at each point take up the A and then society.

How prevalent is the disease in the A First a few facts of a few years ag way of comparison.

In the various leading armies there per thousand soldiers afflicted with the ease:

Lecture by Bishop Lawrence at the Harvard Medical School, Boston, February 24, 1918.

1906	Germany	19.8
"	France	28.6
"	Russia	62.7
1907	Japan	37.6
"	Great Britain	68.4
"	United States	167.8
1909	United States	196.99

No wonder these figures brought alarm. ince then, and especially since the opening the European War, the Medical Depart- ent of the Army and Navy Service has tacked the problem with determination, ill and high purpose, so that today the ecretaries of the Army and Navy, the irgeon-General, the staff and officers are inging to the problem the forces of ience, medical skill, discipline and social rvice. With what disappointment, there- re, you will listen to these figures of our my taken in the twelve-week period im- diately following the draft, September 21 December 7, 1917.

Of 1,000 men in our Army there were licted with disease:

gular Army	88.0
tional Guard	115.2
tional Army, composed largely of lrafted men direct from the people	162.4
average of	121.9

May I point out to you incidentally that ile 121.9 was the figure for this disease, total figure for all other communicable eases (excluding measles), for pneu- nia. dysentery, typhoid, meningitis, scar- fever and the rest was only 25.7.

Why is it that with the great activity and l of the Medical Department these figures uld be so large, so alarming? Note the e during which these figures were taken, twelve weeks when the Army was ab- ing great masses of citizens. The Na- al Army, more than either of the others, cross section of the physique and char- r of the men of this country. Of this cal cross section, 162 were diseased out every thousand men.

et me now give you some suggestive fig- of the Army during two *weeks*.

he first week ending September 28, 1917, e were admitted to sick report for the ase, of every thousand men:

onal Guard	3.7
fted Men of National Army	7.4
ular Army no figures for 1917: but corresponding week in September, 16	1.7

ie second week, twenty weeks later, uary 9, after the men had been under ary discipline:

onal Guard	1.2
onal Army	1.6
lar Army	1.1

these conclusions we are driven:

1 The drafted men, typical of the com- ty, have a far greater percentage of isease than the others.

2 Under military discipline and methods pression and prevention the number of isease than the others.

3 Under the conditions of camps in this ry the boys and men are far safer disease than in their own homes, towns cities.

4 The high purpose and determination of the Medical Service and of our military leaders give strong assurance that in meeting the very difficult conditions in France, a country desolate, in parts demoralized, weary of war, bereft of strong men, full of chivalric and self-sacrificing women ready to show their gratitude to America, the young men of our Army will as a whole be held to loyalty, purity and health. And so far as I can get figures and impressions from personal letters, I believe that even there the American boy is safer from disease than in his home city. The time has now come for society to turn upon itself with alarm. For fathers and mothers, for all citizens to look to the base of supply of venereal diseases, our own streets and homes. "Physician, heal thyself."

I will not harrow your feelings any more with the awful tragedies at our doors. I am only a layman. Read the reports of experts, Osler, Rosenau, Biggs, Morrow, Vedder, Exner and a score of others. Study the records of your poor houses, insane asylums and jails, your orphanages and hospitals: talk with your physician, though professional honor prevents him from telling you all. And note that the disease permeates every class in society, especially the poorest and the richest.

If we at home are to start and carry on a warfare against this disease, we may turn to the Army for our principles and methods so far as we can use them. The first and deepest reason for the success thus far attained is the high purpose and the determination of the men who have the fight in hand. They know better than we do the tremendous conservatism which army life brings with it. What has been, must be, says the conservative soldier. "Men must have women, you can't help it." "You cannot put out of business the oldest profession in history, prostitution." "Disease of course, it has always been. You may do something to check it, but you can't be too sanguine."

But the modern soldier knows that to make an effective army the day of swashbucklers, of drink and loose women has gone by. The facts, military and medical, are against them: and each year sees that class dying off.

The Army regulations of today are in all questions of morals pitched upon a very high note: the soldier's character as well as his physique is a serious matter to his officers. The whole atmosphere of the camp is that a man who falls under the disease has been untrue, disloyal to his comrades—and that brings many to a better mind and life.

What are the definite means of prevention of the disease in the Army?

1. Spot the man that has the disease and keep a keen eye on him. To do this every man entering the service undergoes the Wasserman blood test. Then if he is admitted to service and also infected, he is, so long as he is a danger to others, isolated in the venereal disease hospital, and when freedom from hospital is safe, he is followed up until his cure is as certain as is possible: and even then his record stands for the future. If the man and all men could be held in camp all the time, they could be kept from infection. But on leave they must go outside of the discipline of the camp and into society. There is the danger of infection.

2. Hence the prophylactic treatment. This perhaps does more to cut down the numbers of infected men than any one cause. It is as radical as it is effective. Every man returning from leave who has been in danger of infection must report immediately to his medical officer and receive prophylactic treatment.

If this is given within a certain time after the possible infection, it is a practically sure preventive. Hence any man who has the disease is liable to be court-martialed on the ground that he did not report. Thus reporting is really universal.

Combined with this, are the shame attached to the danger of infection, the disgrace of the venereal ward, the rebuke and advice of his officers and the loss of pay. In the hospital he receives the most skilful treatment, the use of salvarsan and other modern methods: for the Nation is paying the costs, and he must get back into the ranks at the earliest safe date.

Twice a month every man in the ranks is thoroughly inspected, and if there are any symptoms of the disease, he is watched and treated.

3. Next to this medical treatment—some would say superior to it—is the character and force of the commanding officer of the camp: for from him the staff and regimental officers take their cue.

Under the present regulations the statistics of the health department will show with practical certainty the character and force of the commander. Camp conditions differ of course: some are near low-toned towns and cities—some away from all population. Allowing for these, a division general can by a study of the medical reports know whether the camp commander is worthy of his post. And if he is not, the public opinion of the Army as well as the higher officials will, if true to themselves, relieve him of his post.

4. This Nation is now entering upon a great and most interesting experiment, based on a sound philosophy and social experience. The best fighter is the normal man trained in body, mind and character to the highest military efficiency. Men to remain normal require a certain amount of variety of interest, change of thought and exercise, play, books and society. In Christian armies religion has always been recognized. It is being supported at fresh points.

Every citizen is so familiar with the principles and methods of the camp activities that I need say no more. The most radical move is the presence of women in the camp. Instead of the camp followers of old, we now have women, strong, mature, tactful and attractive, in camp, canteen and hostess house. A letter from a landing port in France is before me. "I wish", the writer says, "the people at home could see the boys' faces brighten as they come off ship and see one American woman waiting there to greet them. It gives them just the right start in this strange life."

These facts of the Army give me the message of hope to society. Under military discipline, with high purpose and medical skill, the disease can be prevented, cured and stopped—not in a day or a decade, but the facts show that under certain conditions and character it can be done.

The vital question for us is: Are we ready to support to the full this program to lessen and in time eradicate the disease? Is society going to help or obstruct?

The Army comes from society: the recruits have shown the condition of society. The danger is not in the Army but in the city, not so much in France as in the industrial

town and country village. I need not repeat the facts. If we are to support the Army and win this war, there has got to be a tremendous cleaning up of ourselves, our own neighborhoods, our streets and theatres, our hotels and resorts. Yes! Education and warning must enter the homes of the innocent for their protection. First the people must have the facts. The great engine of publicity is the press. But they will not give the facts: they claim that the people will be offended at them.

I challenge the newspapers of this country, those with great circulation, to place upon their front page not two or three startling statements with sensational headlines, the figures that I have given or such a succinct statement of facts as the Medical Department of the Army and Navy are ready to give them, revealing the conditions of society in relation to the Army. It is a war question, as vital as food and fuel. They say that the people do not like such facts: they offend their taste. Let the press try the people.

It is time that the lid be off and men and women meet this problem as they have met diphtheria and tuberculosis. Of course there is a difference. People protest that "this disease touches sexual problems and questions of morals: the finger of scorn will point at the victims. Doctors cannot report their cases to the public. We are not an army". No, we are not, but must we therefore do nothing and continue to poison our Army? We are told that if people begin to talk about such things, it will lead to improprieties.

People are talking: you are talking: I am talking, our boys and girls are talking: the stage is talking. Why not come out into the open, and let the talk be healthy, sane, medical and practical?

What now can society, which has not the discipline of the Army, do to protect itself and the Army?

First, I have said, publish the facts. The first thing is to get them: thus far we have little more than estimates, good guesses on the part of experts as to society's condition.

A few States are pointing out the path, and as Massachusetts is the latest, I select that for our study.

In December, 1917, by action of the Public Health Council, gonorrhea and syphilis were added to the list of diseases declared dangerous to public health. Think of it, our own State, only two months ago!

The next problem is how to spot the infected person, the carrier of the disease, to prevent him from being a source of danger. For the object of the program is not punishment or publicity but the safety of the community through the cure of the infected. If physicians are compelled by law to report the names of infected persons, many of these will keep away from physicians and thus be a menace to society. Hence the State by a certificate system receives from the physician a number which will always identify the patient, the physician holding the name in confidence. The physician or his successor, if the patient changes doctors, is held to account for the patient whose name, however, is given to the Board of Health if he evades the law. The reports are made to the State Board of Health, not to the local board.

Establish "approved clinics" throughout the State, where adequate treatment may be had, free to the poor—a small charge as a rule. The purpose of these clinics is to stop the disease and make the patient harmless to others.

Follow-up work by social workers from the clinics. The building of hospitals for venereal diseases.

Of what use is it to treat a thousand prostitutes or a hundred infected tramps and send them back onto the streets without the cure and upbuilding which a hospital gives? We might as well collect poison, make it into pills, sugar-coat them and throw them to the crowd, as to treat and not cure such people and send them back to the street. So much for the medical side.

As to the social methods. The first aim is to break up the alliance between prostitution and alcohol. Every expert that I have read, every medical officer that I have talked to, every officer of the Army—one of the last was General Leonard Wood—says the greatest obstacle to the suppression of venereal disease is alcohol. Stop the men drinking, and you have won more than half the battle.

The Government has acted to protect our soldiers and sailors. Why should not the same protection be given our munition workers, our shipbuilders, and the whole people? I say no word here about Constitutional Prohibition: whether in great industrial States more or less alcohol may be drunk under that form of prohibition allows of differences of opinion. But of this I am clear, that during the War the same protection should be given all the people as is given our soldiers and sailors: and I am confident that the War motive which supports the enforcement of our Army would support the enforcement for the whole people. Meanwhile, so long as medical officers and experts say what they do of the immediate relations of alcohol and venereal diseases, I believe that it is the patriotic duty of every citizen to do what he expects the man who is giving his life for him to do, abstain from alcoholic drink.

Whatever the law is on the subject, are we as a people ready to act upon that voluntary action? Shall we help or obstruct the Army?

Other social efforts follow. Of the highest importance, the organization for social service and repression of vice by all the communities about the camps, a clean five-mile zone and more if necessary. Repression of street solicitation, police and reformatory action: rehabilitation of the prostitute: improvement in living conditions, athletics and all those influences which go to the building up of healthy bodies and sound characters.

Three definite pieces of work are vital.

1. Probably 50 per cent. of the prostitutes are sub-normal mentally or in will power, some really feeble-minded. The tremendous work of protecting this great mass while still children is an immediate duty. And a large percentage of the diseased boys and men are sub-normal also. Thousands of these of both sexes infect the strong and normal: thousands of sub-normal children are born of these, and the vicious circle, demoralizing the people and costing the Nation millions on millions of dollars, continues its round because we do not want to face the facts.

2. The great source of supply of the thousands of open and clandestine prostitutes is the young girls with easy-going, careless parents who have no thought of leading their children to better things than they can find on the street and in the parks. Silly, and fond of fun and admiration, a man attracts them, and once fallen, sometimes through ignorance, sometimes through a temporary affection, many of them are within a year or two diseased, demoralized, practically outcasts of society.

No police or reformatory or House of Mercy will correct these conditions. The responsibility falls upon the homes, the Church, the schools and public opinion. When will the mothers who proudly send their boys to the War take pride in protecting their boys by keeping their girls happy and pure at home?

Shall the women of this country turn in with all their might to study the girl problem, and in sympathy with the emotions ideals and habits of girls, lead them to a pure and true womanhood?

3. To meet the sex problem and passions a pure and happy home, a sound body, the habit of work, a sense of duty and a religious faith are the best assets.

In these days, however, some sort of education in sex relations, simple, sympathetic and brief, is a necessary safeguard. How that shall be done may be answered in many ways: and because we are in doubt as to the best method, we cannot leave it undone.

All these things have a direct and immediate relation to supporting the Army and winning the War.

My last thought is this, a somewhat personal one. The greatest shock that has come to me in the study of the facts is not in the pervasive infection of the community not the horror of the disease or even the tragedy of the results, but in the amount of immorality, the thousands on thousands who are yielding to illicit passions. If we add to those who are diseased through immoral relations the number of those who have immoral relations either frequently or occasionally and who escape infection we count an appalling percentage. The question is not so much of national disease as of national demoralization. From such habits come of course frequent divorce broken homes, parentless children. A people so living demand a licentious stage and foul literature.

The facts are interesting and enlightening as to our social conditions. Again, it is interesting to note how when the Christian Church has given up saving the heathen by threatening them with the terrors of hell many social reformers and doctors are bringing that motive to bear upon men and women, on boys and girls, to save them from vice. The threat works sometimes: it probably brought some heathen to Christ but as a motive power it is really very weak.

In the sex problem we are dealing with primal passions, next to self-preservation probably the greatest passion. This turbulent stream of passion cannot be held in restraint by fear of a future: it will take its chances. It cannot be checked by any such discipline as civil life offers. Even the harshest military discipline can hardly restrain the passion when in battle the brute has been roused and in victory the brute seeks women.

Strength of will and character are built up by self-mastery, by good habits, and by that spiritual force which has exceeded all others in human history, religious faith. It fails a thousand times, but it still remains

(*Continued on page 373*)

ALL ST. CROWDS EAGERLY LISTEN TO ARCHBISHOP

Trinity Turns Away Thousands Anxious to Hear His Grace

NEW YORK CITY.—The city has been eager hear the message His Grace the Archshop of York brought to it. Never in all e history of Trinity church have such emendous crowds packed the pews, aisles, orches and even the churchyard, as filled it ery day at noon last week. Something e twelve hundred packed inside on Friday, d hundreds of others were turned away, stood on the steps and in the street gerly trying to see the pulpit when the eat doors were flung wide open to give em this opportunity. The emergency olice were called out, but even then it was possible to manage the crowd. Outside roadway and Wall Street were thronged ith those anxious to see the great prelate he passed to and from the church. The xperience of last Spring when Lord Balour and Marshal Joffre visited the city ere repeated.

The message His Grace brought has given ourage and new assurance to all who have ared it, not only those who heard the unesitating call to a war for righteousness at rang from his own lips, but those who ught some echoes of it in the press reorts.

The worshipers at the Trinity noonday rvices can never forget the figure of the rchbishop, radiating strength and holiness, he stood in the flag-draped pulpit with the olors of England and the United States on is right and left. "I feel as though I had een in the presence of one of the Fathers r the Apostles", someone said; another, a een business man from Wall Street, "It as one of the noblest and most beautiful isodes of my life".

Although His Grace spoke four or five mes every day, and to groups of people at ranged from the members of the New ork Presbytery to the seamen gathered in e lobby of the Institute on the water ont, there was a unity and singleness of eme to all that he said that made his fferent utterances blend; those who heard m a number of times thought of his mesge as a wonderful whole.

At Trinity his five addresses dealt with e moral and spiritual issue and demand f the War. From that solemn moment on onday when he called upon the congregaon to dedicate themselves anew to their eat cause, and repeated with them the ords of self-dedication in the Prayer of onsecration in the Communion Office, until e closed on Friday with the words *"In Hoc igno Vinces"*, he held before his listeners e tremendous fact that only under the adership of Jesus Christ can we win this ar for His Kingdom.

"We are endeavoring", he began each day these or similar words, "during these ief moments snatched from busy life, to alize the gravity of this great moment of story and to see the claim it makes on the nscience and spirit of all; to raise it and rselves with it nearer to God." "The issue of the conflict", he continued, "will be vain and ineffective unless there is a new spirit animating us. . . . War can only destroy, only the Power of God can create the new world for which we are waging the War." His Grace brought his hearers face to face with the problem involved in reconstruction when he described the "century of boasted civilization through which we have lived, classes and even sexes divided against each other, the internecine feud of capital and labor, the two pillars of which are the monotonous poverty of the many and the wealth of the few". "To build up a better common life among your people there is need of a new spirit. Here is the spiritual issue. . . . We are brought straight into the presence of the greatest Human Figure, we are brought to the feet of Jesus Christ."

"From Wall Street in war to Jesus Christ", were the opening words of His Grace's Friday address. He set forth the example of supreme patriotism in our Lord, who died for His Father's country, and reminded his congregation of Good Friday, 1917, when, as many of them sat at noon under that very pulpit, their country had dedicated itself to the great sacrifice. "Many men and women set their faces then towards the cross. The vanguard of the chivalry of sacrifice has already gone forward." The comfort of many, he continued, will be in "linking the great silent Sacrifice to their own". "The Nation can now see in the Cross the measure of its true greatness. . . . You are higher now, nearer to God than you were on the road of peace. The Nation is signed with the sign of the Cross, the highest decoration human life can wear." "One other word without which it is not right to close", he concluded, "another sense in which we carry the Cross into the struggle. *Never again* is a stern necessity but the same motto commits us to see that when the task is finished we make it endure by the spirit of love. Just in proportion as we carry the spirit of love into the struggle, we carry the Cross; in so far we may say *In Hoc Signo Vinces.* Lift your eyes and behold! Link the sacrifice that awaits you with His. Let the will to power be conquered by the will to love. So shall we attain the ultimate victory!"

Then as His Grace gathered the unspoken prayers of the congregation and laid them at God's feet; as he again offered in self-dedication that great throng to God for God's service, a drum and fife corps passed down Broadway playing *Over There.*

Bishop Randolph Seriously Ill

ROANOKE, VIRGINIA.—The Rt. Rev. Alfred Magill Randolph, bishop of Southern Virginia, is seriously ill, and has been unconscious for some time. He suffered an attack of the grippe four weeks ago.

MULTITUDES ARE STIRRED TO HIGH ENTHUSIASM BY ARCHBISHOP OF YORK

Tells Carnegie Hall Audience that Fine Phrases Will Not Win the War, But that the Soul Will Tell

NEW YORK CITY.—At three great patriotic gatherings in the metropolis during his stay in the city last week, the Archbishop of York stirred the crowds gathered to do him honor to heights of enthusiasm.

On Monday the distinguished visitor went to Camp Upton, where he addressed the officers of the cantonment. This meeting was followed by a reception at the Officers' Club, and on Tuesday morning a review of the troops was held for His Grace.

"I want to emphasize the tremendous urgency of your bringing all that you can to the services of the Allies at the present moment," said the Archbishop in his address. "It is not too much to say that on the incoming of your thoroughly trained and efficient increase of man-power the foundations of civilization for many years depend."

After reviewing the events that have brought about this need, the speaker closed with words that touched very deeply the men who heard him.

"My heart is too full for oratory. I see before my mind, as I speak to you, the graveyards by the Somme, where I stood by the graves of men dearer than life to me. I asked myself whether, in the justice of God, these men had died in vain. As I look into your faces and feel the force of this nation's latent power now being realized I feel that there is hope. When your great nation came in I felt that our dead had not died in vain—for liberty and civilization."

It was a brilliant scene that greeted those who gathered in the Astor ballroom of the Waldorf-Astoria on Tuesday night, when the Pilgrims of America gave their banquet in honor of the Archbishop. A thrill passed over the throng of diners when a group of Scotch "kilties", playing bagpipes and drums, marched into the hall before the speakers as they came to take their places.

"We should know each other, stand by each other, and understand each other for the good of the world," said the Archbishop in opening his address. "I feel a satisfaction in being a plain citizen speaking for the plain people of my country. This brilliant scene makes me like this picture of my innocent and ingenuous youth (referring to the photograph reproduced on the menu card); it makes me young again. And the music of the pipes reminds me of my native heather. But the last time I heard them they were piping the soldiers of Canada to their place on Vimy Ridge.

"I cannot forget, though we stifle it, that there is a sigh in the hearts of the English people. If we cannot stir your imaginations, you must forgive us, but we believe that you will keep our hearts strong.

"I was immensely moved last night and this morning by my first sight of your national army. I have seen our soldiers trudging along in the dust and heat, on the way

to the trenches; I have seen them returning, tired and broken. And once, your excellency (turning to the French Ambassador) I have seen your troops returning—a sight never to be forgotten.

"Let us not forget," the speaker said in closing, "that each man and woman goes out to meet the test of his generation. Whatever the imperfection of my words, you will have felt that they were speaking from the heart of my people."

Thousands of people who asked for tickets for the citizen's meeting in Carnegie Hall on Thursday evening were turned away. The speakers, besides the Archbishop of York, were Governor Whitman, the Hon. Elihu Root and Dr. Manning. Not the least stirring moments of the occasion were those when the vast assemblage of people well known in New York and national life sang "The Battle Hymn of the Republic" and "Onward, Christian Soldiers."

But there were two other moments when the audience was even more profoundly moved. The first came when Mr. Root declared, at the close of his address, which evidently made a deep impression upon the Archbishop: "This is not a war for Serbia, for Alsace-Lorraine, for Poland, even for Belgium. It is a war between Odin and Christ. It is a war to see whether the God of mercy may smile upon a world where He is worshipped in Spirit and in Truth." The other came when a reverent silence fell over the meeting as the Archbishop, referring to Washington and Lincoln, and declaring that in every war the American people had felt the personal influence of a great leader, said that all men fighting for freedom today should be heartened by the example of Jesus, the leader of every struggle for liberty.

"I think you will all understand how difficult it is for me to speak to you tonight," said the Archbishop. "I am overcome by the fervor of the welcome you have given, not to me, but to my country across the seas. You have said things to us tonight which we, being men of stumbling words, though of stubborn deeds, find it impossible to say of ourselves. I could wish that some of my brothers who have died in this struggle could have heard your vindication of their death."

Speaking of the days before the war, when there might have been suspicion and misunderstanding of his mission, as days that had passed away, the Archbishop brought a ripple of appreciative laughter to his hearers when he said: "In those days it might have been thought that I came bearing even a suspicious title, and wearing a suspicious dress. It might have been thought that I belonged more to the Middle Ages than to the days of freedom."

He told the story of a little child who, having been awed by descriptions of the Archbishop, exclaimed upon seeing him: "Why, Mother, he's only a man."

"I speak to you only as a man whose manhood, like yours, is going through trying tests. After Mr. Root's eloquent words I can speak as your fellow-countryman of that free commonwealth which is to be established on earth."

He told of three experiences which, he said, were indelibly impressed on his memory. The first was his visit to the Grand Fleet in 1915. "I wonder what those silent men would have thought if they had heard what you have said tonight. I don't think that it occurred to them that they were being heroic. They were there to do their duty. By their presence there they prevented that onrush which, but for that presence, might, in three months, have swept civilization from the earth."

His second memory was of his visit to France and Flanders last summer.

"I have seen the flashing and heard the thunder of those guns of death. I have spoken to thousands on the eve of battle, have seen them returning covered with mud and blood. I have stood by those white crosses, dotting the field of the Somme, marking the graves of those who, when I last saw them, were in the full springtime of young manhood. These dear men would scarcely have understood half the things I have heard here tonight.

"My third memory will be of this visit to the United States. It is quite impossible for you to realize the impression it has made upon me. I feel like a man who has been for a long time trudging along through dust and rain and sleet, along a narrow road, until he had forgot that the sun ever shone, who found himself suddenly in a great open space, where the sun was shining and the breezes blew.

"Our life has been quite transformed from the old days. We all think of the time before 1914 as of a world in which we never lived. All of our young men, you might say, have left us. At home we are quite as familiar with the sight of our wounded as you are with that of your automobiles on Fifth avenue—and I'm not sure that the sight isn't more inspiring."

The audience was touched by the speaker's reference to an old class which had already been wiped out by the war—the school and university men—and which was to be replaced by multitudes of another class. "The school and university men went out first into the war, without thinking. I hardly realized what it meant to live for three years in England and to know that all the young men the future was to depend upon were gone. All that we ask is that, in their name, you will help us carry on their task until it is done, and done forever.

"I want to say a word of something else you can bring us. It's no good thinking that Germany is going to be bewitched by any beautiful phrases spoken either in England or in America. Yet, don't forget that you may very likely, before long, get tired of the perpetual output of men, money and resources, unless you keep clean and strong before your eyes the great ideals your President has so forcibly expressed.

"I therefore beg of you to realize that where things matter most it is the nation that has its ideals most strong that will bring most blessings. In the long run it is the soul that will tell in this great struggle."

For the War Commission

WATERBURY, CONNECTICUT.—A little allegory by Kate Woodward Noble has been printed in attractive form and is sold for the benefit of the War Commission at 15 cents per copy by Davis & Nye, Bank Street. It is called *Sancta Ecclesia, A Vision.*

School Endows Hospital Bed

YONKERS, NEW YORK.—The church school of St. John's parish, Yonkers, New York, the Rev. J. M. Ericsson, rector, has just completed a fund for the endowment of a child's bed in St. John's Hospital amounting to $3,000.

BEQUEST OF $25,000 FOR BOARD OF MISSIONS

Oldest Parishioner of Trinity Church, Boston, Makes Generous Will

BOSTON, MASSACHUSETTS.—The announcement is made of a bequest of $25,000 to the Board of Missions by Charlotte M. Fiske of this city. Mrs. Fiske, the widow of Joseph N. Fiske, a Boston banker, died on February 17 at the age of ninety-six. She was the oldest parishioner of Trinity church. "Never was there a gentler or sweeter old age, and never were the burdens incident to such years more cheerfully borne," wrote Dr. Mann of her. "A devoted member of Trinity church since 1873, Mrs. Fiske took the greatest interest in its work. Every good cause received her generous help, but the missionary work of the Church was especially dear to her. On the last Christmas eve of her life the choir boys went to her house and sang the Christmas carols and she insisted upon their coming in to speak to her. So she lived her quiet, beneficent, sunny life to the very end, keenly interested in all that was going on about her, and facing the future with a serene trust."

Mrs. Fiske left many bequests to philanthropic and educational societies, but the largest was the one to the Board of Missions. She left $5,000 each to the Episcopal City Mission of this city and to the Massachusetts Branch of the Woman's Auxiliary.

The Rev. George S. Fiske, of St. John's church, East Boston, is her nephew.

NAVAL FUNERAL HELD AT THE BOSTON CATHEDRAL

For the Ex-Secretary of the Navy George von L. Meyer

BOSTON, MASSACHUSETTS.—A naval funeral with active pallbearers from the bluejackets of the Boston Naval Station at Charlestown was held for George von L. Meyer Tuesday afternoon at 1 o'clock at St. Paul's cathedral. Bishop Lawrence officiated. Secretary of the Navy Daniels issued orders to Commandant Rush to see that a full detail of bluejackets was on hand to pay respects to the former Secretary of the Navy.

Colonel Roosevelt wired his sympathy to the widow and children and said that his physicians would not allow him to make the trip to Boston. It was hoped that the Colonel's condition would be so that he might be present and act as an honorary pallbearer. Those selected were Senator Lodge, Admiral Leigh Palmer, President A. Lawrence Lowell of Harvard, Francis L. Higginson, Philip Dexter, I. Tucker Burr, Ensign G. C. Cutter, Jefferson Newbold and J. A. Tuckerman.

GIFTS AND MEMORIALS

The fourth lancet window in a series of eight has just been erected in Trinity church, Upper Marlborough, Maryland, by R. Geissler, Inc., in memory of the rector's eleven-year-old son, who was killed at the rectory gate by a careless driver of an automobile last August. The series of lancet windows are memorials and each depicts some one act in the life of our Blessed Lord. The same firm has built a beautiful reredos and litany desk, and will in the near future complete the interior decoration of chancel and nave with memorials.

ARMY MEN IMPRESSED BY "COMMUNION DEMOCRACY"

Officers and Privates Kneel Side by Side to Receive

PHILADELPHIA, PENNSYLVANIA.—The Communion service, as conducted by Protestant Episcopal chaplains, is having a novel effect upon Army men. It emphasizes the "democracy" of the Church of Jesus Christ in the midst of a military caste, and, as a result, many of the rank and file are being drawn toward the Church.

In one of the Southern cantonments a major, a captain and several lieutenants went to the first rail with a group of privates. Every private in the congregation was impressed by that proceeding. It was contrary to all ordinary military ethics. Officers never mix with privates, and to see them kneeling there in the chapel, shoulder to shoulder with the men, gave all a vivid realization of the leveling process of Christian brotherhood.

As one of the enlisted men remarked, it "got him".

An old Army officer confessed that it was the first time he had received Communion. A Methodist, who knelt at the rail, confided to his comrades that he had never expected to participate in an Episcopal Communion service.

Y. M. C. A. secretaries and chaplains are asking for the service in their various units. Camp secretaries of the Army and Navy Department of the Brotherhood of St. Andrew report that attendance at Communion services is increasing. The groups formed by the camp secretaries encourage their comrades to attend the celebrations.

Apart from the consolation and spiritual uplift of partaking of the Holy Sacrament, the "democracy" of the rite is making a strong appeal.

Questionnaire on Rural Social Service

NEW YORK CITY.—A sub-committee of the Joint Commission on Social Service, appointed for the purpose, has decided to address to the rural clergy throughout the country a questionnaire designed to elicit information concerning any constructive rural social service being carried on in their communities with their co-operation, and has also drawn up other tentative plans concerning which announcement may be made later.

This action was in response to a resolution of the last General Convention and to its own growing conviction that in this time of national crisis the rural problem is of greater urgency than ever and that the Church in the country districts must realize its relation to the solution of that problem.

Episcopalian Club at Syracuse University

SYRACUSE, NEW YORK.—At a meeting of the Executive Committee of the Episcopalian Club of Syracuse University on March 4, Professor Lewis W. Crawford was elected to the presidency. Miss Barbara Watson, of the class of 1919, was elected secretary.

A Lenten letter was issued to the members of the club, announcing services in the neighboring churches and also Confirmation classes.

There will be a corporate Communion of the members at St. Paul's church on Palm Sunday, and a reception in St. Paul's parish house on Tuesday, April 9.

The club has ushers and hospitality committees in some of the city churches where pews are set aside for the students, and also assists in having clergymen of the Church speak in college chapel and students' religious organizations.

A SPECIAL EDITION

"Connecticut Churchman" Devotes Issue to Memory of Great Bishop

HARTFORD, CONNECTICUT.—The last number of *The Connecticut Churchman* is a Bishop Williams number, devoted entirely to the memory of that great saint of the American Church whose centenary was celebrated last August. In this issue the beautiful suggestion is made that all who honor his memory should as a memorial to him perform a very simple act. This memorial is "a re-reading of the service of Confirmation, as found in the Book of Common Prayer; a renewal of the vows then taken; a determination to keep them better in future; and to make their Communions more regular, more prayerful and more spiritually helpful. Nothing would rejoice Bishop Williams more than to see a deepening of spiritual life among those upon whom he laid his hands in the rite of Confirmation, and those who love and revere his memory may thus honor it in the highest possible way".

Are You Ready for the Third Liberty Loan?

Is Your Sunday School Ready?

Is Your Parish Ready?

The Drive Starts April 6th

Healing Ministry Extended

BOONTON, N. J.—The Rules and Prayers of the Society of the Nazarene, which is engaged in reviving the ministry of healing in the Church, have just been translated in Spanish and are being distributed in our Spanish speaking missionary districts, Cuba, Porto Rico and the Philippines. The translation was done by the Rev. J. M. Lopez-Guillen, one of our priests in Cuba. Copies of these may be obtained from Mr. Thomas H. Harris, Box 650, Havana, Cuba, or from the Rev. Henry B. Wilson, director of the society, Boonton, N. J.

NEW CANAAN RECTOR DIES AFTER 28 YEARS' SERVICE

Dr. Neidé Stricken in Study While Talking to Parishioner

NEW CANAAN, CONNECTICUT.—The Rev. Robert Howland Neidé, D.D., rector of St. Mark's church, New Canaan, Connecticut, died of hemorrhage of the brain after a two-day's illness on Wednesday morning, March 6. He was stricken in his study in the rectory while talking with a parishioner and never again regained consciousness.

Dr. Neidé's first charge was Cazenovia, New York, where he remained two years. He was then called to New Canaan, Connecticut, his rectorate there extending over twenty-eight years. The diocese of Connecticut has lost in the death of Dr. Neidé one of its most earnest workers, a priest consecrated to the duties of his holy office, who leaves a parish made strong by his labors. He was endeared to those around him, especially to the young men of his congregation, by a certain bouyancy or spirit of youth which he retained throughout his life. His counsel and guidance freely given to many were characterized by a wholesome cheeriness as well as wisdom and good judgment. His parish work was constantly aided and shared by his wife, Elizabeth Thompson Neidé, whom he married thirty-three years ago, and who survives him. He was cared for in his last short illness where he was stricken, among the books he loved so well and which had so long been his daily companions. After his death his body lay surrounded by flowers brought to the rectory largely by little children of his parish who wished to show in this way their love and sorrow for the loss of their beloved friend and rector. Bishop Brewster of Connecticut officiated at the burial service held at St. Mark's church on the afternoon of Saturday, March 9. Many of the clergy of the diocese were present.

Bishops to Meet in New York

ST. LOUIS, MISSOURI.—Notice of the change of place for the special meeting of the House of Bishops has been sent out as follows:

"February 28, 1918.

"Notice is hereby given that the already announced special session of the House of Bishops will, in accordance with the invitation of the Bishop of New York, convene in the city of New York in the hall of new Synod House, Cathedral of St. John the Divine, Amsterdam avenue and 110th street, at the time designated in the former notice of January 4, viz., Wednesday morning, April 10, 1918, at 10 o'clock, instead of in the Church Missions House, as it is found that the accommodations at the latter place are not adequate for so large a meeting.

"DANL. F. TUTTLE,
"Presiding Bishop."

Igorot Children Help Belgians

The Igorot children of Easter school, Baguio, Philippine Islands, have sent to Bishop Brent, who is now in France, $24 for the relief of Belgian orphans.

At a special service held for the Baguio people, $50 were given and sent to Bishop Brent for any purpose that commended itself to him.

"SAY OUR COLORED PEOPLE STAND BY SIDE OF FRANCE"

Cincinnati Rector Sends Greetings to French Government

CINCINNATI, OHIO.—The Rev. Edward H. Oxley, pastor in charge of St. Andrew's church (colored) of this city, has sent to the Hon. M. Stephen Pichon, France, the following letter, as the result of an unusual meeting held at his church recently:

CINCINNATI, OHIO,
February 28, 1918.

Hon. M. Stephen Pichon,
Ministre des Affaires étrangères,
Paris, France.

Dear Sir: Through the courtesy of Mlle. Morhard of L'Alliance Française and Dr. Charles W. Dabney, president del'Université de Cincinnati, between six and seven hundred of the representative colored people of our city on Sunday afternoon, February 17, at St. Andrew's Episcopal church, had the unusual privilege of listening to a most wonderful and inspiring address, "The Effort of the Colored Troops in France during the Great War"—by M. Marcel Knecht, Officer of the French Army and member of Joffre-Viviani Commission to the United States and the "Effort of France and Her Allies, etc." When the distinguished speaker portrayed the justice of France to her colonies in Africa, the part played by her black troops in the battle of the Marne, their terribleness in conflict and generosity to a fallen foe, the warmth and affection of the heart of France for her valiant soldiers—the white and the black alike—the vision in the streets of Paris of other dark-skinned warriors, khaki-clad, from across the Atlantic, the large audience rose to the heights of greatest enthusiasm. The colored people of our country, and in fact all over the world, know that this War is for the vindication of the common rights of mankind and are entering it with sacrifice and supreme confidence in the final triumph of the right. M. Marcel Knecht has awakened the deepest sympathy for your colored troops and has paid France her finest tribute—justice and fairness in the days of power, reaping sacrifice and voluntary service in the days of stress and storm. Say to the people of France, the colored people of Cincinnati and America stand by her side and the side of her Allies who put humanity before Empire and right above might, and in this awful struggle we are doing our part in the words of our President, "to make the world safe for democracy". Please convey also to Sénateur Bérenger my cordial greetings for his great support of our race.

Vive La France! Vive La France!

Sincerely yours,
EDMUND HARRISON OXLEY.
Curc, St. Andrew's Episcopal Church.

Clergyman is Honorary Citizen

WAPPINGERS FALLS, NEW YORK.—A certificate of citizenship presented to the Rev. Gerald A. Cunningham, rector of Zion church, at the farewell reception held in the Grinnell Library recently was the first ever issued to a resident of this village and it is doubtful if a similar recognition has ever been made in Dutchess County. Mr. Cunningham is leaving for France for war work. The certificate read:

"This certificate is respectfully conferred upon the Rev. Gerald Arthur Cunningham, rector of Zion Protestant Episcopal church, as a token of the great regard entertained for his fine character and deeds and for his great interest and co-operation in all civic matters and is hereby proclaimed an 'honorary citizen' of the village of Wappingers Falls in the County of Dutchess, State of New York, United States of America. In testimony whereof the president and trustees of said village have hereunto set their hands and caused the seal of said village to be impressed thereon the 8th day of February, one thousand nine hundred and eighteen."

GOLD STAR IS PLACED ON A CHURCH SERVICE FLAG

Congregation Honors Memory of Young Aviator Killed in Action

PITTSBURGH, PENNSLYVANIA.—A unique service has been held at the Church of the Ascension. It was on the occasion of the placing of a gold star on the service flag of the Church, in memory of Philip Benney, a member of the congregation, who joined the Lafayette Escadrille in 1916, and was killed in action in France about two months ago.

Mr. Benney was the first of the seventy young men from this parish who have gone into the service of their country to give up his life in its behalf. Patriotic hymns were sung, and a troop of twenty-six Boy Scouts belonging to the Church carried the flag up the aisle to the chancel, where it was slowly unrolled, and the gold star appeared in the midst. The prayer of dedication was read by the rector, the Rev. Dr. Wyatt Brown, and Col. S. H. Church, a friend of the lamented young man, made a short address of dedication.

Later the Rev. Dr. Brown delivered a sermon on "Immortality", and during the service he also read from one of the last letters of Mr. Benney to his mother, telling of one of his last flights. While on one of his flights his machine was attacked by several German planes. He managed to return within the lines, but was badly wounded, and died in a few hours. Delegations were present from the Veterans of the Civil War and the Spanish-American War, from the soldiers studying at the Carnegie Technical School, and of boys from the Shadyside Academy, of which Mr. Benney was a graduate. The Church was filled to its utmost capacity by a sympathetic and appreciative congregation.

Activities at St. Stephen's College

ANNANDALE, NEW YORK.—The Rev. Peter F. Lange, M.D., rector of the Mission Church of the Holy Cross, Kingston, New York, is taking charge of the Department of Modern History in St. Stephen's college, coming over from Kingston for three or four days a week to his classes.

Addresses are given on Wednesdays at Evensong during Lent. The Rev. C. A. Bull, of Poughkeepsie, the Rev. P. F. Lange, M.D., and the Rev. William C. Patterson, of Staatsburg, are the special preachers.

Scranton Church Receives $10,000

SCRANTON, PENNSYLVANIA.—Thomas Sprague, well known Scranton business man, who died recently in Florida, in his will left to St. Luke's church a cash bequest of $10,000.

TAKES A STAND AGAINST DOUBLE MORAL STANDARD

Social Service Committee Will Urge Law for Health Certificates

RALEIGH, NORTH CAROLINA.—The sixth annual meeting of the North Carolina Conference for Social Service met here March 5 and 6. The address of the Governor of the State, a Churchman, and that of Mrs. Clarence Johnson, a Churchwoman of Raleigh, were among the best of the Conference.

They both dealt with the same subject, the Governor condemning the double moral standard—that is, one for women and another for men—while Mrs. Johnson boldly advocated that the State Legislature pass a law requiring all persons applying for marriage to present a health certificate. Mrs. Johnson said the State and the Church should thus protect and safeguard the race. She reminded her hearers that Dean Sumner (now Bishop Sumner) was the first clergyman who took this stand, and that he was criticised and abused for it.

Before the Conference adjourned a committee was appointed, with Mrs. Johnson as chairman, to act with the State Board of Health and State Board of Public Welfare in urging the next Legislature to pass a new eugenic marriage law for North Carolina.

UNION SERVICES HELD DURING MONTH OF MARCH

Fargo Cathedral Unites With Four Other Denominations

FARGO, NORTH DAKOTA.—In response to the call of the General Wart-time Commission of the various churches in America, the churches of Fargo are observing the month of March as a period of prayer and intercession. Each Friday evening the various communions unite in a union service.

The first of these was held in Gethsemane cathedral on March 1 when a large congregation was present from all over the city and a number of ministers from the different churches took part in the prayers, scripture reading and addresses. The full vested choir marched in, with the cross and the flag, singing *Onward Christian Soldiers,* which was immediately followed by *The Star Spangled Banner,* the Dean then led the Apostles' Creed, the Presbyterian minister offered prayer, the Lutheran minister read the lesson, addresses were made by a layman and the Methodist minister, various patriotic and helpful hymns were sung, an offering was taken for Armenian and Syrian Relief, after which all knelt and sang as a prayer hymn those beautiful words of Bishop Bickersteth "Peace, perfect peace, in this dark work of sin".

It was a truly helpful and inspiring service without jar or friction, indicating that there are times and occasions when the Christian people of a community can helpfully get together for a great cause. Similar services will be held each Friday evening for the entire community in the Lutheran, Congregational, Methodist and Presbyterian churches.

Bishop Lloyd Well

NEW YORK CITY.—A cable from Monrovia received at the Church Missions House on Tuesday, March 5, indicated that both Bishop Lloyd and Archdeacon Schofield were well.

FEDERAL COUNCIL SENDS CALL TO THE CHURCHES

Urges the Observance of Holy Week by All Christians

NEW YORK CITY.—A call entitled "Righteousness and Truth" has been sent to all clergymen by the Federal Council of the Churches of Christ, urging a careful observance of Holy Week, as follows:

To the Churches:

In a day when the world is tossed as a boat in the sea, it becomes us to seek God, who measures the waters in the hollow of His hand. Called to serve our own generation, our highest service should begin in lowliest bowing before Almighty God our Father.

Since no Easter like that we now approach ever dawned upon the world before, it is manifestly wise that in a new purpose we give the week preceding to a fellowship of Prayer and Intercession. Seeking Him whose unabated love keeps us from being consumed, let us prepare our hearts as guest chambers made ready for the Lord. In united prayer we shall know each other better, in drawing near to Christ we shall draw nearer to each other the whole world round, in praying for one another the hurt of our own heart may be healed.

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA,
FRANK MASON NORTH,
President.
CHARLES S. MACFARLAND,
General Secretary.

Following the letter is a suggested program of topics for the week.

FRENCH CHURCHES PROTEST

Protestants, Roman Catholics and Jews Keep "Alsace-Lorraine Day"

PARIS.—Sunday, March 3, was observed in France as "Alsace-Lorraine Day". In every place of worship—Protestant, Roman Catholic or Jewish—the Solemn Protest of the Deputies of Alsace and Lorraine, presented to the National Assembly in Bordeaux on March 1, 1871, by Jules Grosjean, Deputy of the Haut-Rhin Department, was read and commented upon.

This historic document runs thus:

"Before any peace negotiations have been entered upon, the representatives of Alsace and Lorraine have laid upon the table of the National Assembly a declaration setting forth, in the most explicit terms, on behalf of those provinces, their will and their right to remain French.

"Forced, in spite of all justice, to yield to alien domination, we have a last duty to fulfill.

"We declare, once again, to be null and void a compact which gives us away without our consent.

"The vindication of our rights remains open forever, to each and all of us, in the form and to the utmost limits prescribed by our conscience.

"As we are about to leave this house, in which our dignity forbids us to tarry longer, and notwithstanding the bitterness of our sorrow, the last thought that wells up from the depths of our hearts is one of gratitude towards those who for six months have not ceased to defend us, and of undying attachment to the country from which we are being wrested by violence.

"Our best wishes will follow you, and we will wait, with perfect trust in the future, for the time when a regenerate France takes up once more the threads of her mighty destiny.

"Your brothers of Alsace and Lorraine, now separated from our common family, will preserve for France, while she is absent from their homes, their filial affection, until the day comes when she shall return to fill her accustomed place by our firesides."

The French people remain unanimous in asserting the injustice of the German annexations of forty-seven years ago, and the necessity for the rescinding of that measure and the restitution of all the departments now under German rule to their mother-country.

Finds "Gate of Heaven" Is Effectively Barred

To the Editor of THE CHURCHMAN:

Reading an editorial on "Barred Doors" reminds me of an experience in the Middle West. Having to spend a number of hours in this town between trains I found a large parish church.

Over the door were carved these words: "This is none other than the gate of Heaven."

I found all doors locked, however, and on one a card bearing the information: "The key will be found at the rectory next door."

Circumstances may compel the locking of the door sometimes, but not always. Where should one find a better place to spend time in prayer and meditation, the noise and confusion of the busy world hushed?

F. M. BACON.

Clovis, New Mexico.

AVIATOR'S FUNERAL HELD

Ensign Walker Weed Gave His Life for His Friend

MONTCLAIR, NEW JERSEY.—On March 2, at St. Luke's church, Montclair, the funeral of Ensign Walker Weed was held, both of the bishops taking part in the service with the Rev. Luke White, rector. The young soldier was married on February 2 in the same church and went at once to the aviation camp at Cape May. He and his associate, Bennett of Newberryport, in flying, met with an accident and the machine in falling caught fire. Weed rushed into the ocean and put out the fire which threatened his life, supposing his companion would do the same. Turning back, he saw Bennett under the wreckage of the machine and rushed to his help, rescuing him while losing his own life by breathing in the flames. Bennett, however, lived but a few days.

Ensign Weed at the age of twenty-four was the first of the one hundred soldiers from St. Luke's to lose his life. The Church, crowded with people, testified to the sorrow and sympathy of the whole community. "Greater love hath no man than this, that a man lay down his life for his friend."

WILLIAM R. STIRLING DIES SUDDENLY IN CHICAGO

A Leader in the Brotherhood and Board of Missions

CHICAGO, ILLINOIS.—The sudden death on March 3 of Mr. William R. Stirling of Chicago deprives the Church in the Middle West of one of her staunchest and most useful laymen.

Of distinguished Scotch ancestry, Mr. Stirling came to this country in his youth and soon found a leading place among the vigorous young business men who did so much in the reconstruction of Chicago after the fire of 1871. For a number of years he was the vice-president of the Illinois Steel Company. For twenty years or more he had been a member of the firm of Peabody, Houghteling & Company.

More than thirty years ago he joined with his friend, the late James L. Houghteling, in shaping the national organization of the Brotherhood of St. Andrew. For a time he was its president, resigning after a year or two to take the post of secretary under Mr. Houghteling's lead as president.

Twenty years or more ago Mr. Stirling was elected a member of the Chicago diocesan board of missions. He soon found that most of the other members of the board, to say nothing of the people of the diocese, were quite as uninformed about diocesan needs and opportunities as himself. It was characteristic of him, therefore, to give up, as he did, most of the Saturday half-holidays and Sundays of the following Summer in visiting the mission stations of the diocese. Then, with his facts at his fingers' ends and with charts illustrating what he had learned, he went before the well-to-do congregations on the Sundays of the following Winter, and told in his straightforward, incisive way what he had learned. The result was the doubling within a year of the diocesan mission fund.

In 1910 he was elected a member of the Board of Missions to represent what is now the province of the Middle West. He brought to this work the same constructive energy that he displayed in business and in local enterprises. His accurate business training and his Scotch thoroughness made him one of the most valuable members the Board has ever had. His deep sense of responsibility as a trustee for the Church's mission made him keen to know all the facts about proposed expenditures, and to be informed of the use made and the results secured through grants once made.

He took an important part in the national campaigns of the Laymen's Missionary Movement as a representative of the Church. His direct, practical, vigorous speaking appealed strongly to business men. He gave many Sundays every year to what to him was always the congenial task of enlisting the co-operation of congregations in the Church's world-wide work.

His association with the national affairs of the Church did not interfere with, but rather increased his usefulness in his home parishes. Owing chiefly to Mr. Stirling's vigorous lay co-operation with his rector, the general missionary offerings of the Lake Forest parish have been increased more than eightfold in the last eight years.

The burial service was held at St. Peter's church, Chicago, on the afternoon of March 5.

FATHER GIVES TOY GARDEN TO MISSION TEACHERS

Wants Daughter to Go Where Friend Received New Life

WUSIH, CHINA.—It is bitterly cold weather in Wusih now; so cold that when our next-door American neighbors came in to drink a cup of tea this afternoon they shut the front door very quickly and Mrs. Dyer said: "I tried to see what that new thing is on your front porch, but Mr. Dyer pushed me in, and said, 'You can look at that next Summer'."

The new thing on our front porch is a Chinese gift from a man who wants Mr. Mosher to help him get his daughter in our mission school for girls in Soochow. The gift is hard to describe, but the reason the man wants his daughter to be educated in Epiphany school is easy to understand. The gift is really a toy mountain of clay formed into ridges and hills with houses and pagodas on them, and begonia plants growing on it; and the whole rests in a large earthen bowl with water in it, at present the water being solid ice.

The man who gave it considers it an ornament to any home, like a cottage organ or wax flowers. He was accompanied by an old Christian friend of ours, a very zealous Churchman, Mr. Dzung, a silversmith. He has told the man who brought the strange gift what was done for *his* daughter by Christian missions. She was much older than his other children and was married before her father became a Christian. When I first knew her she was married to a man named Lieu, had a little son, and was ruled by a fierce mother-in-law. Poor Mrs. Lieu had a tumor, but nothing would persuade the mother-in-law to let it be removed by our Dr. Lee in St. Andrew's Hospital here. Her own family, of course, had no control.

Her father, however, had influenced her husband towards Christianity and when the husband died a little later of consumption he was a faithful believer, and was baptized in spite of his mother. Mrs. Lieu was absolutely ignorant, miserable in health, and there was no outlook but to be the slave of her mother-in-law forever. Her father, Mr. Dzung, being an unusually strong character, was urged by us to get her away to Mrs. Standring's school for Bible-women in Soochow where, as she was a widow, she might learn enough to help a little in Christian work. I wish you could see her now! Nothing but God's love could have wrought such a miracle. After being in the school a little while her body was operated upon by good Dr. Wilkinson in his Presbyterian hospital in Soochow. He gave her the best of care, cured her, and charged for nothing but her food, for which her father paid part. Mrs. Standring took her back in the school, and the new strength that came from the removal of the tumor helped the mind that had seemed so hopelessly stupid.

I saw her this week. She is a clean, healthy, rosy, young woman, and has the most radiantly joyful face I have ever seen.

But—as any globe-trotter will tell you, "Missions don't do any good; they are so unpractical."

Death of Madeleine Harding

NEW YORK CITY.—Madeleine Huntington Harding, the oldest daughter of the Rev. John R. Harding, D.D., secretary of the Province of New York and New Jersey, died here on Sunday, March 10, after an illness of several weeks. Miss Harding was a graduate of the Cathedral School in Washington. For several years after leaving school she was more or less of an invalid, but for the last two or three years she has been able to engage in Church work. She was on the staff of the chapel of the Intercession. She took part in several of the St. Agnes' mystery plays, only a year ago playing the part of *Hope* in *Conquering and to Conquer*.

CAMPAIGN FOR GIRLS' WORK

G. F. S. and C. M. H. Subject of Addresses on Sunday

NEW YORK CITY.—The Church's War Work for Girls Campaign which was opened with the notable meeting addressed by the Archbishop of York on March 6 has continued to arouse interest during the week. On Sunday last prominence was given to the work of the Church Mission of Help and Girls' Friendly Society in a number of churches in the diocese. At the cathedral there was a special service at which the Rev. H. Percy Silver of West Point gave a stirring address and made a most touching appeal for the generous support of all work which was needed to keep up "our second army", the great army of workers at home.

Outside New York City services and meetings in the interest of this work have been held in St. John's, Yonkers; St. George's and Church of Good Shepherd, Newburgh; Grace church, White Plains; Christ church, Tarrytown, and others are being arranged for next week. During the first three days of work in raising funds after the opening meeting $6,000 had been reported at headquarters. The report included only the first returns of a part of the workers.

CHAPLAIN WITH HIS GRACE

The Rev. F. A. Iremonger Was the Head of Oxford House

NEW YORK CITY.—Traveling with the Archbishop is his chaplain, the Rev. Frederic Athewold Iremonger, the rector of Quaeky, Hampshire. Mr. Iremonger was known to many Americans before coming to this country by his beautiful book of meditations on the 130th Psalm, *Before the Morning Watch* (Longmans), which was reviewed in the Lent number of THE CHURCHMAN. Mr. Iremonger studied at Keble College, Oxford, and Wells Theological College, receiving his B.A. in 1901 and his M.A. in 1905. After his ordination as deacon he became curate of All Saints', Poplar. From 1911 to 1916 he was the head of Oxford House, Bethnal Green, and vicar of St. James the Great, Bethnal Green.

Edwin A. Stevens Dies

NEWARK, NEW JERSEY.—Mr. Edwin Augustus Stevens, treasurer of the Diocese of Newark, died at Washington, District of Columbia, on Friday, March 8, in the sixtieth year of his age.

Colonel Stevens' conspicuous services in his parish, to the Diocese of Newark, to the American Church, to his city, the State of New Jersey, and to the National Government will be remembered by all.

Our Weekly News Letters

SPRINGFIELD

Synod Meeting—The Bishop has appointed Wednesday and Thursday, May 1 and 2, as the time of the meeting of the forty-first annual Synod of the diocese, and the place Trinity church, Lincoln, the Ven John C. White, rector. Archdeacon White is already making active preparations for the meeting. This is the only time but one that the Synod has met outside of the see city.

An invitation to meet next year in Champaign has already been filed with the secretary of the Synod. It has been long felt by many of the clergy that it would be wise and helpful to have the Synod meet in some of the stronger parishes outside of Springfield and thus relieve the Springfield parishes of the expense of entertaining it every year. Lincoln feels well able to take care of the Synod and already Judge S. A Foley has opened his home and offered a reception to the Synod on the second evening of the meeting. The Woman's Auxiliary will also meet at the same time and place.

"Over the Top"—The diocese went "over the top" in the War Commission Offering the amount so far received being $1,328.28 about $200 more than its apportionment for this purpose. Some of the smaller missions did as well in proportion as the larger parishes.

In Service—Another of the clergy is likely soon to be at the front. The Rev Arthur G. Wilson of St. Barnabas', Havana was in the draft and declined to be exempted and has successfully passed the physical examination and been accepted. He expects soon to be called to go.

J. C. WHITE.

HANKOW

Red Cross—Red Cross work brings many together here these days. Each Tuesday the ladies of Boone compound work in a room given for that purpose. This room is disinfected before the workers come. All manner of curious bandages are made. Other Americans in the city and even some of the wives of our Chinese faculty have joined us here. The efficient way in which the work is bought, cut out and finished will be an object lesson to all, especially the Chinese, in the management of parish aid and Auxiliary societies.

MISSISSIPPI

A Successful Canvass—The splendid report of the individual canvass, made by the Rev. Charles E. Woodson, rector of Christ church, Vicksburg, may be of some interest to the readers of THE CHURHCHMAN.

He reported that 101 new contributors had been secured by the committee of forty who went out in automobiles on Sunday afternoon, and an increase in pledges over last year of $1,603.60.

The result of the canvass is plainly seen in the people being brought into closer touch with each other and in increase in church attendance.

The Sunday-school of this parish has not only been built up, but the rector has presented in his three Confirmation classes

ighty-seven candidates, the greater portion eing adults, men, and more men are being rought out to the services.

Council to Meet—The Council of the Woman's Auxiliary will hold its annual session in Christ church April 16-18. The branches of the Woman's Auxiliary in the two parishes of Vicksburg are planning to entertain the Council jointly and an interesting program is being arranged. Our juniors expect to give the little dramatic play "Manana" during the Council. As that was the study course of the Juniors last year it will be especially appropriate. Bishop Trattor will preach the Council sermon.

MARY MAGANOS.

NEVADA

Woman's Auxiliary—The Woman's Auxiliary is going forward steadily in Nevada. Mrs. George Biller, a secretary from the central office in New York, is spending ten days in Nevada. She addressed the Trinity branch, Reno, also the Juniors and the Sunday school. Later she went to Fallon and talked to some of the women in the Church there and first steps were taken toward the organization of a branch. Thence she went to the central part of the State and addressed groups of women in Battle Mountain, Winnemucca, Elko and Ely.

Carson and Virginia—The Rev. Harold Hitchcock Kelley, B.A., has been called as rector to St. Peter's church, Carson, and appointed vicar of St. Paul's, Virginia City, Grace, Silver City and All Saints', Dayton. He held his first services on Sunday, March 3.

GEORGE WILLIAMS.

NEW YORK

St. Thomas' Festival Chorus—On Wednesday, March 20, Elgar's "Dream of Gerontius" will be sung by the St. Thomas' Festival Chorus, and the church choir, assisted by the choir of the Cathedral of St. John the Divine, the New York Symphony Orchestra, Mr. Reed Miller, Madame Nevada Van der Veer and Mr. Robert Maitland. They expect to realize a large sum, which will be divided between the Red Cross (through St. Thomas' Auxiliary) and the War Commission of the Church. Subscription cards may be secured from A. H. Addams, 1 West Fifty-third street.

The George Stuart Baker—A typical soldier of the Church Militant was Dr. George Stuart Baker, for twenty-three years pastor and superintendent of St. Luke's Hospital in New York City, and eighteen years its chaplain emeritus at his death on February 1. Born in Medford, Mass., in 1838, the Civil War found him making his way commercially in Charleston, S. C., and a member of its long famous cadet corps, the Washington Light Infantry. With this he served through nearly four years, taking part in the actions around Fort Sumter and the battle of Secessionville. Toward the close of the war he was captured and for a time confined at Elmira. Paroled while very ill through the intervention of President Lincoln, he again tried to make his way in the South, but presently felt a call to the ministry and, after studies at the Union Seminary in New York, a vocation to the priesthood. Ordained deacon in 1869 by Bishop Coxe and advanced to the priesthood in 1870, he served various churches in Rochester and Batavia till in 1877 he was called to the spiritual and temporal charge of St. Luke's Hospital, New York, where he had been assistant to the chaplain as a student. His connection with Dr. Muhlenberg brought him in touch also with Sister Catherine and the Shelter she had founded in 1872 for wage-earning girls in temporary need or distress. After the incorporation of this institution in 1880 he was of its first Board of Trustees and succeeded Dr. William F. Morgan as its president in 1888, an office the duties of which he continued to discharge with unflagging faithfulness through growing infirmities to the day of his death. He was chaplain of the Confederate Veterans in New York and their corporate presence at his funeral honored his memory. He died a good soldier and servant of the Church, faithful to his life's end.

At St. Luke's Home—The eighty beneficiaries domiciled at St. Luke's Home for Aged Gentlewomen have laid aside their Red Cross knitting for a few weeks and are devoting themselves to sewing, according to their annual custom, to produce a great variety of plain and fancy needlecraft which in a couple of months will be sent to Bishop Rowe, of Alaska, to be employed by him in his work in that locality. This Lenten Guild of workers is under the direction of Mrs. D. Olyphant Haynes, who is one of the representatives of St. Agnes' Chapel, Trinity parish, on the Board of Managers, of St. Luke's Home.

Here and There—On March 21 the annual quiet day of the Woman's Auxiliary will be conducted by the Rev. Frank Heartfield at the Church of Zion and St. Timothy, beginning at 10:30.

On Tuesday afternoons during Lent Dr. Lubeck is giving a series of lectures in the parish house of Zion and St. Timothy at 3.30 on the topic "The Enduring Word".

Father Hughson, O.H.C., conducted a Quiet Day on March 9 at Trinity Mission House, 211 Fulton Street, under the auspices of the Sisters of St. Mary. Father Huntington, O.H.C., held an evening of devotion for the associates and members of the New York G. F. S. at the Church of the Transfiguration on March 7.

St. Philip's Church—I have been making some pilgrimages to New York churches lately. Last Sunday the head worker of one of our settlements went with me to church. We wanted to avoid the class churches THE CHURCHMAN has been deploring lately, and she said to me, "Have you ever been to St. Philip's?" That is how we happened to wend our way from Washington Square to West 134th Street.

St. Philip's is a congregation entirely made up of Negro communicants, so perhaps it is a class church, but not in the sense we objected to. It is situated in the heart of the colored district of New York and numbers over fifteen hundred members. The building has been erected recently, and is an especially cheerful, airy and beautiful one. There are no rented pews, and a spirit of friendliness and homogeneity seems to emphasize the family life of this parish. We found almost the last two seats in the church. There were a number of people standing. The service was beautifully sung by choir and congregation with deep reverence. "Pastor in Urbe" could have made no criticism of the church manners of that congregation. Dr. Bishop preached a sermon which held the close attention of his people. His announcements revealed an active parish life. After the service there were two funerals, and the crowd of friends who poured into St. Philips' at the close of Morning Prayer to attend completely blocked the doors.

Rector to Be Instituted—On Tuesday in Holy Week Bishop Burch will institute the Rev. Gustav A. Carstensen, D.D., as rector of the Church of the Holy Rood, and will dedicate several memorial windows.

Teacher Training Committee—The Teacher Training Committee of the Board of Religious Education and the Junior Auxiliary of the Board of Missions will hold a conference about the middle of April in Synod hall. The topic will be, "Win the War; Win the World"; "The Kingdoms of the World, the Kingdoms of Our Lord." At 4:30 the subject will be, change of viewpoint in teaching, necessitated by the War; 5, new emphasis on missions necessitated by the War; 5:45, intercession; 6, supper; 7, simultaneous conferences, mission teaching in the primary grades, mission work in clubs for boys and girls, war service in Church schools, recruiting teachers from the older boys and girls, how to organize a church school for teacher training, diocesan organizations a Church school teacher should know; 8, address, "Preparing Our Children to Think in Terms of the World for Christ".

MARGARETTA MILLER.

MARQUETTE

Bishop Harris Has First Confirmation—On Wednesday, February 27, Bishop Harris confirmed the first class of his episcopate in Grace church, Ishpeming. A large class was presented by the rector, the Rev. C. G. Ziegler. The Bishop preached with great emphasis on the relation of the War to moral and spiritual issues.

The arrival in the diocese of Bishop and Mrs. Harris was marked by a reception given in the guild hall of St. Paul's church, Marquette. Preceding the reception a dinner was given at which were gathered a number of the clergy and laymen from various places in the diocese. The Rev. Dr. Ryan of Duluth and Mr. Thomas Wood, a prominent layman of that city, were also guests on this occasion. A number of speeches were made, the Rev. A. J. Wilder of St. Paul's, Marquette, acting as toastmaster. The Bishop Coadjutor responded in an earnset and timely address which was enthusiastically received.

The Rev. Robert LeRoy Harris was consecrated Bishop Coadjutor of Marquette at St. Mark's church, Toledo. The Archbishop of Algomor, Canada, and seven bishops of the United States took part in the service.

The co-consecrators with Bishop Tuttle were the Rt. Rev. William Andrew Leonard, D.D., bishop of Ohio, and the Rt. Rev. Charles David Williams, bishop of Michigan; the Rt. Rev. John Hazen White, D.D., bishop of Michigan City. The presenters were the Rt. Rev. Frank Du Moulin, D.D., LL.D., bishop coadjutor of Ohio, and the Rt. Rev. Theodore Irving Reese, D.D., bishop coadjutor of Southern Ohio.

The certificate of election was read by the Very Rev. Carl G. Ziegler, president of the Convention Electing, diocese of Marquette. Walter A. Hodge, senior warden of St.

Mark's, in his office as deputy to the General Convention from the diocese of Ohio, presented the diocesan testimonial.

The Evidences of Ordination were read by the Rev. William Foster Peirce, D.D., L.H.D., president of Kenyon College. The Rev. Joseph A. Ten Broeck, chairman of the Board of Missions of the diocese of Marquette, read the Grounds of Election; the Rev. Jacob Streibert, D.D., professor of Hebrew and New Testament History, Bexley Hall, the Certificate of Compliance, and the Rev. George Gunnell, member of the Standing Committee of the diocese of Ohio, the Consent of the Standing Committee. This was followed by the Consent of the Bishops.

After the candidate had taken the oath of conformity and submitted to the examination, the Most Rev. George Thorneloe, D.D., D.C.L., archbishop of Ontario, and Bishop of Algomar, Canada, acted as precentor for the Litany.

The attending Presbyters in the ceremonies were the Rev. Bates G. Burt, director of the Y. M. C. A., Camp Custer, and the Rev. Harry St. Clair Hathaway, rector of St. John's church, Sandusky, Ohio. The Rev. John Ernest Carhartt, secretary to the Bishop Coadjutor of Ohio, was master of ceremonies. His assistants were the Rev. George Parkin Atwater, rector of the Church of Our Saviour, Akron, Ohio; the Rev. Kirk B. O'Ferrall, rector of Christ church, Lima, and the Rev. Walter Fuller Tunks, rector of St. Paul's church, Muskegon, Mich. JAMES E. CROSBIE.

MISSOURI

A Vestryman's Record—What a remarkable record it is that one man should have continued on the vestry of one parish for more than sixty years! Grace church parish, Kirkwood, tenderly laid at rest, on Monday, March 4, Henry W. Hough, vestryman of Grace parish for more than sixty years, and senior warden of the parish for the past thirty-seven years. Mr. Hough was born in St. Louis, in one of the first brick houses built west of the Mississippi River, a house only recently torn down. Sixty years ago he moved to Kirkwood, and, actively engaged in the real estate business, he did much toward developing Kirkwood into the beautiful suburb that it has become, twelve miles from the city of St. Louis. Always interested and helpful in all good works and ways, a churchman of the old school, glad of the privileges and responsibilities which were his in the house of the Lord, carrying his religion into the street with his business suit, and into the home where four sons and five daughters were raised, who survive him with his widow, he died at four-score years and ten beloved by the parish and the community and mourned by many loving friends and neighbors. HARRINGTON ROGERS.

LEXINGTON

Rebuilding Fund Growing—The Rebuilding Fund of the Good Shepherd, Lexington, the Rev. Richard Wilkinson, D.D., rector, destroyed by fire on January 20, is rapidly increasing. In addition to the insurance money, $10,000 of the $50,000 needed has been raised. The bravery and loyalty of the congregation is manifested by its branch of the Woman's Auxiliary sending Bishop Burton $5 for his Discretionary Fund, when its church is in ashes. Such loyalty to the diocese, and consciousness of duty towards others, is a mark of their faith and dependence upon God.

HENRY P. MANNING.

NEW MEXICO

A Live Parish—St. Clement's church, El Paso, has largely overpaid its missionary appropriation, besides having given generous contributions to other causes like the Red Cross and the War Fund. Toward the latter this parish gave one-quarter of the amount apportioned to the district. Meantime a class of fifty has been confirmed since last October and another large class will be ready at Easter. Amongst those confirmed were several Army officers, a Methodist minister, and a Y. M. C. A. secretary. This parish, under the Rev. Fuller Swift, its rector, is making large headway with its opportunities.

Parish Improvements — From Marfa, Texas, news comes that since Chaplain William Brander of the Army has taken charge of the mission in Marfa this congregation has expended $1,600 in improvements upon its property.

Service Flag—On Sunday, February 24, the rector of the Church of the Holy Faith, Santa Fe, on behalf of the men enlisted from this parish, accepted and blessed a service flag bearing twenty-six stars. This parish reports only 214 communicants in the last Journal.

Largest Enlistment—We have heard it said that the largest percentage of enlistments in proportion to the population in the United States was registered in Ft. Sumner, New Mexico.

Bishop at State University—Bishop Howden has recently been invited to repeat before the faculty and student body of the State University an address made a few weeks since before "The La Junta" of Las Vegas, which has been the occasion of much favorable comment on the part of the secular press of the State.

The Bishop spoke on "The Relation of the War to Philosophy, Government and Religion". Bishop Howden has been delivering Missionary addresses in the East but returns shortly to begin his Spring visitations. WALTER S. TROWBRIDGE.

PHILADELPHIA

Church Blamed for War—Bishop Darst of East Carolina, preaching at the Garrick Theater, said: "Men are saying that the Church has broken down. That is absolutely untrue. The Church has not failed, but we have failed. We have played with religion. We have not played fair. Six days in the week we neglected our religious obligations, and on the seventh we went to Church and repented of our sins of commission and omission. We have not let God use us as a force for the uplift and regeneration of humanity. We have not played fair with God."

800,000 Churchmen Pledged to Get "Dry" Rule—The Inter-Church Federation, representing the seven hundred Protestant Churches in Philadelphia, at a recent meeting declared in favor of candidates for the governorship who stand for the ratification of the Federal amendment for prohibition. Bishop Garland and Dr. Carl Grammer of St. Stephen's church represent the Episcop church on the board of the Inter-Chur Federation.

A Good Religious Ad—In Saturday Morning Ledger the following headed t Church advertisements last week: "Whe Do You Spend Sunday Evenings? Ha You Attended One of the Enlisted Me Own Services?"

"No—Well, then, come along folks; jo the happy throng wending their way t ward Cooper Battalion, Twenty-third a Christian, Mr. Edward J. Cattell, lay preac er. Choir of enlisted men. Orchestra thirty pieces."

Memorial Service at Old Swedes' Chur —A memorial service for Mrs. Snyder Simes, widow of the late rector of Glo Dei (Old Swedes') church, was held Sunday, March 3. Had Dr. and Mrs. Sim lived this would have been their fiftieth y of service in the parish.

The parish has lately been left the lar part of an estate of $80,000 by the will Mr. Benjamin R. Simes, who died on F ruary 21. Mr. Simes left trust funds the parish toward the general mission apportionment, and for the Sunday sch After leaving $5,000 each to the Home Rest for the Aged of the Church, and to Domestic and Foreign Missionary Soci and several sums to relatives, the rest of estate was left to the parish.

Prayer Books for Soldiers—The Y. C. A. in France has asked for 100,000 co of the war Prayer Book issued by Bishop White Prayer Book Society. So 60,000 copies have been published, and demand is growing.

The Rev. John A. Goodfellow's For sixth Anniversary—The Rev. John Goodfellow preached his forty-sixth an versary sermon as rector of the Church the Good Shepherd, Kensington, on Sun March 3. During his diaconate Mr. Go fellow built St. John's church, Camden J. He began his work in Kensington the first Sunday in March, 1872, in a 1 The congregation numbered twenty-th communicants, and they had only $300 sa for a Church edifice. In three months hall was vacated, a lot taken up on gro rent for $7,000, and a frame chapel erec The ground rent was liquidated after $13 had been paid for principal and interest. 1899 the beautiful stone chapel was erec and in 1913 the frame chapel was der ished to make room for the commod seventeen-room stone parish house. In an adjoining property was purchased by late Isaac Schlichter, a vestryman, and sented to the Church as a parish house nex. In 1908 a rectory was purchased $5,000. The entire property of the pa with endowments, is valued at $100,000, is free from debt. Mr. Goodfellow baptized 2,400, prepared 1,200 for Confi tion, married 850, buried 1,800. He in duced the first vested choir in the city, n of Market street. For thirty-two year has been secretary of the Free and C Church Association; for four years of the North Philadelphia Convocation. is now the oldest in point of service in parish of the clergy of the diocese.

IRVING A. McGRE

CHICAGO

itary Drill at Western Seminary—The norities of the Western Theological Sem- y have engaged the services of a com- ent drill-master from one of the army ps to put the students through a course military training. The class meets twice week. While this is an "optional" rse, all the students have enrolled and hard at work. The student body has seriously reduced by the war. There four members in each of the classes. members of the senior class are in war ice. Two special students have enroled. graduate department is in a flourish- condition with a registration of seven- students. In the announcement for year the aims of the seminary are put: "To enable candidates for Holy ers not only to sustain canonical ex- nations for the Diaconate and Priest- d, but to be prepared in many other par- lars for their life's work. For ex- le: The tremendous subject of Christian ology is not mentioned in the canons. devote to it sixteen hours of lectures e class-room, and sixteen afternoons in -work under the best expert Chicago has luced—the Rev. Dr. Graham Taylor. courses in the history of missions, and he history of doctrine are also extra- nical. Facilities are offered by our essor of Old Testament in connection the Hibbard Egyptian library, for ntific archaeological research in every vn department of our racial activity."

hurch War Roster—The Church Club he diocese has begun the task of com- g a complete roster of all men and en of the diocese who are in war serv- The men's record is distinct from the en's, the names of men being filed on a e card, the women's on a blue. George olds has undertaken the work. The p has written to each clergyman at k in the diocese asking for his co-opera- in securing the complete record.

nery Discusses Public Efficiency— one hundred and seventy-sixth chap- meeting of the Northeastern Deanery held at St. Chrysostom's church recent- The speaker at the morning session on civic topic was Mr. E. G. Sikes, of the ago Bureau of Public Efficiency, the ct being "The City Manager Plan for ago". Mr. Sikes' address was followed spirited discussion. The Rev. Pro- r Theodore B. Foster was the speaker he ecclesiastical topic at the afternoon on, his subject being: "The Church r the War". Mr. Foster's address sed considerable discussion. Dean Bell, voluntary chaplain at the Great Lakes l Training Station, prophesied that the ch would face "revolutionary condi- " as a result of the present world gle.

rty Bond to War Fund—The Girls aterman Hall, the Diocesan School for , unanimously decided that the Liberty recently purchased by the school d be presented to the fund being raised e Church War Commission, together many personal offerings. The rector, Rev. Benjamin F. Fleetwood, S.T.D., nstituted a special service of personal ession for the fathers, brothers and immediate relatives of the pupils and ty of the school who are in the service, the idea being to bring the school into personal contact so far as may be with the war, and emphasizing their absolute dependence upon Almighty God.

Bishop Perry Visits Military Camps—The Right Rev. James DeWolf Perry, D.D., of the War Commission, paid Chicago a flying visit during the week past on his way East from Oklahoma. The bishop, however, found time during his brief visit to visit the Great Lakes Naval Training Station, the French War Shop in Chicago, and Camp Grant at Rockford. Mrs. Perry accompanied the bishop on his round of visits.

Old Christ Church in the Balance—The many friends of the late Rt. Rev. Charles Edward Cheney, D.D., will no doubt be interested to learn that at Eastertide the question of the future of Old Christ church, of which Dr. Cheney was rector for more than half a century, will be decided. Bishop Cheney came to Chicago soon after his ordination to become the rector of Christ church, and early in the seventies with his congregation joined Bishop Cummins in the organization of the Reformed Episcopal church, being consecrated a bishop of that church by Bishop Cummins. In common with many others, Christ church has seen the gradual encroachment of the business district upon the one time exclusive residence district of Chicago. Consequently but a small portion of the congregation remains. The Rev. Samuel M. Gibson, D.D., for many years associate rector, and after the death of Bishop Cheney rector of Christ church, has resigned to accept the position of associate pastor at the Fourth Presbyterian church of Chicago. He has been received into the Presbytery of Chicago. Meanwhile the Rev. James Todd is conducting the services at Christ church pending the final decision at Easter.

ALBERT EDWARD SELCER.

PITTSBURGH

Laymen's Missionary League—The twenty-ninth anniversary of the Laymen's Missionary League took place on St. Matthias' Day. The Corporate Communion in its behalf was celebrated by the bishop of the diocese at eight o'clock, in St. Peter's church, Pittsburgh, followed by a breakfast for the clergy, members of the league, and invited guests.

The anniversary service was held at eleven o'clock at Calvary church, when Bishop Whitehead publicly licensed the twelve Lay Evangelists and nineteen Lay Readers engaged in the work of the league, and the sermon was preached by the rector of the Church, the Rev. E. J. van Etten. The chaplain, the Rev. Dr. J. R. Wightman, presented the report of work for the year, from which we glean the following items of interest:

Five missions are supplied regularly with services, and vacant parishes and missions are furnished with lay readers frequently in the interim between regular pastorates. Two thousand dollars is needed to carry on this work for the current year.

JANE CUDDY.

WEST VIRGINIA

A Long Ministry—Twenty-nine years ago a young priest of the Church became rector of St. Luke's church, Wheeling, West Virginia. Today the same man ministers to that congregation. Sunday was the twenty-ninth anniversary of the Rev. Jacob Brittingham's coming to St. Luke's church. This is doubtless the most unusual pastorate of any church of any denomination in the State.

Dr. Brittingham's rectorate has been remarkable, not alone for the long period of time which it covers, but also for the good works of this most beloved clergyman. During the twenty-nine years good-will has existed between the rector and his congregation.

No minister in the history of Wheeling has a stronger hold on the affections of all the people. He has been the minister of all regardless of denomination. He is probably known to more people than any other minister in the State. He has always been foremost in all movements for the civil and moral betterment of the city, the good friend and wise counselor of all, loved and admired by almost everybody in Wheeling. Dr. Brittingham was the first person to receive holy orders from the hands of the sainted Bishop Peterkin. His many friends join in prayers that God will grant him long life and show him His salvation.

J. H. CLARKE.

BOSTON

City Mission Changes—The Rev. Charles H. McCurdy has recently resigned as vicar of Grace church, South Boston, and gone to the diocese of Michigan as rector of St. James' church, Birmingham.

Mr. George S. Selfridge, for many years treasurer of the City Mission, has resigned, to take effect on the election of his successor.

Mr. Charles E. Mason resigned as secretary of the City Mission some time ago and was succeeded by Mr. Philip E. Coyle, who had been for a number of years closely associated with City Mission affairs.

Within the last six months, four out of the five vicars of the City Mission parishes have resigned and less than a year ago the rector of St. Matthew's church, South Boston, which is partly under City Mission auspices, resigned to accept the post of vicar of St. Thomas' chapel, New York City. One of the City Mission churches—the Redeemer, South Boston—has had three vicars within two years. At the present time St. Matthew's, South Boston; Grace church, South Boston, and St. Mary's, East Boston, are all without settled parish priests, and St. Stephen's, Boston, will be without a vicar when Mr. Lauderburn's resignation—announced in last week's letter—goes into effect.

Various radical changes in organization have been talked of for a long time in relation to all these mission. The consolidation of two or more of the South Boston churches has been advocated on account of far-reaching population changes, although there is locally great opposition to any such proposal. Both Grace church and St. Matthew's have a long and loyal parish tradition and still have a considerable number of capable and eager workers. Another alternative for changed administration to meet the same difficulty of depleted Anglo-Saxon population is the establishment of some sort of "Associate Mission" whereby a group of young, unmarried priests should live together in a central location with an experienced directing head, and take charge of two or

three or more of the City Mission parishes. This method has been advocated by some in close touch with the existing situation. Sentiment for either one of these proposals, however, seems not yet to have crystallized either positively or negatively.

St. Stephen's, Boston, has for several years contemplated moving from its present location into the region nearer Dartmouth street—one of the centers of Boston's great lodging-house district. It is very generally felt that this is a wise and statesmanlike plan which, if worked out carefully and supported with adequate funds and a sufficient experienced personnel, would go far toward meeting the really crying need of systematic pastoral work and definite evangelization among the immense lodging-house population of Boston. The plans to this end have been already pretty carefully and fully worked out and it is reasonable to expect that after the war this will be one of the first large and wholesome changes in the Church life of Boston.

Opportunities for non-Anglo-Saxon work in Boston are also clearly evident to all who know at all intimately the facts of various neighborhoods, but—with the exception of the existing work at Christ church in the North End—no definite plans are yet in evidence that the Church proposes to meet the challenge that such radical population changes present. St. Mary's, East Boston, affords perhaps the most striking example of immediate opportunity, where there are some 3,000 entirely unchurched Italians living compactly within an area of less than a square mile. The entire Italian colony there comprises over 10,000 and the Italian parish of the Roman church, in charge of the Franciscans, is doing admirable work for those that they can reach. A considerable part of this colony knows the Episcopal church and what it stands for and have given tangible evidence for several years that they would welcome our religious ministrations. In the South End there is also a large number of Italians among whom our Church has a clear opportunity for effective service. In the parish of Grace church, South Boston, the Poles and Lithuanians present both a problem and an opportunity that we are peculiarly fitted to solve and grasp, if we will.

The German and the Church—It has developed recently that numbers of loyal German families who have formerly been identified with other Christian bodies where they have been a part of a straight German congregation have been seeking fellowship with us and the ministrations of our Church. This has presented a problem of seriousness and delicacy, but is apparently being solved effectively and happily by the caution and tact of the parish priest and the co-operation with him of the officials of the Federal Department of Justice who are able to give to the inquiring priest authentic information as to the character and patriotism of almost any given family or individual who may be seeking the privileges of association with one of our parishes. By this means it is occasionally discovered that a tentative seeker after fellowship has probable ulterior motives and is definitely under suspicion by the Government as a German would-be propagandist, but the majority of those that are looking now and again to us for religious ministration have been found to be sincere and entirely loyal.

The Archbishop's Welcome—The Archbishop of York has been preaching to great congregations and speaking to crowded audiences ever since his arrival a week ago. A great throng of eager people crowded to hear him at Harvard on Sunday morning last, and in the afternoon Trinity church, Boston, was filled to overflowing before the hour of service arrived. The same story was repeated at the Cathedral in the evening. On each occasion the archbishop spoke a ringing message of heroic religion and patriotism. He has evidently been accepted here as the peculiarly popular delegate of Great Britain to her daughter nation at this time of co-operative conflict against the powers of darkness.

On Monday evening in Symphony Hall, Boston, the archbishop's Boston visit was brought to a climax in the great popular patriotic meeting in his honor. The great auditorium was packed and His Grace was given a characteristically American ovation. On Tuesday, Bishop Lawrence gave a luncheon in his honor to which all the clergy of the diocese were invited.

KENNETH RIPLEY FORBES.

BALTIMORE

Lenten Services—The noonday services for business people at St. Paul's and the Church of the Messiah are being largely attended and are fully up to the high standard of former years. The list of speakers includes many of our most eminent clergy. Amongst the speakers at St. Paul's have been Canon McComb, the Rev. Robert Johnson of Philadelphia, the Rev. William H. Garth of Long Island, and the Rev. Craig Stewart of Chicago. The preacher this week is Bishop Fiske of Central New York, who is visiting his old friends and his former parish and is speaking upon some of the problems of faith growing out of the war. At the Messiah some of the speakers have been Bishop DuMoulin, Bishop Murray, Father Huntington and Canon McComb.

A Parochial Mission—A remarkable mission has just been held at the Church of the Epiphany, Baltimore, the Rev. Carroll E. Harding, rector, by the Rev. J. Atwood Stansfield of New York. The congregations were large and deeply interested from the beginning. At the close the Church was crowded. Many outsiders attended and were deeply impressed by the services and sermons. The work with the children was one of the best features and held their close attention to the end, in fact they would gladly have gone on indefinitely. It was a genuine religious revival for all the people, who are now planning a continuance of real effort for Church extension.

Another Rector Goes to the Battle Front—Following closely upon the announcement that the Rev. Philip Cook, rector of St. Michael and All Angels, will soon go to France to engage in religious work amongst the American soldiers, comes the news that the Rev. Edward Dering Evans, rector of St. Luke's, has offered his services to the Bishop of London as chaplain in the British Army. The bishop has promised the Allies one hundred chaplains for work in the trenches, and Father Evans expects to be one of them. Before coming to Baltimore he was a chaplain in a New Zealand regiment. Being refused an American chaplaincy, he has now offered himself for service in his native country. He is taking this step with the approval of Bishop Murra and the consent of his vestry, which h given him leave of absence for six month from April 1. His parish will make a fi act of Lenten self-denial in giving up the rector.

WYLLYS REDE.

CONNECTICUT

Large Confirmation Class—An exceptio ally large confirmation class received t laying on of hands from the bishop of t diocese on the evening of the third Sund in Lent, when 116 candidates were presente

Farmers' Conference—The Farmers' Co ference, which has usually been held Store's college, will be held this year Berkeley Divinity School, on June 27-28.

WILLIAM HOOPER.

WESTERN COLORADO

Missions Prosper—Early in January t bishop made his annual visitation of Our and the adjacent missions (the Rev. W. Magnan, priest in charge), holding Co firmations in St. John's church, Ouray; t Good Samaritan, Gunnison, and St. Mic ael's Paonia, preaching also in St. Luke Delta and St. James', Lake City.

The bishop needs a suitable priest f the mission at Delta, with the neighbori towns of Paonia and Hotchkiss. Also f the mission at Steamboat Springs, in t Northwestern corner of the district.

The three new priests whom the bish was fortunate enough to get into the d trict last fall are doing good work. T Rev. R. A. Earley comes to the work Grand Junction after a splendid prepa tion as assistant to Dr. Crowder, in Gra church, Providence, and later in St. Jam church, New York City. Under Mr. Ear the Church in Grand Junction is putting new life. At Montrose, the Rev. W. Ford, who came to us from St. Andrew Ayer, Mass., has taken vigorous hold of work. Montrose is a growing town with consecration, zeal and energy on part of the missionary, the Church, as Ford's work has already shown, will come a power for good in the commun A vested choir has been organized a some much needed alterations and impro ments in the interior of the Church ma it much more churchlike in its appearar The Rev. C. E. Rice, who came to the d trict from Eureka, Utah, is putting new l into the Church in Durango. The Chu here had been without services for m months previous to Mr. Rice's advent. I he has made a good start, and the peo are encouraging him in his work.

W. B. MAGNAN

EASTON

Rector Instituted—The Rev. Herbert Cone was instituted rector of St. Pet church, Salisbury, Sunday morning, Ma 3. Bishop Adams read the service of in tution and preached the sermon. A r service flag containing fifteen stars has b suspended from the tower and a roll honor in the porch, both given by l members of the congregation. A beaut silk flag of the United States has also b presented to the parish and is carried procession. During Lent on Wednes evenings the rector is delivering a series sermons on "The Church and the Times

English Church News

arish Vestry—A very interesting and at-ractive booklet, containing much valuable arish information as well as a history of the arish, has been issued by the vestry of St. 'aul's church, Centreville, the Rt. Rev. J. D. ummins, rector. The book contains nu-ierous illustrations and is being mailed to iembers and former members of the parish ir and scattered.

Var Fund—The diocese has exceeded its uota for the Church War Commission by ontributions totaling $953.42. Fourteen arishes have not as yet made their con-ibutions, but the total will reach at least 1,000. The commission asked the diocese or $850. The Rev. Henry Davies, rector of 'hrist church, Easton, was chairman of the iocesan committee.

Convention Plans—The vestry and rector f Christ church, Easton, are already mak-ng plans for the largest convention of the iocese which will be held at Easton in une. The coming convention will be the emi-centennial of the diocese and the thir-eth anniversary of the episcopate of Bishop .dams in this diocese. A special historical ervice is being arranged which will be of reat interest.

ersonal—The Rev. Walter Archbold, .D., rector at Ocean City, has resigned nd will take up work in Canada, his former ome. The Church at Ocean City has de-eloped from a mission into a parish during ie rectorship of Dr. Archbold.

EVERETT JOHNSON.

DULUTH

ersonals—The Rev. H. C. Stacey of St. 'aul's church, Brainerd, has resigned that arish and accepted the charge of St. An-rew's parish, Cloquet, in the same diocese. Ie expects to take up his work in Cloquet n the beginning of April.

The Rev. Everett W. Couper, for eight ears past rector of the Church in Alameda, California, has accepted a call to Trinity athedral in Duluth, and will be in Duluth irectly after Easter.

HARRIET M. MORRISON.

VERMONT

icensed Towns Decreased—By the vote t the town meetings in Vermont on Tues-ay, March 5, the licensed towns were re-uced to ten. Last year eighteen towns oted for license, but in five of these no censes were granted, all being very small owns.

The most conspicuous victories for no cense were in Burlington and St. Albans. utland, Bennington and Barre still remain nder the license law.

Last year's majorities for license, how-ver, were materially reduced in some laces. Barre's majority of 187 last year as cut to 42; Colchester's majority fell to 3. Shelburne's majority of 89 dropped to 6, and Vergennes gave only eight majority or license this year against twenty-three ast year.

The woman vote was an interesting factor nd there was much speculation as to what eir activities might result in.

A good proportion of the women took ad-antage of their right. Burlington and Col-hester led in the percentage of women re-gistrants voting, with about 90 per cent.

A Prophet Bishop—Since Dr. Woods was appointed bishop of Peterboro the Church has slowly realized that it has a prophet, in the ancient sense of the term, among its leaders. Dr. Woods is of what may be described as liberal evangelical views, though he is strictly just to the Catholic party, and finds himself very much in harmony with those of them who hold advanced views on social questions. For it is in this region that his prophetic gift is chiefly apparent. My readers may remember a note which appeared in this column describing his successful meetings of employers and employed. I am now indebted to the *Church Times* for the phrase "one of the prophets of today". It was used *apropos* of the bishop's great speech at the close of Canterbury Convocation. He gave a searching analysis of the labor situation, and its inevitable reaction on the nation. There is need of clear thinking on the part of employers and employed, he said, but for a variety of reasons, apathy, inertia, strain, food shortage, things are not being thought out. Was there ever a situation which called for those spiritual forces which our Lord waits to supply through the faith and obedience of His own society? The Church is waking up, and is "applauding sentiments which would have shocked it five years ago". And we must not be content with generalities: the New Testament must have something definite to say. Dr. Woods finds it in the parallel of the Incarnation "God thinking Himself into man's point of view" followed by the wondrous action. It is thinking himself into the other man's point of view which is demanded from every Churchman at the present time.

The Revision of Values—I suppose that in America, as in England, much of the current thought turns on the discussion of what are technically described as "values". The expression has become the catchword of the modern novel. So Dr. Woods catches it up, and calls for a thorough revision of values. Money, for instance, has had an "absurd importance attached to it". Also, industry is a value for the State, rather than for the individual. We in this country have His Majesty's army, navy, civil service (including the post office), then why should not we also have a "national merchant, navy, national mines, national railways"? Is it unthinkable, asks Dr. Woods, that we shall be just as proud of the services rendered to the State in peace as we have been in war? There is a limitation of profits in war, why not in peace? Excess profits should go to the community. We need a new social conscience; a new attitude to life. "A true Catholicism glories in the grandeur of art and music and skill of every kind, not as a private possession, but as a corporate offering to God; a true Protestantism is concerned to protest against all that hinders the true development of each man's personality, whether the hindrance comes from false doctrines in economics or religion." Industrial undertakings should not be private ventures, but a public offering for the honor of God, and the welfare of our fellows.

Dr. Woods is not afraid of the shout of "Socialism" which he anticipates. "I have never been a professed socialist—but we are being urged along some such path, not merely by the spirit of the age, but by the Spirit of Him who is the King of the ages." And the significance of the situation is that these things were said, not by an agitator in the Park, but by a bishop to his brother bishops. They were deeply impressed by the speech of one of the youngest of the episcopate, and considered it too important to be discussed in the little time available. On the motion of the Bishop of London, the subject will be given first place at the next group of sessions.

Revision of the Canon—The Upper House of Canterbury had not been wasting its time. It had done at least one bit of good work, in that it had at last agreed to the recommendation of the Lower House for the revision of the canon. It will be remembered that the Bishop of Oxford had recently to insist that one of his clergy should adhere to the present order, on account of the previous decision of the Upper House, though the bishop's own sympathies are strongly in favor of the change. The result of the largest vote, which was carried by thirteen to seven votes, is that the Prayer of Humble Access is to be said immediately before the Communion of the priest and people, and that the Prayer of Consecration is to be extended to include the Prayer of Oblation, including the form of introduction with which you in America are familiar.

Of course, after this decision we ought all to be making the alteration next Sunday. But we cannot legally do any such thing: Parliament must first have its say, and when that may be, nobody can tell. But in the present temper of the clergy, it will not be surprising if a good many of them act on the decision of Convocation forthwith. The laity will in certain cases demand it.

Building the Bridge—It was known that Canon Cyril Hepher of Winchester had been preaching on week days at the "King's Weigh House church, London", a building belonging to the Congregationalists. It is an interesting church, where the minister, Mr. Orchard, is leading his people along strongly Catholic lines. The appointments of the Church, and the liturgy in use, are very much like those of our own Communion. Canon Hepher is well known for his advocacy of the "fellowship of silence" as an integral part of worship, and during this Lent he is conducting a service on these lines at King's Weigh House every fortnight. In the intervening weeks, the congregation assembles in one of our own Churches, Grosvenor Chapel, Mayfair, so that "church and chapel" are being well mixed up. Canon Hepher is doing this with the formal consent and approval of the Bishops of London and Winchester. It is an interesting experiment in bridge-building.

JAMES CAIRNS.

Difficult Travel—Several rectors in the diocese have written to the Bishop Coadjutor asking for a postponement of the bishop's visitation owing to the most unusual difficulty of travel on the country roads.

G. R. BRUSH.

Letters to the Editor

The Archbishop of York

(*Abridged*)

To the Editor of THE CHURCHMAN:

I have just read the program arranged for the Archbishop of York during his visit to the United States.

I notice that there is no appointment made for him south of the Potomac or the Ohio. It strikes me that this was a serious tactical blunder on the part of the committee. St. Louis and Chicago are honored with a visit, merely on account of their physical bigness. Each of them is essentially un-American, largely populated by people of foreign birth or ancestry, to whom a visit of a dignitary of the Church of England would be a matter of no concern.

Per contra, Virginia and her historic capital are ignored; although she was the first-born child of the colonies, and has preserved in its purity the blood of the original settlers.

Virginia, which, like a pure vestal virgin, has preserved and guarded one of the most sacred shrines of liberty, St. John's church, Richmond, in which was delivered by Patrick Henry his immortal oration—this old State, the mother of States and statesmen in the glorious past of our history, is at such a time ignored. Somebody for some reason has blundered. Somebody has failed to see things in their proper proportion.

It ought not to be too late to remedy the oversight: not to call it a slight. The Archbishop of York should be given the opportunity and privilege of standing in old St. John's church, Richmond. I will go even further and say that the Archbishop should be given the privilege of visiting Yorktown (doubtless named for his see city), where the Americans, true sons of their mother country, with the aid of their valued allies, the French, gave the last grand knockout to attempted autocracy in England.

It should enable him to go home with a brave heart, assured that they, and the French and we will put the finishing touches on what was done at Yorktown in 1781, and so rid the whole earth of war lords and their pestiferous brood of war breeders.

The program should be amended and the Archbishop be permitted the privilege of visiting Virginia.

Kerrville, Texas. J. S. JOHNSTON.

At the Foot of the Cross

To the Editor of THE CHURCHMAN:

It was on Good Friday of last year that our country declared war on Germany and her Allies, and by so doing identified herself as a vindicator of justice, righteousness and peace.

To my mind the day was very significant, for on no better day of the year could a Christian race be called upon to bear such a cross, fortified as her people were, or should have been, by the forty days of Lent, through which period they had been so near to the Saviour of the world in His sufferings for the human race.

What, I ask, is next Good Friday going to mean to our people? I firmly believe that what this country needs now is a day wholly to be spent at the foot of the cross, and why cannot that day be Good Friday? Many of our churches have given up their week-day services this Lent, in order materially to help the Government in the conservation of fuel. This is a very serious matter to many of us, but rightly or wrongly we have consented to do it. Is the Government now ready to recognize the power of the Church in this conflict? and is it now prepared to give us an opportunity of really doing our part with their hearty co-operation?

Surely there is influence enough behind our great Church to persuade the President to proclaim this coming Good Friday a national and legal holiday, for this year at any rate, so that Christian people all over this land may be given the opportunity of attending the Three Hours Service, or such other services as the various Churches may wish to provide. Let it be given out from Washington that the day is not to be a mere holiday, but a day of real intercession at the foot of the Cross.

Will not some of our good bishops and prominent priests and laymen move in this matter and at once?

WILLIAM SMITH.

St. Philips, Crompton, Rhode Island.

The Churchman and the Y.M.C.A.

To the Editor of THE CHURCHMAN:

Under the general heading of Chronicle and Comment in THE CHURCHMAN for February 23 appear two articles which a sense of humor alone would seem to have forbidden to stand upon the same page. One is a presentation of the value of common Christian Courtesy, and the other is an uncommonly discourteous sneer at the Y. M. C. A. for not permitting men of the Episcopal Church to play cards in the Army huts.

The bare fact that the Y. M. C. A., on the basis of its wise and efficient service in this and other wars, has earned the generous support that has been accorded to it by men of all persuasions, should put its war work beyond the petty criticism of those who apparently contributed to the fund without knowing what the huts were for. If the "Rarefied moral atmosphere of the hospitality these huts offer to our soldiers" is "needlessly offensive" to them, why is it that from officers and men of all types and ranks, no less than from press correspondents and chaplains, there comes back to us only an increasing chorus of praise and gratitude for the Red Triangle and what it stands for over there? If "an Episcopalian accepts the hospitality of the Y. M. C. A." it would seem that ordinary appreciation of what is offered him should,—and as a matter of fact does,—make him ready to respect the regulations which, according to the experience of his hosts, have proved to be for the best good of the majority.

Just here I would like to ask the chronicler who is responsible for this comment on Y. M. C. A. restrictions to imagine himself for a moment in the position of a Baptist or Methodist member of the Commission on Faith and Order, whose attention has been called to the following remarkable statement: "If the Y. M. C. A. rules were made under old-fashioned Baptist or Methodist ideas of moral rectitude, they ought to have been changed before the Y. M. C. A. presented its organization to do war work for all the Churches." If such a statement had appeared among letters to the editor, as the opinion of one petulant gentleman, it might be passed over as of small moment; but when it appears in the editorial columns of a publication which is supposed to represent, in large measure, the attitude of the Episcopal Church, at a time when that Church has solemnly pledged itself to a special effort towards Christian Unity, it would seem that it must either be withdrawn or do serious harm to a cause in which the value of Christian Courtesy is being put to the test.

LUCY C. STURGIS.

Boston, Massachusetts.

(Note—In implying that the old-fashioned standards of certain Christian communions were rather rigid, "the petulant gentleman" who wrote the item in THE CHURCHMAN on the Y. M. C. A. and smoking intended, we are sure, to cast no reflection upon the present attitude of our friends the Baptists and Methodists towards these venial weaknesses. They are as cheerfully immoral these days as regards smoking, dancing and card-playing as is the most ardent Episcopalian. But we must regretfully acknowledge that the phrase "needlessly offensive" was needlessly discourteous.—Editor.)

National Prohibition

To the Editor of THE CHURCHMAN:

Mr. Empringham, in your issue of March 2, speaks of "national prohibition in some form". The form adopted by Congress in the Act of August 10, 1917, is a prohibition of the manufacture of spirituous liquors during the War. The same act permits the manufacture of wine and beer, imposes a tax upon them for the support of government, and authorizes the President to limit the percentage of alcohol. He has limited this in beer to 2¾ per cent. The President himself on the 3d of July asked that the original prohibition of the manufacture of wine and beer be stricken from the bill and it was.

But this is not the form of national prohibition favored by the "Church Temperance Society". That recommends the adoption of an amendment to the United States Constitution prohibiting the manufacture, sale or transportation of intoxicating liquors within the United States for beverage purposes.

Mr. Empringham's letter treats beer as one of these liquors. In fact, beer is a nourishing food. In the process of manufacture the material for yeast cakes is produced, and the remainder is used for feed for cattle. So far from beer's destroying efficiency, it promotes this quality, if used in moderation. Science does not declare it to be a poison or a narcotic, habit-forming drug. Experience shows it to be the contrary.

And as to wine. If your correspondent will read his Prayer Book he will find that wine is declared to be a gift of God. Christ Himself made it at Cana. Yet Mr. Empringham advocates a law which would send Him to prison for that act.

EVERETT P. WHEELER.

New York City.

Social Infection

(*Continued from page 360*)

he greatest power. You may bring back he Army 100 per cent. clean by prophylactic reatment and medical skill—fine soldiers, rue to military discipline. If, however, they re only physically clean and subject to uter discipline, if they have not been built p in character and self-mastery, then when ey are mustered out to break ranks they ill fall into the arms of women who will nfect and destroy them. A light-hearted rowd will cry, "They have fought well, let he boys have their fling". Is it for this hat we seek victory?

Let our appeal to the men be high: to heir honor—how can they drag even a ow woman one step lower in degradation? he meanness of taking advantage of a eak-willed girl. She is the sufferer. How an a man, remembering his mother and ister. steal the virtue of a pure woman?

The chivalry of the twentieth century pro- ects women. Let our appeal to women be igh: the sanctity of womanhood, the eauty of chastity, the holiness of marriage nd childbirth.

After all, the body is the Temple of the Holy Spirit. Defilement of the body drives ut spiritual power: an infected body leads o an infected soul. The chaplain, who is he spiritual guide of the soldiers (many of hom I know to be a centre of moral and eligious force) is right when he takes for is text in the barracks Christ's challenge. I am come that they might have life", hysical, mental, moral, spiritual life—"and hat they might have it more abundantly".

"Give Nurses Military Rank"

New York City.—The Rev. William Montague Geer, vicar of St. Paul's chapel, n a letter to the New York *Times*, urges pon the Government the adoption of the nglish system of conferring military rank pon war nurses.

"During the eight months in which St. aul's chapel has been conducting French asses and courses for army nurses", says he letter, "we have sustained most friendly elations to more than 500 of these brave irls, and we have come to cherish a deep nd affectionate interest in their welfare; or we know something of the sacrifices hich they will be glad to make for those ho are dearer to us than our own lives. hese are some of the reasons why I am eenly interested in the effort which is be- g made to secure for all army nurses the ll recognition by the Government which is manifestly due to them."

Endowment for St. Augustine's

Raleigh, North Carolina.—St. Augus- ne's School is fifty years old this year. In der to mark the anniversary the school is ying to raise an anniversary fund of 00,000 for equipment and endowment.

Bishop Dunn in Honduras

In February Bishop Dunn of British Hon- uras visited the Republics of Guatemala nd Spanish Honduras. At his very first opping place (Barrios) he found a dis- ict containing 2,300 Anglicans and only a eacon to take charge of them, as well as t a country school.

ROMANTIC MINISTRY ENDS

Dr. Hewitt Accomplishes Remarkable Work in Long Career

Coldwater, Michigan.—The Rev. John Hewitt, rector of St. Mark's, Coldwater, Michigan, died suddenly on Tuesday, February 19, at the rectory. He was a Mason of high degree, at one time he was grand prelate of the Grand Commandery in Pennsylvania. He had taken the thirty-third degree in Masonry. The funeral services were impressive, as the Masons, Elks and Knight Templars took part and went to the cemetery as well. All the ministers in town were there. Rich and poor, Jew and Gentile, black and white, religious and irreligious, paid their respects to the much-loved rector of St. Mark's. One man who had never been inside of a church broke his custom to attend the burial services. In the morning there was celebration of the Holy Eucharist, and at 2:30 p. m. the services took place in the church. The Rev. Lewis P. Franklin of Newark, Ohio, a friend of long standing to the Hewitts, read the Sentences, the Lesson and made the address. In the absence of the Bishop, now in war work in France, the Rev. G. P. T. Sargent of Grand Rapids read the Creed and Prayers and gave the Blessing. Out-of-town clergy attending were the Rev. W. F. Bachman of Albion, Michigan; the Rev. C. E. Bishop of Sturgis, and the Rev. D. C. Huntington of Grand Rapids.

The work of Dr. Hewitt at his advanced age was a constant rebuke and rebuttal of the current idea that a clergyman has passed his time of fruitfulness because he is beyond the meridan of life.

His life reads like a romance. He was the tenth father and son in the family to take up the work of ministry. He built ten churches. He placed ten men in the ministry, and had he lived to attend the next Convention, it would have been his tenth General Convention

70TH ANNUAL STATEMENT OF THE LIVERPOOL, LONDON AND GLOBE INSURANCE COMPANY, LTD.

The statement of the United States Branch of The Liverpool and London and Globe Insurance Company, Ltd., a stock company that has been doing business in the United States for seventy years, as of December 31, 1917, shows total assets of $16,153,068.57, with unearned premiums and other liabilities of $11,359,090.02, leaving a surplus of $4,793,978.35. The assets include $1,416,000 in real estate, $968,150 in first mortgages on real estate, $2,611,704 in Government, State, County and Municipal Bonds, $5,552,597.41 in railroad and other bonds and stock; besides $2,178,899.65 in cash in banks and offices. A notable fact in connection with the company is that its securities are placed in trust with influential American citizens for the satisfaction of the company's claimants in the United States. The Trustees of the United States branch are: John A. Stewart of the United States Trust Company of New York; Walter C. Huhhard of Huhhard Brothers & Company of New York, and Thatcher M. Brown of Brown Bros. & Company of New York.

The assets of the United States Branch of the company are largely in excess of the liabilities.

Walter C. Huhhard is now Chairman of the company and the directors in New York include in addition Edmund D. Randolph, John A. Stewart, Thatcher M. Brown and William H. Wheelock.

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Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

CHURCH NOTICES

Calendar for March

3. The third Sunday in Lent.
10. The fourth Sunday in Lent.
17. The fifth Sunday in Lent.
24. The Sunday next before Easter.
25. The Annunciation of the Blessed Virgin Mary. Monday before Easter.
26. Tuesday before Easter.
27. Wednesday before Easter.
28. Thursday before Easter. (Maundy Thursday.)
29. Good Friday.
30. Easter-even.
31. Easter-day.

Preachers for Next Sunday

THE FIFTH SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), the Rev. Henry M. Barbour, D.D.

GRACE CHURCH—Morning (11), the Rector; afternoon (4), the Rev. Cedric C. Bentley; evening (8), the Rev. Robert Johnston, D.C.L.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. E. F. Ferris, Jr.

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St. Thomas' Church

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THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words*, $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

DIED

CLAPP—On February 21 at Camp Dix, New Jersey, of pneumonia, Leroy H. Clapp, a student officer in the Reserve Officers' Training Corps, aged twenty-four. He was a faithful communicant of Trinity church, Columbus, Georgia.

Make him to be numbered with Thy saints, in glory everlasting.

FROST—Mary Elizabeth Frost, mother of Mrs. William Porkess, Grace church rectory, Pittsburgh, Pennsylvania, passed away on Saturday, March 2, 1918, in the seventy-third year of her age. Her unassuming manner, her winsome spirit and her many kindly acts have established a large and permanent place in the hearts of all who knew her. Her life indeed was one to thank God for. Missed in body but ever present in spirit will she be.

HARDING.—At her father's home in New York, on Sunday, March 10, Madeleine Huntington, daughter of the Rev. John R. Harding, D.D., after a short illness.

NEIDE.—Suddenly at St. Mark's rectory, New Canaan, Connecticut, March 6, 1918, the Rev. Robert Howland Neidé, D.D. The funeral services were held at St. Mark's church, New Canaan, on Saturday afternoon, March 9. Interment was at Erie, Pennsylvania, on Sunday.

NORRIS.—Entered into rest on Sunday, March 10, 1918, at the residence of his daughter, in Denver, Colorado, James Hudson Norris, of New York City, in the eighty-second year of his age.

APPEAL
SEVENTH YEAR

The ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000 and helped over 14,000 to a new start in life, and has made 800 visits to prisons, 900 visits to hospitals, and conducted 2,000 services, is in need of funds.

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This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

ACKNOWLEDGMENTS
Armenian and Syrian Relief

Previously acknowledged	$93,908.83
St. Mary's Sunday school, Boston, Massachusetts	35.12
Christ church Sunday school, Springfield, Massachusetts	69.51
All Saints' church, Belmont, Massachusetts	16.28
G. W. Barnes, New York	5.00
Wm. R. Baker, Claridge, Pennsylvania	8.90
St. Michael's parish, Milton, Massachusetts	35.02
Tingley churches, Tingley, Iowa	8.28
Miss Gertrude V. Hammond, New York City	5.00
St. Matthew's church, South Boston, Massachusetts	11.10
All Saints' Sunday school, McAlester, Oklahoma	15.00
St. Stephen's Memorial church, Lynn, Massachusetts	100.00
Protestant Episcopal Church Society, Shelburne	5.53
St. James' Sunday school, Hyde Park, New York	98.33
St. John's church, Providence, Rhode Island	5.00
Grace church, Providence, Rhode Island	95.19
Anonymous	20.00
St. Matthew's church, Houma, Louisiana	40.00
St. Paul's church, Holyoke, Massachusetts	190.00
All Angels' Sunday school, New York City	50.00
Sunday school auxiliary of the diocese of Connecticut	500.00
St. Stephen's church school, Portland, Maine	35.00
Arthur H. Wright, Newburyport, Massachusetts	15.00
St. Peter's parish, Helena, Montana	58.87
Church of Nativity, East Helena, Montana	5.25
St. Paul's Sunday school, Winston-Salem, North Carolina	25.30
Christ church and Sunday school, Swansea, Massachusetts	123.00
Grace Church Massies, Mills, Virginia.	6.03
Christ Church School, Hyde Park, Massachusetts	9.14
Diocese of Montreal, Canada	163.01
Church of Messiah Sunday school, Boston, Massachusetts	12.00
Miss Euphemia, Macintosh, Boston, Massachusetts	10.00
St. Andrew's church, Louisville, Kentucky	68.87
Louisa A. Beal, Boston, Massachusetts	50.00
Mrs. L. H. Bishop, Hollywood, California	5.00
St. Clement's Memorial church, St. Paul, Minnesota	2.00
Epiphany Sunday school, Denver, Colorado	3.25
Through the *Living Church*	4,048.23
Christ church Sunday school, Hudson, New York	25.12
St. James' Sunday school, Montclair, New Jersey	25.00
St. John's Episcopal Sunday school, Butte, Montana	21.00
Canadian Churchman, Toronto, Canada	14.00
St. Luke's church, Stamford, Texas	6.25
St. Mary's church, Big Spring, Texas	6.00
Mrs. F. L. W. Richardson, Charles River Village, Massachusetts	10.00
Ascension Sunday school, Cambridge, Massachusetts	6.75
All Saints' Sunday school, McAlester, Oklahoma	2.00
Grace church Sunday school, Vineyard Haven, Massachusetts	2.00
Trinity church Sunday school, Shelburne, Texas	.50
Mrs. Pierre Cushing, Le Roy, New York	5.00
Total	$96,985.75

KENYON LECTURES GIVEN

Sir John Foster Fraser Tells of "The Church Board of Europe"

GAMBIER, OHIO.—A lecture on the Lat will Foundation was given at Kenyon College February 15 by Sir John Foster Fraser, chairman of the British National War Lectures Committee. On the subject "The Checker-board of Europe", the lecturer reviewed the entire war situation dwelling by request largely upon conditions in the Balkans and in Russia.

The annual Stires Prize Debate was held on the evening of February 27 between representatives from the two literary societies at the college. The donor of the prizes for this debate is the Rev. Dr. Ernest M. Stires of St. Thomas' church, New York City. The subject for debate on this occasion was "Resolved, That for purposes of mutual defense, the United States should contract an offensive and defensive alliance with Great Britain, after the War". The judges awarded the decision to the negative, the first speaker's prize being given to one of the members for the affirmative, William V. Mueller, '18.

President Peirce, who is now in France is devoting several months to work at the war front. As representative from the Lake Division of the American Red Cross he is to secure at first hand information about war conditions and methods of Red Cross work. Upon his return to the United States he will speak on the results of his experience in order to further Red Cross effort.

For Country

o help win the War, the churches of New York are cutting down expenses. annual report of St. Thomas', Fifth nue and Fifty-third Street, shows a re- ion of expenses of $10,000 over most ious years. Gifts of the people are not g off for St. Thomas' congregation last gave $250,000 to objects beyond its own ers, or $6 for each $1 expanded at home. Bartholomew's expenses were reduced year by $6,000, the Fifth Avenue Pres- ian by $11,000, and similar reductions ever possible are shown in reports of Brick Presbyterian, St. Nicholas Col- te Reformed, and the Fifth Avenue st churches. In none of these churches, ver, are gifts declining, but increasing, eductions in expenses being to prevent e and to be able to contribute more y to war and charity.

op Brewster received on January 27 ollowing cablegram from the Rev. C. ennedy, rector of Christ church, Strat- Connecticut, who is serving "some- e in France": "Well. Fascinating . Best wishes. Kennedy."

me report that the British are very and humane in their treatment of all ers under my notice", writes the Rev. rt P. Symons, rector of Christ church, elale, Ohio, who is working in British n camps. "I have never seen any sign mean advantage being taken of a pris- e But what I have to bring to the ners—and sometimes to the guard—is hing no war office can be expected to y, to wit: friendship, appreciation and ation in the Name of Christ—what the Prayer Book calls the 'Comfortable l'. This means not only religious es, but also any permitted kindly elliness and mediation with the world le the barbed wire. It even means ter and silly little jokes and moving es. It means inspiring and assisting anizing games, contests, little plays on ive stages; the encouragement of glee clubs, little orchestras and bands. power or bit of knowledge a man ses sooner or later is brought into Our aim is to cheat the devil of me; to fight off despair, moral break- loss of desire to live or live right. It ork for the hopeful loving heart that ot be denied."

Garibaldi, the oldest member of the branch in Rome, Italy, is a grand- ter of the great Italian patriot; since ar began she has been a Red Cross and is in a Roman Military Hos-

recent Sunday afternoon St. George's , Astoria, Long Island, held a service nection with the raising of a service A flagpole had been erected on the grounds and at the appointed time ested choir, preceded by crucifer, ed through the church and, passing the front door, sang "Onward, Chris- oldiers", and grouped itself about the around which a large audience had led. The rector, the Rev. H. Lilien- onsdale, then read a few of the war s and the special war suffrages, after the choir, assisted by the audience, 'The Star Spangled Banner" as the national flag and the service flag were hoisted into place. The rector then read the Honor Roll of thirty-five names to correspond to the 35 stars on the service flag. This was followed by a short address not only on the need of "the world being made safe for democracy", but also of "democracy being made safe for the world". Then all present saluted the flag and the exercises were closed with collects and benediction, and all the hundreds present sang "America". Since the flag was raised, which flies every day on the flagpole in the church grounds, six more stars have been added, making forty-one now in service from St. George's church, Astoria, Long Island.

Armenian and Syrian Relief

New York City.—Thus far 843 Church Schools have been heard from in regard to the Christmas offering for Armenian and Syrian Relief. The total of contributions is $14,703.77.

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SYMPOSIUM ON THEOLOGICAL EDUCATION
by Dean Hodges, President Lowell, Dean Fosbroke.

SERMON BY THE ARCHBISHOP OF YORK
preached at the General Theological Seminary.

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by the Rev. John Howard Melish.

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OF
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WILL BE PUBLISHED
March 30th

Advertising Forms Close March 21st

THE CHURCHMAN

New York - Saturday - March 23 - 1918

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DIVINE BENEVOLENCE AND HUMAN SORROW

DESPITE THE UNCERTAINTIES OF MAILS FROM ENGLAND THE CHURCHMAN IS ABLE TO PRESENT THIS WEEK AN ILLUMINATING ARTICLE FROM THE REV. R. J. CAMPBELL.

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For Country

A SERVICE FLAG has been hung up in St. John's church, Wytheville, Virginia, the Rev. F. H. Craighill, rector, with thirty-six stars on it. Of these men thirty-four are volunteers, sixteen of whom are officers, five others are "non-coms". Of these eight are now "somewhere in France". For a small town congregation this is an unusual number of men in the service. This flag is a very handsome one of silk given by the congregation at large. They have had a big United States flag over the chancel since the beginning of the War.

SUMMERFIELD BALDWIN, 3RD, one of the communicants of the Church of the Advent, Boston, now with the American Ambulance in France, has recently been decorated for bravery with the French "Croix de Guerre".

THE REV. HARRY MASTERSON, JR., of Houston, Texas, has gone to France in the Red Cross field service.

THE REV. ROBERT EVANS BROWNING of Silver City, New Mexico, has received a commission as chaplain in the National Army and has been assigned to duty with the Third Provisional Ordnance Battalion at Camp Jackson, Columbia, South Carolina. He has been granted an indefinite leave of absence from his work in Grant county, New Mexico, and Bishop Howden will secure some one to fill the vacancy.

ON SUNDAY, MARCH 3, in St. John's church, Globe, Arizona, a beautiful silk Service Flag, bearing twenty-one stars, was blessed by the rector, the Rev. Mr F. M. Johnson, Jr. One of these stars was red for a communicant who enlisted in the Canadian Engineers. The flag was the work of Miss von Nettleblatt, and was the gift of St. John's Guild to the church. Among the twenty-one who have entered the service is the lay-reader of the church and a member of the vestry. The flag was unveiled by Master Theodore Coleman, one of the choir boys and flag-bearer of the church. He is also a first-class scout of the Boy Scouts of America. The rector of the church is a major of infantry in the U. S. R. and is at present commanding the Globe Home Guard.

Ministering to Interned Aliens

The religious welfare of our interned aliens at Fort Oglethorpe, Fort McPherson, Hot Springs, and Fort Douglas, is being cared for by the Committee on Interned Aliens and Prisoners of War, of the General War-Time Commission of the Churches.

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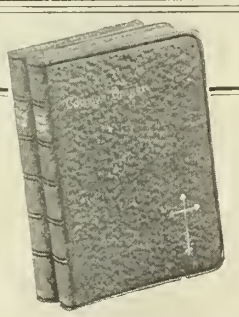

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Our Contributors

ARIAN DEC. WARD, the author of the *Holy Week Meditation,* is well own to Church people as the secretary the Conference for Church Work held rly in Cambridge, Massachusetts. This ditation was originally given by Miss rd to a group of women in Boston.

pe Lawrence is a New England con- utor well known to our readers. Her books, *A Letter of Hope* and *The ht Beyond the Shadows,* have brought fort to many in suffering and sorrow.

elaide Teague Case, who contributes article on Lenten Reading for those work- in the Church School, is the director of department of religious education at the w York Training School for Deaconesses. ss Case graduated from Bryn Mawr Col- e in 1908. She taught for one year at Faith's School, then at Poughkeepsie, v at Saratoga. Upon her return to New rk she did a great deal of work for the B. R. E. and spent some time studying Union Seminary and Columbia. In 1914 became librarian of the Church Mis- ns House, and last Spring was appointed member of the resident faculty at St. th's.

English reader writes to THE CHURCH- N as follows:

I am a subscriber to the New York URCHMAN, and I am just writing you a e to tell you that the beautiful prayer for relatives of your fighting 'Boys', which eared in your issue of the 25th *ult.,* and ich I ventured to cut out of the paper l hand to the canon to read among our ercessions last night in the Cathedral.

There was a congregation of between and 800 and I am sure that all were illed with the words so expressive as se are of human needs. As the father three sons in khaki, and of a daughter rsing abroad under the Red Cross, I l that this prayer voices admirably what feel and desire. Thank you so much it.

All Church news in New York has ecial interest for me, as in years gone through the late Dr. Morgan Dix and ers I have experienced so much kindness.

e Figure in the "strong box" in the icle "In the Upper Room" is borrowed. the writer knew from whom, he would nowledge the debt.

Personals

HE REV. HUNTER DAVIDSON has accepted the rectorship of Christ church parish, nt Island, Maryland. During Mr. David- n's stay at Bristol a distinct advance rked the local work. The church was nodeled, an altar and reredos built, four s of chancel hangings made, vested choir twenty voices introduced, missionary ap- tionment paid the last year, and $27,000 lot and new church raised.

E REV. ERNEST C. TUTHILL, formerly at rranceton (Wilkes-Barre), Pennsylvania, now rector of St. Paul's church, Water- n, New York.

THE REV. FRANK M. RATHBONE, rector of St. James' church, Amesbury, Massachusetts, has accepted a call to the rectorship of St. Matthew's church, South Boston.

THE REV. FRANCIS L. BEAL, D.D., rector of the Church of the Ascension, East Cambridge, has declined his recent call to the rectorship of St. Mark's church, Fall River.

THE REV. FREDERICK C. PRICE, curate of St. John's, Charleston, West Virginia, has been called to become rector of Grace church, Elkins, West Virginia, in succession to the Rev. R. C. Montague, now city missionary in Richmond, Virginia.

THE REV. BENJAMIN DENNIS of Richmond, Virginia, has accepted a call to become rector of the Church of the Advent, Brownsville, Texas, and priest-in-charge of the Valley missions. He will assume his responsibilities on April 1.

THE REV. JOHN E. SHEA, who was temporarily in charge of Fort Indian Mission, Idaho, resigned February 12 to take work at Blackfoot, Idaho.

A Terrible Question

The Church of Ireland Gazette is conducting in its columns a sort of open confessional of grievances. The layman is permitted to say what he thinks he would do if he were a clergyman, and the clergyman is permitted to talk back and say what he would do if he were a layman.

When the layman had his innings, one "Rosa Dartle" wrote:

> Since I see that the clergy are to reply to lay criticisms may I, a lay woman, ask a few questions?
>
> Why does promotion in the Church ministry entail more social importance? For instance, once a man becomes a bishop it is taken for granted, I think, generally, that when visiting a parish, if not entertained by the rector, one of the chief social lights must entertain so great a man as a bishop. Imagine the horror of the community if a shopkeeper, however godly, had the effrontery to ask his bishop to stay with him. Also imagine the horror of the bishop's wife!
>
> In the vernacular of baseball Rosa certainly made a home run.

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THE CHURCHMAN is the editorial voice, the forum and the newspaper of Episcopalians everywhere, based upon seventy-four years of leadership. It is a necessary factor in the home life of its readers, and the confidence placed in its counsel is extended to its advertising columns.

Our Cosmic Sins

Warning and encouragement are the key notes of the stirring Lenten pastoral of Bishop Reese of Georgia from which are quoted these paragraphs:

"The upheaval of this awful War has laid bare and has shaken the foundations of civilization. It has brought the Church of God face to face with the gravest questions of its responsibility to mankind. . . .

"My brethren, what are the ultimate causes of this War? What can re-establish man's civilized order on such a basis as will make righteousness, justice and peace abide ing blessings to mankind? . . .

"The final causes of most wars are prevalent among the peoples of all nations. The are human causes, moral, spiritual defects of character, degradation of ideals, perversions of will, the active energizing, dominating powers of evil in human life.

". . . The only hope for mankind to adjust his will to the eternal realities of truth and duty, to sanctify his affections, to uplift his ideals, to cleanse his imagination and to convert his heart to the God of love and holiness. Why cannot, why will we not see that? Why will we persist in experiments which the experience of the past has utterly discredited and which have brought only disappointment and misery and ruin to nations and peoples? When has men's knowledge of physical things or the greed of power or the contentment of prosperity and wealth ever promoted the permanent peace and happiness of mankind? The history of the world is the history of fallen empires and ruined civilizations. And who has brought these failures? Will anybody can anybody, deny that they have been caused by irresponsible power and wealth by selfish indulgence and luxury, by godless pride, by sensuous vice and religion perverted and prostituted to enforce these unholy ambitions and enslave their victims? These have wrought ruin and misery among men and turned God's earth into an antiroom of Hell.

"The seeds of these cosmic sins are latent and active in us. Our Nation and people stand before God not innocent of this willfulness. Our souls are anaemic, our religion is invertebrate, our churches are losing influence, our business is materialized, our homes are unreligious if not irreligious, our children are growing up undisciplined and without reverence. The clamorous assertion of our rights has drowned the voice of duty and conscience. Our education is secularized; our universities are oftentimes the seed plots of faithless and irreverent criticisms; our philosophies are divorced from true and reasonable religion, the spiritual fountain head.

". . . We must be converted and become as little children. We must have a truer, deeper, purer religion. We must live more in God and for God. We must become Christian in spirit and in truth."

Charles E. Coles Ordained

YANKTON, SOUTH DAKOTA.—Charles E. Coles, Litt.D., was ordained deacon in Christ church, Yankton, South Dakota, on Tuesday, March 12, by Bishop Burleson. The candidate was presented by the Rev. E. A. Siegfriedt, rector of Christ church, and the sermon was preached by the Rev. Grace Davis of Vermillion.

The Churchman

SATURDAY - MARCH 23 - 1918

ON account of the war and the consequent delays in the mails on the railways, and especially in New York City, THE CHURCHMAN *may be late in reaching its subscribers. The publishers are doing everything in their power to facilitate deliveries. We ask our subscribers to be patient.*

Stations of the Cross

THIS year we shall need no pictorial symbols of the atoning agony of the Christ to touch the heart and stir the imagination of Christendom. Suffering has irned into the soul of the world that elemental truth of fe that for man's helpless ignorance as well as for his n, somebody must tread the wine press alone. Belgium, oland, France, Serbia, Armenia, Gallipoli and Russia re Stations of the Cross. In all these desolate, wardden zones the Christ in man has been hanging upon ie Cross.

There is a vacancy in the hearts of men, sending them Calvary, which is not fully explained by their gratitude or the atoning deed of the Christ; neither is it explained y their admiration of the heroism of that finished deed. alvary is infinitely more to us than a fine example. The od Who suffers there is, above all, the God of consolaon. All man's crucifixion in pain and sorrow is illumined y the flashes of hope and faith which shine through the orld from that Cross on the Hill.

Men need sustaining in the face of the heart-breaking icts of life. Calvary shows us heroism; but we need not have gone to the Christ for that. Men, too, have shown ourage sufficient for any task. The frailest of them are owing it today. Millions of soldiers are willing to suf-r crucifixion for their country. The hero can be a hero ithout being conscious of God, but his heroism is the ost sublimely pitiable fact in the whole range of being. is the God of consolation that we long for, the God ho in our humiliation and agony covenants with us for ictory and seals the promise with faith.

We recall many years ago spending part of Holy eek in Lourdes. One who has seen it can never forget ie quiet little town nestling in the hills of southern rance with the sleepy river winding among the streets, ironged by so many hundreds of pilgrims in quest of a elping God. Nature and man have worked together iere to create a spot where faith seems easy and God ery near. It was at sunset on the hill where the Stations f the Cross have been set overlooking the town. The ver, the hills, the town with its spires were all aglow ith the myriad tints of the fading day, and for one brief oment, as sometimes happens at such an hour, the world emed to pause and listen. The pilgrims nearly all of iem had left the hilltop, but at one of the Stations of the ross there was a woman heavily draped in black, standg wistful, wrapped in awe with unutterable longing in er eyes. She was leading a young man. She was a idow and her son was blind. In the stillness of that y's dying hour one seemed to see enacted the drama of ie Atonement. The sorrows of men and women, the indness of men and women, looking to the Cross on hich hangs the Christ for some saving word of light and mfort.

But something saved the group from the pathos of espair. There was more than the woman's anguish, ore than the blindness of the helpless man at her side iat made the scene seem almost as sacred as the soil of alvary, for by her face one could see that the God of nsolation had spoken to her with the infinite tenderness the Master's voice: "I know the story of human life, ie black and purple threads woven into the garments my others wear. But first comes Calvary, then the risen fe. Transfigure it all as I am doing for the world! Make your pain, of your blindness something that will pull the world one inch up to God! Forge into beauty with the grace I give you the iron that is binding your life! The Cross is the only way out of darkness up to God. Comfort ye, comfort ye, my people!"

The Vanishing Candidate

A GLOOMY report on theological students, apparently justified by the facts, has been made by the Rev. Paul Micou, secretary of the collegiate department of the G. B. R. E. These are the facts which Mr. Micou presents: calculations show that if the War goes on two more years we shall have only sixty-four men studying in our twelve seminaries. Nine students will occupy the time of the fourteen professors in Chelsea Square, and the other seminaries will have five men each. The draft has invaded the seminaries. It is invading the senior class of the colleges from which seminaries get their candidates. The new draft regulations place most of the juniors in Class I. The chances are that three-fourths will be called to the colors this spring. The cause for alarm is, as the General Board sees it, that we shall face the future opportunities of the Church, to say nothing of its present bare necessities, with the ranks of the ministry depleted and an insufficient number coming forward from the seminaries. The outlook for the foreign field is exceedingly gloomy. The minimum of ordained men called for by the Board of Missions is eighteen. Where are they to come from?

Even before the War, the danger of a depleted ministry was giving great concern to those conversant with the facts. We were ordaining barely enough men to hold our own. In the quarter-century ending 1913 our communicants increased four times as fast as did our clergy. The General Board tells us that the ratio of communicants to the clergy in our Church has increased twice as fast as the average for seven other leading communions. We have nearly twice as many missionary stations and parishes as we have clergy to man them. Such is the alarming forecast made from a competent survey of present conditions. What can we do about it?

We publish in our news columns the methods recommended by the General Board whereby men qualified for the ministry may be secured. Clergy, Sunday school superintendents, the directors of the Brotherhood of St. Andrew and college professors will, we hope, take to heart the stern problem. But we doubt whether they will solve the matter. We cannot wholly attribute to the War the influences that are depleting the ranks of the ministry. Can we honestly say that there was much enthusiasm among our college men for entering our seminaries even before the War was thought of? Many a young man thinking of the ministry, many another in our seminaries, curates in our big city churches, welcomed as a glad release into freedom the call to go to the front. We know this because we have talked with these men. The pulsing enthusiasm and idealism in their hearts was not finding the outlet which they had dreamed of in the romantic days when they decided to dedicate their lives to God. Being curates in a city parish or students at the seminary didn't always reveal to them the vistas of service which had formed some of their expansive dreams. Their restless idealism was cramped. In the War they seemed to see promise of elbowroom for their zeal for sacrifice. War unloosed for action the pent up romance of their souls. Its call to sacrifice was the glamour they had looked for in the ministry.

This is said in no defense of the detestable business of war; but it is mentioned, in passing, to make us question whether even without the War things had not come to such a pass in our seminaries and churches that we should have had to face a depleted or inferior ministry. The best men were not being drawn into the ranks of the

ministry. So the calamity of one professor for each student is not a war disaster. It seemed to be coming anyway.

But the War may do more for the Church than cutting down its candidates for the ministry. It may, who knows, reinstate religion in the centre of our common life where it rightly belongs. If it should do so, we need no longer worry about candidates for the ministry. They will come. Let the Church touch the chord of romance that is always ready to vibrate in the soul of youth and the youth will respond. He always has. The chivalry, the romance, the love of sacrifice is there. Somehow of late the Church has not won it to her cause.

We must trust the future. We believe that the world that is to be after this War is going to be a world of new and finer enthusiasm, a world of romance with more selflessness and less sordidness. Through its domain there will blow the winds of a finer freedom than we have ever known. Such a world will furnish congenial soil for religion. The Church it will create need not beg men to enter the ministry; they cannot resist its call. The Church, like the rest of the waiting world, can now perhaps do little other than stand expectant on the threshold of the new era and trust the Christ to care for His own.

Consolidating Parishes

WHEN we heard that the Old First church, the Madison Avenue church and the University Place church, the three Presbyterian churches most intimately bound up with the life of "old New York", had announced their intention to consolidate, to unite their services in the beautiful Gothic meeting-house of the Old First on Lower Fifth avenue, and to establish with their joint resources a great centre of institutional work in Greenwich Village, we turned to an editorial in THE CHURCHMAN written in October, 1890. At that time the brilliant young pastor of the Old First, the Rev. Mr. Harlan, after a brief ministry of four years, had resigned because there was no longer sufficient financial support to maintain that historic church in the Washington Square district recently deserted by the former residences. THE CHURCHMAN greatly deplored the "old, old story of the folly and wickedness of crowding superfluous denominational churches into wealthy neighborhoods" which results so often in abandoning the church when centres of population shift. Dr. Duffield succeeded Mr. Harlan, and through his efforts a modern endowment was established for the Old First. Meanwhile the Madison Avenue and the University Place churches were facing the same situation; three churches, with inadequate endowments, depleted congregations, and increased responsibilities towards their new neighbors.

Through the generosity and commonsense of the three congregations and of their three pastors, all of them venerable figures in the religious life of the city, a strong centre of Presbyterian life undoubtedly will soon be established at a strategic point, with ample resources and with a sufficient body of worshipers to insure vigorous and useful parish life.

Following the announcement of this probable consolidation, we hear that two Baptist churches in New York, the Collegiate Baptist church and the Covenant and Calvary Baptist church are likely to unite.

It is fitting that the Episcopal Church be very modest in offering its felicitations and counsel in these matters. We, too, have suffered woefully from statesmanship in the disposition of our churches. We have taken counsel of sentiment rather than common sense in maintaining in deserted neighborhoods three or four churches without any real parish. There is something very beautiful in the fine loyalty that has led a little group of parishioners to cling to their venerable houses of worship long after the needs of the neighborhood justify their existence. With urgent demands of the Church at home and abroad, would it not be better to surrender some of these cherished traditions and combine churches? The pride and sentiment that persists in the struggle for existence are pardonably human; but shall we ever be fitted to make the sacrifice of personal preference which Christian unity among different Communions will require of us unless we are ready in our own Communion to make some sacrifices in the interest of the larger good?

THE WEEK

Chronicle and Comment on Current Events

Congratulations to the War Commission

AS we go to press a telegram from Bishop Perry announces that the $500,000 which the War Commission asked of the Church is assured. "We are unable to announce the total offering for the Church War Fund" it says. "On March 15 cash and pledges in hand and figures informally reported by many dioceses amount to over $500,000. Full receipts will be published soon."

This is indeed good news. Congratulations to the War Commission!

The Archbishop on Church Music

AFTER the service at the Cathedral on Sunday morning the Archbishop spoke a word, quite informally to the Cathedral choir in the vestry. He said that, during his ministerial career, he had had opportunities of hearing the singing of such well-known choirs as Leeds Parish Church, Magdalen College, Oxford, and above all St Paul's Cathedral in London, which they knew to be associated with the name of Dr. Stainer, whose *Amen* they had sung that morning. He expressed a particular gratification at having heard the Palestrina music which they had just sung in the Cathedral, and pointed out the danger of church music becoming merely sentimental. Such music as that of Palestrina gave just that touch of severity which was necessary, if the highest type of church music were to be attained.

The Third Collect for Good Friday

IT is obvious that no one is satisfied with the third Collect for Good Friday as it stands in the Prayer Book. The prayer proposed in substitution by the Joint Commission on Common Prayer somehow failed in the confusion to get through the House of Bishops. Last Good Friday a good many clergymen yielded to the temptation of taking the will for the deed; they read the beautiful prayer which we trust will ultimately find its way into our Prayer Book and which we publish below.

This year there are especial circumstances which make it hard to say the third Collect for Good Friday. We can scarcely conceive of our chaplain reading it in the camp where Jewish soldiers are among his hearers. It jars upon our ears to hear it read in any church where the congregation knows of the splendid work our Jewish fellow-citizens are doing for the Red Cross. Only the other day in New York City the Jews contributed over $15,000 to the great Catholic War Fund. Must we go on much longer linking the name Jew with that of Turk and infidels? With Armenia's crucifixion vivid in our memories the word Turk has a more revolting connotation than it has had for centuries. When it comes to a question of rubrics and Christian courtesy the legalist must we suppose, stand by the rubric.

Of course, we recognize that the juxtaposition of the words "Jew" and "Turk" does not imply that they are on a moral level. If the Jews were suddenly to start praying for Episcopalians, Turks and traitors, we should have no right, it is true, to draw any inference as to what place in the ethical scale the Episcopalian is assigned. But the matter would certainly cause discussion. It was a Jew the American Ambassador, let us remember, who pleaded in Constantinople with Christian Germany to use its influence with the Turks to spare Christian Armenia. The German Ambassador threatened to have Mr. Morgenthau recalled for his zeal. The latter's reply was: "If it is to go down into history that a Jew was deprived of his office

for having interceded to save a Christian Nation, I should like to be that Jew."

The proposed prayer:

"O merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know Thee not as revealed in the Gospel of Thy Son; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end.—*Amen.*"

Litanies

IN *The Church and the Furnace,* containing essays written at the Front by seventeen Church of England chaplains, one of the most thought-provoking books issued thus far during the War, the Rev. E. Milnor-White in the essay on *Worship and Services* has said a word that ought to be of practical use to our clergy in their Holy Week services. The writer urges a wider use of popular litanies such as *The Words of the Cross* in our Hymnal, where the devotion is wholly or mainly evangelical "and the old familiar story breathes its meaning through our petition and relates itself to our needs big and little; the sight of God is constant through the speaking of our hopes and confessions; nay, God, Christ, constitutes our very devotion so that it all becomes an act of adoration and recollection and submission of self. Thus while the whole act proceeds from the heart and soul as well as from the mind of each of us, it also proceeds from the known desires and heart of Jesus, our Lord."

Our Lent services are so often monotonous; they make too high a draft upon the intelligence and they are not devotional. Consequently they do not appeal to what is childlike in all of us. Can we blame our tired working people for avoiding our night services? We have much to learn from the Roman Church in this regard. There are some churches in our own Communion that know what can be done with litanies. People love a tune and they love to sing responses on their knees. If the Church is to make a serious effort to reach the plain people, we shall have to take some starch out of our services and give a larger place to pure devotion.

On Singing

PEOPLE love to sing—provided they know the tune, or it might be more accurate to say provided they think they know the tune. How the congregations at our noonday services make the rafters shake when "Rock of Ages" or "Onward Christian Soldiers" is given out. The organist may shake his head sadly at both the type and quality of the music. But the Master must rejoice at the heartiness of the worship accorded Him.

This psychological fact, the love for singing that is instinct with most human beings, is one that is too little reckoned with by those who arrange services. Popular evangelists have never failed to make use of it. The half hour of hymn singing before Billy Sunday begins his sermon is probably more than half responsible for the success of the meeting.

We know of a certain city parish where the Lent Wednesday night service is preceded by fifteen minutes of singing. The choirmaster takes charge and, because of his enthusiasm and patience, that fifteen minutes sets the pace for the evening; the tired, sleepy men and women are roused to worship, their emotions are stirred and an atmosphere is created which makes them receptive to the teaching and devotional mood of the intercessions which follow.

Straws of Hope

IT is generally conceded that necessity is likely to become the mother of invention. We wonder, in grasping at straws of hope after reading Mr. Micou's alarming statistics on the seminaries and the ministry, whether some of these disturbing facts may not work together for good.

If there are not ministers enough to go round, not only in our own Communion but in others also, we must not forget that there are not enough parishioners, either. It is true that a group of Church people maintaining their parish church may have difficulty in finding a rector and curates; but in contemplating this gloomy fact we must not forget that the rector and curates when on the ground ready for duty cannot always find people who want their ministrations. Depleted Church attendance has made necessary an exhausting competition for congregations. In business, if customers fail, the shop closes. Congregations fail, but the churches keep open. Would it be a disaster if a considerable percentage of them did close? The question sounds cruel, but much of the popular enthusiasm for Church unity arises from just this kind of statistics or the wastefulness of the present system of competition; three churches are trying to exist where one could care for the people.

If the churches could get together, churches of different communions, we should have even now enough clergy and to spare. Perhaps parishioners would not get the coddling and pastoral attention they now receive. It is rather humiliating both to the laity and the clergy that so much coddling as now exists should be necessary. It could be forgone if the competition for parishioners should cease.

At any rate there might be a wholesome consolidation within each communion. It would not be hard to point out neighborhoods in New York City, for example, where three churches could become one with mutual advantage. This is true in many a city.

Women Protective Officers

IN his address to the Girls' Friendly Society and the Church Mission of Help, which was printed in full in the last issue, the Archbishop of York spoke with enthusiasm of the work done in London and in munition areas by the women-patrols, and "urged the two societies if opportunity presented to offer some of their members to do this most difficult and necessary work".

THE CHURCHMAN has followed with interest the splendid work these English women police officers have accomplished, and last Autumn warmly recommended the action of the New York Mayor's Committee of Women on National Defense in urging the appointment of women protective officers for the City of New York. Although as yet the city has made no provision for their support, several women privately supported have been doing a fine work in the districts where the need for them was the most acute. The Churchwomen's Club of New York pays the salary of the officer working on Staten Island.

THE CHURCHMAN hopes as soon as space will permit to publish an account of this work drawn from the experiences of a member of the staff who has worked closely with several of these officers.

Is This How We Feel?

TWENTY-SIX thousand one hundred and twenty-nine dollars and thirty cents less than the gifts of a year ago for a like period—this is the report of the treasurer of the Board of Missions issued on March 1. Including the gifts to the "One Day's Income Plan" the total receipts on the apportionment are $232,591, as against $258,720.30 for a like period in 1917.

Diocesan officers of the Woman's Auxiliary are anxiously taking counsel together over the report that comes in from parish after parish that Red Cross work is "making quite a difference with the Church work".

Does this express the measure of our Christianity?

We know it doesn't. No Christian wants missions to starve. He knows that the future of the world pivots absolutely upon teaching the Gospel of Christ. The War makes this clear. All the programs of reconstruction now in the air make it clear. If any organization in the Church can speak with sure conviction of its vocation, that organization is the Board of Missions.

SATURDAY NIGHT SERMON

MODERN PICTURES FROM THE OLD BOOK

A Lenten Series on Jesus' Parables

By THE REV. GEORGE THOMAS DOWLING, D.D.

The Young Man Who Went Wrong

Scene Third: Home!

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet:

"And bring hither the fatted calf and let us kill it; and let us eat and be merry:

"For this my son was dead and is alive again; he was lost and is found. And they began to be merry."—St. Luke xv, 17-24.

THIS text divides itself very simply. It tells us first of the son coming to meet the father, and then of the father running to meet the son.

The former involved four things: Realization: "When he came to himself he said . . . I perish with hunger. . . . I have sinned." Resolution: "I will arise." Repentance: "And he arose and came to his father." Consecration to service: "Make me as one of thy hired servants." Four stages.

"I have sinned." I like that. There is no camouflage there; nothing fictitious. I read nothing of, "Yes, it is true that I have been a little wild—but—" Just plain speech; the speech of real conviction; "I have sinned."

Long before this his sin had found him out. Sooner or later it always does. But that is never enough. No hope there; only despair. That is simply the pagan Nemesis, which mercilessly tracks the culprit to his complete destruction. Here is a man *who has found out his sin.* Now there is hope. And there could never be any hope for him until he had; none for him; none for you. "I have sinned!" That is the first step.

And here is the second: Resolution to leave it. "I will—arise!" Have you ever noticed how frequently Jesus, before he performed one of his miracles, asked the man to be healed, *"Wilt thou* be made whole?" To one he said, "Take up thy bed and walk." Why he had not walked for years. But the first thing the Lord demanded of him if he would receive help was that he should exercise his will power. And when he did what he could, he found strength in making the effort. "He took up his bed *and walked."*

This is always one of the first steps in actual reform; and the Bible is full of it. Jesus was a wonderful psychologist. He knew the laws of mind. And so in this story of one on the way home, he represents him at the very beginning, saying "I WILL!" The time at last had come when the boy realized that there was only one place in all the universe where he could find help and restoration to his manhood, and that was in the bosom of his father. And therefore there was no such impotent patter as we sometimes hear, "O, if I only could!" He said, "I WILL!" When Alexander the Great was asked how he had won his battles, he answered, "By never wavering". In this parable is a man who not only feels that something must be done. *He does it.*

"He arose and came to his father." He turned his face toward his father and his back toward the swine. That is repentance, and there is no repentance without it. Repentance is to right about face. Repentance is to not do so any more; or in the rough and ready words of the Rev. Sam Jones, which are more pungent than polite but absolutely true, "Repentance is to quit your meanness". For while the son brought home with him nothing good—only rags and hunger and poverty—he brought home with him nothing bad. He left that in the Far Country. *He could not go toward his father without going from his sin.* Neither can you. But it need not take long. It does not take long to turn round. Then followed a desire to serve. It always does, else the repentance is not real. "Make me as one of thy hired servants."

But how can I describe the marvelous picture of the father's welcome home! Many times, at morning and at sundown, he had stood with tear-dimmed eyes, gazing up the road longing for the wanderer's return. At last, one evening he stands there looking along the way in which, long ago, he had seen him depart. He remembers just how he looked, and he wonders, with a great ache in his heart, what has become of him. O how he pities him; yes, and wayward though he was, how he loves him!

And on this evening, just as the sun is going down, in the dim distance, he sees a worn and tired and dust-covered traveler. Weak from want and weariness he comes slowly, leaning heavily upon the stick with which he supports his faltering steps.

Others would not know him. *But he knows him.* And he cries, "There's my boy!" And, forgetting his old age, throwing to the winds any sense of dignity, he runs to meet him. No word of reproach or chiding. He falls on his neck and kisses away the tears of penitence which begin to course down the young man's cheek, and he cries, "My son was dead and is alive again; he was lost and is found!"

The son did not come to the father. He meant to come. He started to come. But the most he could do was to come *toward* the father; and that is the word in the Greek. The father came to him. "When he was yet a great way off, the father saw him, and had compassion on him and ran and fell on his neck and kissed him." When you, sorrowing and sinful, start to go to God, God starts to come to you. And He comes more swiftly than you can. The son walked. The father "ran".

And the boy, raising his eyes, begins the prayer which he had already rehearsed, "O my father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son". And the father cuts his prayer in two. Read the account and you will find that that prayer was never finished. He never had a chance to ask that he might be only a servant.

Now they are coming up the familiar walk of the old home where he had played in his childhood, and the attendants come out, and the father cries, "Away with these rags! Put on the best robe. Put sandals on his washed and way-worn feet. Put the ring on his hand, such as only free men wear. Kill the fatted calf and let us make merry; for my boy has come back!" You notice that he gave him the very best of everything he had; and that is God's way with the penitent.

O, there is no being in the universe so sorry for you when you go wrong as God; neither father nor mother nor wife nor anyone. None so ready to welcome you back. Then, if you have been a wanderer, come, in prayer and penitence, to your Father. Do not wait any longer. Come saying, "I have sinned, and I am sorry and I want to be thy child again". That will be enough. And the everlasting arms will encircle you. And the everlasting love will uphold you; and that love will bring you home.

*Will the gentleman who wrote me from Toronto, concerning the sermon, *To Love Greatly Is to Live Greatly*, kindly send me again his address? I wish to reply to his gracious letter, which unfortunately has been mislaid. —G. T. D.

Divine Benevolence and Human Sorrow

By THE REV. R. J. CAMPBELL

IN a previous article we took note of the fact that in recent years attention has been concentrated on the problem of human suffering as constituting an indictment of the goodness of God. It was one of the principal themes of the Victorian poets, for instance, thereby reflecting the mind of the latter half of the nineteenth century. The very phrase "Nature red in tooth and claw", which has passed into popular speech as the summation of man's doubt of divine benevolence in face of cosmic cruelty, is Tennyson's. Where he got it is plain enough; it was the outcome of Darwinism, or rather of the new and more thorough acquaintance with the processes of creation which marked the explosive rise of modern science in the period in question. We suddenly learned that these processes were anything but "very good" as our fathers had been taught to believe, and that the world

> Where every prospect pleases
> And only man is vile

had no real existence save in the pious imagination. The formula "the survival of the fittest", which chiefly characterized this new epoch, had a sinister ring; if this indeed were the explanation of the origin of species then little or no room was left for belief in heavenly governance of things earthly. Evolution, that blessed word, was made to explain everything whereas it explains nothing. Pessimism and agnosticism, which almost imply each other—the latter term the invention of the most typical man of science of the age—became militant and aggressive in regard to revealed religion. There was no sadder story, said Professor Huxley, than the story of the long drawn-out anguish of sentient life upon this planet. From its very beginning, so far as science could trace them, it had been much the same—battle, terror, rage and slaughter, tragic waste and foul disease, not to speak of the thousand other ills that attend the struggle for existence.

Haeckel's "Riddle of the Universe", which ran into a circulation of millions and was devoured by the youth of three continents, was but one example out of many of the new challenge to Christianity on humanitarian grounds. It represented the reasoning of the biologist turned philosopher and has done incalculable harm, but not more perhaps than would have been done anyhow. People at large were bound to awaken to the discovery that this earth was not and never had been, so far as we could learn its past, the dwelling place of peace and joy; it had been the scene of misery and death all along, and, whether or not men were to blame for this through some aboriginal moral calamity, it was clear that human and sub-human had to suffer alike—no, not quite alike, for the higher any creature rose in the scale of being the more was it exposed to the assaults of pain and sorrow. The nobler we are, the more deeply we feel; the more developed the finer faculties of our nature, the more susceptible we become to griefs of which the lower animals know nothing. Hence the angry and scornful repudiation of the central Christian tenet of a God of love and righteousness who was ultimately responsible for this bewildering medley of a world. Men like Swinburne and James Thomson interpreted the feelings of thousands when in the spirit of Lucretius they championed the cause of humanity against God. In the "City of Dreadful Night" this protest found pungent expression:

> Who is most wretched in this dolorous place?
> I think myself, yet I would rather be
> My miserable self than He, than He
> Who formed such creatures to His own disgrace,
> No, not for all thy power, furl'd and unfurl'd,
> For all the Temples to thy glory built,
> Would I assume the ignominious guilt
> Of having made such men in such a world.

In other words, God is unthinkable, for if He existed His is the crime of having allowed creation to welter in blood and strife through unnumbered ages.

Once more the same cry is being heard, the cry of despairing nescience, the agonized protest of the soul against things as they are. The careless optimism of luxurious years has been mocked by horrific events; the unfaith whose root was self-indulgence has been eclipsed by an unfaith born of loss of vision. Haeckel has voiced it again in declaring some months ago that if there were a single intelligent being left on earth who could believe in the overruling providence of God after the nightmare of the present world-struggle, he must be a curious and isolated phenomenon. Bleeding hearts innumerable would fain prove him wrong, but how? Potentates prate of God as on their side in this devilish business, but there is little or no sign that their professed belief affects the practice of statesmanship anywhere. In talking of the issue of the War do we seriously think of God as the principal factor to be reckoned with; dare we?

Here is the real crux of the matter. True faith does not challenge God in this way, yet never for a moment does it lose sight of His will as the one deciding force in every clash of events, great or small, though his ultimate ends be hidden from us. Behind the Kaiser and von Hindenburg, behind the Russian revolution and the American entry into the War, behind British aims for a just peace, behind all the turmoil and upheaval of the age "standeth God within the shadow keeping watch above His own". His thoughts are not our thoughts, nor His ways our ways. He has a purpose in the permission of all this lust of destruction which we are not yet fitted to grace. "He maketh even the wrath of men to praise Him." What justification is there for assuming that it is God's business to keep the world clear of pain; why should that be made the test of divine benevolence? Granted that in an ideal world there will be no pain, it still remains true that in a world where souls are being grown, a world which is the scene of discipline and probation, pain is the necessary accompaniment of every spiritual throe. We cannot escape it; as has been finely said, the sign of the cross is over all creation—no heightening of life without pain. It is futile to charge deity with having blundered because we suffer, or to say that earthly suffering is a proof that there is no heaven to care what becomes of us. History demonstrates the exact contrary; the greater the demand upon our moral resources the higher the reach of the soul; without pain there could speedily be moral death but there certainly could not be, until the goal of all spiritual effort is attained, the manifestation of divinest life. The will of God cannot be other than accordant with the essential nature of things, and it is in the essential nature of things —not simply by tragic accident or blind fate—that sacrifice should be the condition of self-realization and that through the fires of sorrow and the waters of affliction we pass to everlasting joys.

"FOR the proudly guarded lips,
Streets where men nor strive nor cry,
For the armies and the ships,
Youth and laughing chivalry.
For the things that shall be won,
Clean and splendid from the flame,
For the brave new life begun,
Blessed Thy holy Name!

They shall see who are unborn,
That remote, resplendent thing,
Of the which, forespent and torn,
All the world is travailing.
Lift your hearts above the years,
Thank our Lord not once or twice,
For the horror and the tears,
Bitterness and sacrifice."—J. S.

A Symposium: "On Training the Clergy"

THE CHURCHMAN has asked some of our educators to state their opinion of Dr. Peters' suggestion, in his recent article on theological education, that the theological school and the university be brought into a closer affiliation than now exists. We are glad to present in this issue of THE CHURCHMAN the views of Dean Hodges, President Lowell and Dean Fosbroke.—*The Editors.*

Dean Hodges

The theological school belongs with the law school and the medical school. They were all developed out of informal methods of private instruction, and they all represent alike a sense of the need of technical training.

I am in such sympathy with Dr. Peters' main contention that I hesitate to criticise any detail of it, but I do not believe that it would be good for the progress of medicine to change the medical schools into "halls or colleges", in the neighborhood of universities, "with a view to the training not only of the (doctors) but of the laymen"; and so with the law schools; and so with the divinity schools. I fear that the effect would be to lower the standard of instruction. It was said of a lord chancellor that he knew a little of everything—even of law. The theological graduates of these university annexes might know a little of everything—even of theology.

It is a great help to a divinity school to be beside a university; we know that here in Cambridge, by daily experience; but the time which is required for specialized professional training leaves little opportunity for courses whose purpose is general culture. Such courses must be taken before the technical study begins. A university may provide for instruction in general history, in philosophy, in ethics, especially social ethics, and in educational methods; and may thus relieve the theological school of the necessity to maintain chairs in these departments. Most advantageous is a combination of theological schools, where such may be had, thus enabling students to avail themselves of the services of a number of scholars. Even so, we find in Cambridge, with all our university opportunities, and with unusual privileges of combination with other professional schools, that the chief emphasis must be placed upon the purpose to provide within the school itself all the essential instruction needed to prepare men for the ministry. The professional school profits much by being connected with a university, but it ought to be more independently equipped for technical training than Dr. Peters seems to desire.

President Lowell

You ask me to express an opinion upon the affiliation of theological schools with universities, and I comply gladly, for the subject is both interesting and important. It will be remembered that one of the principal objects of the founders of the oldest university in North America was the training of an educated clergy, "to advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches when our present Ministers shall lie in the Dust".

No one would venture to doubt that, in accordance with the tradition inherited from the mediaeval universities, the Christian ministry should be regarded as one of the learned professions; and therefore, as in the case of other learned professions, the training for it is appropriately given in the atmosphere of learning to be found in a university. With the expanding sphere of knowledge, the fluidity of thought, and the restless activity that mark our era this is, perhaps, even more important than ever before. The training of the clergyman should fit him to carry on his work in the existing social and intellectual condition of the world. He should be familiar with ethical and economic problems, and with the current of the scholarly thought of his day. If he does not understand these problems he will appear ignorant and unconvincing to those of his hearers who do understand them; and if unversed in the prevailing trend of ideas he will be an imperfect guide to his flock, unable to prepare them against the sophistries into which a superficial contact with modern thought is sure to lead the more unstable among them. This is no idle fear. It is a fact, often seen clearly in the pew if not always in the pulpit.

To separate schools of theology from universities injures the former by giving the impression that their students must be protected from the fierce light that pulsates in a great centre of learning; and it injures the university by giving the impression that scholarship is in some way inconsistent with religion.

People who feel the force of these arguments may, nevertheless, point out that in fact the clergy of each denomination is engaged in a distinct profession, which does not exist in the case of law, medicine, or engineering. It is certainly true that a clergyman has open to him a career only in his own church, and that may or may not be an objection to a single university school which attempts to train students for different churches; but it is not a reason for objecting to the affiliation with a university of schools connected with the various Christian bodies. The effect of bringing the theological schools of different religious organizations together is to discover that the supposed divergence in the opinions of their instructors is not so wide as is commonly supposed—surely no great injury to any of them, and still less to Christian religion.

Of the subjects taught in a university, which are, or ought to be, taught in a school of theology, some have obviously no sectarian bearing. Such are Hebrew, Greek and Social Welfare. Others like Exegesis, Jewish and Christian History and Homiletics ought to have no denominational tendency if properly taught; and do not in our best divinity schools and universities. If a university aimed at inculcating an identity of thought among its students the case would be different. Its object, however, is not to produce men with uniform opinions, but to stimulate the habit of careful and accurate thought, the love of learning and a desire to discover truth. It so happens that at Harvard, besides our Divinity School which is unsectarian, we have now affiliations with Andover Theological Seminary, which is Congregationalist; with the Episcopal Theological School, with the Boston University School of Theology, which is Methodist, and with the Newton Theological School, which is Baptist; and there has been no attempt, or suggestion of an attempt, to influence the administration, discipline or tenets of any of these institutions, or to draw them in any way toward a single pattern or tone of thought.

Dean Fosbroke

I hardly know what to say about your suggestion that I should write about Dr. Peters' idea of linking up the divinity school with the university. In principle, my mind goes entirely with his, and I find myself wishing again and again that this seminary were close to Columbia. But practically we are committed by our title deeds to our present site, to say nothing of the large sums of money involved in our present buildings. Add to this the hallowed associations of the long tradition which cannot be lightly set aside and the difficulty of even contemplating a change is overwhelming. Of course, something may be said for the present situation. Here in New York, at any rate, there is and can be very little segregation of the students. Many of them are taking courses at the University. Nor will it ever be possible for a university to take over, as Dr. Peters seems to think, much of the actual preparation for the ministry. Dislike the term professional as we may in connection with the ministry, there must always be a special and peculiar approach to the subject matter for those who are dedicating their whole lives to its propagation. Dr. Peters would admit, I am sure, that courses in the Bible, which should meet the need of college students, would by no means be adequate for those who expect to find in the Bible the very source and inspiration of their life's work and their power to help others. Splendid too as in prospect might be the effect of the contact between theological students and the rest of the university, it is not (*Continued on page* 392

The Upper Room

By THE REV. WM. AUSTIN SMITH

THE eyes of Christendom will be turned on Maundy Thursday towards that Upper Chamber in Jerusalem. It is a familiar place to Christians; for since we were little children we have been accustomed to see that room through the eyes of Da Vinci. That Upper Chamber makes heaven and earth seem very close together today. The intimacy of the Son of Man with His disciples, the calm before the storm of tomorrow, the Master's Intercessory Prayer, the Sacrament of friendship—there if anywhere on earth we find communion with God. In one sense it was the first Holy Communion in the world.

There is a world old family custom of having strong boxes where we keep secure from thief and fire our keepsakes and precious possessions. Into those strong boxes are put the things of which we cannot afford to risk the loss. They belong among our dearest heirlooms. Life would go badly with us, were harm to come to the precious things which we guard there under lock and key.

So must every life have its secure upper room in the soul where we may guard certain treasures that we reckon among our spiritual necessaries. It goes badly with life when harm comes to the sacred things we put there.

Very briefly, as we meet for our Communion on Thursday of Holy Week, let us say over to ourselves the things which belong in that Upper Room whose windows look out towards heaven.

I

In the first place, there is one thing that we must not have there—I mean controversy.

Whenever we think of the last Thursday night that Christ spent with His disciples, we feel a refreshing peacefulness possessing the place and the hour: there was no controversy; it was a time of communion. And yet no institution in history has given rise to more bitter words than that simple act when Jesus with His disciples at the table, took bread and brake it and said: "This do in remembrance of me".

Think of the thousands of volumes that have been written upon the meaning of that simple act, the edicts of councils, the splitting of Christendom into warring sects. But there is no room for any rancour in the Upper Chamber; these difficulties must all be settled outside the door. You cannot commune with God while you are battling with your brother over knotty problems of the religious life. If our spiritual life is to be kept wholesome, there must be some clear, light upper room in the soul where the air is never tainted by controversy.

Arguing about religion is not religion. We must sometimes do battle for the Faith. We have our doubts always; but there has got to be a shrine somewhere in our lives where we shut the door upon argument and where doubt does not enter. Inside that door, we say: I believe". There we find our trysting place with God.

When I think of that Upper Chamber, I see a Towel, see a Table and I see a Chalice. One word about each of these; for they symbolize three precious convictions that we must guard in that Upper Room where the air we breathe and the thoughts we think bring power and peace into our life.

II

When the Master on that last Thursday night girded himself with a towel and washed the feet of His friends, He must have known that He was performing a solemnly symbolic act. We are told that the King of Spain and it is a custom the Emperor of Russia once shared) follows in outward form today the Master's example. With splendid ceremony and kingly pomp he stoops to bathe the feet of some poor pensioners of the crown. Yet that, as it seems to me, does not mean very much. But if any man today, be he king or servant, believes in his innermost heart that the most kingly thing that he can do with his life is to help people, to be of use in the world, then I know that the spirit of the Master has entered his soul.

Being a Christian is a tremendous thing! The more we live, the larger seem to us its obligations. There is at least one offering that we must, as Christians, bring to God—we must have helped somebody, we must be of use in the world. Let the cynic tonight, the egotist, the self-centered and complacent open the door that leads into the Upper Room. Christ will give them the towel of humble service.

III

And then I see a table where friends meet. How large a part friendship has played in saving the world! Life is getting saved today by what Jesus let friendship mean.

We show our best to our friends; but we also, sometimes, show our worst. They are likely to know us pretty much as we are. The little circle of men and women with whom we live day by day under the same roof, in neighboring streets, in society, are those who feel the sting of our littleness. Our envy, if we have it, they know; our selfishness, they feel; whatever smallness we shelter in our hearts, bruises and soils life within that little circle of human beings whom God gave us to live with.

It is a terrible thing ever to disappoint the love that somebody bears us; it is a form of murder never punished by the law.

You recall that terrible poem written in prison by a man of genius. The poem was suggested by the execution of a fellow prisoner who had killed the woman whom he loved. But its bitter power was inspired by the tragic experiences of the poet's life.

"And all men kill the thing they love—
By all let this be known—
Some do it by a bitter look,
Some with a flattering word—
The coward does it with a kiss,
The brave man with a sword.

"Some kill their love when they are young,
And some when they are old,
Some strangle with the hands of lust,
Some with the hands of gold.

"Some love too little, some too long,
Some sell and others buy,
Some do their deeds with many tears,
And some without a sigh.
For each man kills the thing he loves."

It would be cynical for us to believe that last line; yet many and many a man has truly killed the thing he loves—spoiled the life of somebody near and dear to him; disappointed the love of those who honored him; took a vision of his early life with the face of Christ shining in it and dragged it in the dust. Yet all the while what he really loves is the things that are pure and beautiful. Oh, the pity, the tragic pity of killing what we love!

When Jesus in that solemn moment on Thursday night said: "This do in remembrance of me", He had no bitter fear that any act of His or word or thought would soil the memory of that friendship.

Life means service; it means the going out to help the wretched and the lost; but it also means so living day by day with our friends that we create clean memories as we go along. No creed that we say or service that we can do, compensate for the lost opportunities of creating a little heaven around us as we live. Modern life seems destined to leave little time for the leisurely courtesies, the quiet hours for living richly with those we love. We are, all of us, so very, very busy.

The Master had only a (*Continued on page* 389)

A Holy Week Meditation

By MARIAN DeC. WARD

IN these days much is being said and written about prayer. Prayer in all its aspects is examined, questioned and discussed—its parts, its difficulties, its uses and its effects being considered separately and analytically. Let us, for a few moments, think of it as a whole, especially as an offering. Our offering to the Father, in the Son, by the power of the Holy Spirit.

Every prayer should be a complete offering, an offering of the entire self, to be used by God in relation to the object or subject of our prayer. For instance, if we pray for our friends our prayer should be not only a complete offering of them to God, but also of our own self to be used by Him for them. We need not fear to offer so much. God knows what part of our offering to use for one friend and what to reserve for others. He will not claim for each one more than is right—more time, or strength, or thought, or love. He knows infinitely better than we do what proportion of our gift is needed for any one person. Nor need we feel any feverish eagerness to do it all ourselves. Often and often He does not, in His wisdom, will us to give or to do for our friends all that we would gladly spend on them. We pray, and rightly, that we may "do all such good works as Thou hast prepared for us to walk in". There are many other good works, but they are not prepared by God for us, and we may not in nervous haste try to walk in them. He will accept from us that which He needs, and He will find in us far more than we are conscious of possessing or of offering. And His taking is His giving. "All that we have, He takes: all that He has, He gives." Where God is, there can be no loss.

And what is true of intercessory prayer—prayer for a friend, for missions, for peace, for unity, and so forth—is equally true of other forms of prayer. Every confession of sin should include, although not necessarily express, confession also of sinfulness; every petition for self should imply complete self-surrender; all praise should mean giving thanks with every member that we have. Does not the beautiful old story of Abraham and Isaac help us here? Abraham offered his all: God accepted the spirit of the offering and took that part which He required, which was Abraham's obedience and faith, but gave Isaac back into his father's arms. And because Abraham's offering was so complete, God could in him bless all nations of the earth and make him the human ancestor of the Divine Christ. As to God's own giving, of that we can only say with St. Paul, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

But how can we, unworthy as we are, make any offering to the Most High God—to Him Who is of purer eyes than to behold iniquity? No man may see God and live. How can we hope to draw near to Him, to offer Him our prayers, so ignorant, so halting, so impure? There is only one answer to that question, only one way in which it is possible, and that way is Christ. In Him alone can we venture to approach the throne of the Transcendent God—the God of a love so burning, so intense, that we, with our little ideas of love as a good-natured, kindly affection, cannot grasp its reality. We speak of our Lord as praying often. Indeed, He prayed often: we may truly say of Him that His frequent and fervent prayers were the natural and essential expression of a life that was itself a prayer, with the Cross as its culmination and the Resurrection—perhaps better the Ascension—as its doxology. In one of Father Waggett's most helpful addresses he calls Lent a long prayer—Holy Week a long prayer—Good Friday the climax of a meditation. Bu with Christ His whole life was the prayer, so marvelousl epitomized in the High Priestly Prayer at the Last Sup per. And the whole prayer of His life was an offerin to the Father, so that He could say at the end, "It is fi ished". Our Lord's *Amen* to the prayer of His earth life.

The sacrifice was made on the Cross, once for all; th offering of the life continues, offered eternally by ou great High Priest, Who, by His own blood entered once into the Holy Place and Who now liveth to mak intercession for us. And it is in His offering of lif His intercession for us, that our poor prayers are mad worthy to be presented at the throne of God amid th worship of all the heavenly throng—angels and arch angels and all the company of heaven. They are still ou prayers. They do not lose their identity any more tha we shall lose ours when, saved by His Blood, His Lif we too enter into the heavenly places. But they a cleansed and made fit for the Father, Whose loving hea so yearns for the prayers of His children who turn Him. So the offering is made, and so it is accepted.

But something else is necessary, something in us th responds to the love of God. We can only do our part b the power of the Holy Spirit, "whereby we cry Abb Father". "The Spirit also helpeth our infirmity; for w know not how to pray as we ought, but the Spirit Hi self maketh intercession for us, with groanings whi cannot be uttered." Could there be a more marvelo description of the work of the Holy Spirit for us? a not only for us but in us? "If any man have not t Spirit of Christ, he is none of His," says St. Paul. E the Spirit desires to dwell in our hearts, to rule our affe tions, to control our wills, and we are helpless withc Him. Not to be without wills, but to have the will o with God's Will: a strong, consecrated will, working w God, merged in His Will, is our need. It is as necessa to consecrate the will as to consecrate time, or money, any other gift. "Our wills are ours to make them Thin and it is through the Holy Spirit that they can be sanc fied and made His. We should do well if we pray oftener to the Holy Spirit. It would deepen in us sense of His Personal Nature at a time when to so ma He seems to be only a gracious influence, and more th that, it would help to release the power of the Godhe working through the Spirit upon the hearts of men.

It is a little dangerous to press too far the distinctio between the functions of the Three Persons in Blessed Trinity. We teach children in the Catechism say, "First, I learn to believe in God the Father, W hath made me and all the world; secondly, in God Son, Who hath redeemed me and all mankind; third in God the Holy Ghost, Who sanctified me and all people of God". It is perfectly true. But while we lieve that the Father created the world, we also know the Son that without Him was not anything made t was made, and of the Holy Ghost we rightly speak the Lord and Giver of Life. And this is because Three Persons are the One God. Where the Son is, th is the Father, and there the Holy Spirit. And yet, can say with all reverence that the Father listens to prayer, Jesus Christ prays for us, and the Holy Sp prays in us. If we yield our hearts unreservedly to action of the Holy Spirit, by His power in us we sh pray in Christ's Name such prayers as our Heave Father loves to hear.

To the Church, of course, Holy Communion is highest example of prayer as an offering, and the Eas Communion is our most glorious opportunity. The l prayer of Lent, the intensive prayer of Holy Week, climax of Good Friday, lead us along the sacred way the wonderful glory of Easter Day. "It is Christ t died, yea rather, that is risen again, Who is even at Right Hand of God, Who also maketh intercession us." His perfect offering of His own life gathers up

Note.—This little "meditation" was originally given as part of a devotional service and was preceded by other exercises. In making use of it alone the following brief introductory service may be found suitable: I Thessalonians v 16, 17, 18; *Nicene Creed; St. John xvii; Collect, Trinity Sunday; Collect, The Annunciation; Collect, Seventh Sunday after Trinity.*

fferings—our prayers, our study, our work, our gifts, ur lives, body, soul and spirit—and presents them with lis before the throne of God. And let us remember once gain that God's taking is God's giving. In His accept- nce of our offerings He bestows upon us that very recious gift which we receive in Holy Communion, that, [e dwelling in us and we in Him, we may be made per- ect in Him. So only it can be done, and so it is done. 'hanks be to God!

Words do not follow us there. No human language vails. There are two phases of prayer in which language ails us. One is the approach of the little child to God; ie simple faith, the unquestioning confidence that He will ear and act, the sense of His loving presence, felt so ng before any technical name can be given to it, but hich must surely have been in our Lord's mind when [e said, "Except ye become as little children". And the ther is when we reach out beyond words and phrases ito the heavenly places in Christ in Communion—that anscendent communion which is a foretaste of heaven self. Here again, and more manifestly, human language ails us. But there is a heavenly language, in which our eacher is God the Holy Ghost, and of that language we ready know the one supreme Word—Jesus.

Let us hold this Word in our hearts as we kneel to- ether in His presence.

(All Kneeling)

Jesus Christ, the same yesterday, and today, and for- er.

Thou shalt call His Name Jesus, for He shall save is people from their sins.

For there is none other Name under heaven given nong men, whereby we must be saved.

Jesus said, I am the way, the truth, and the life: no an cometh unto the Father but by Me.

And I, if I be lifted up, will draw all men unto Me.

Behold, I stand at the door, and knock; if any man ar My voice, and open the door, I will come in to him, id will sup with him, and he with Me.

Even so, come, Lord Jesus.

For through Him we have access by one Spirit unto e Father.

Jesus, the Author and Finisher of our faith.

Blessed Lord God, loving and merciful Father, Who st made our bodies to be the temple of the Holy Ghost: o fill us with Thy Spirit to guide, control and sanctify r hearts, that they may ever be open to the entering in Thy Blessed Son.

O Lord Christ, most merciful Saviour, enter into our arts and make them wholly Thine: That Thou dwel- g in us and we in Thee, the will of God may be per- tly done in and through us, to His glory and our ever- sting joy. Amen.

O God, Heavenly King, we offer before the throne of ny Divine Majesty all that we have and are. Accept s offering, which is Thine already, and make us faith- il stewards of all that Thou hast entrusted to us: That the power of the Holy Spirit whatsoever we do may for Thy glory and for the good of Thy people, for His ce Who gave His life for the salvation of the world, sus Christ our Lord. Amen.

(From *Sursum Corda.*)

Jesus, the life of our flesh, Who quickeneth whom He willeth:

Jesus, the life of our soul, Who came that we might live more abundantly:

Jesus, the life of His Church, Who loved her and gave Himself for her:

t all mankind, on earth and in paradise, reconciled by His death and saved by His life, give glory and honor, worship and praise, now and forever. Amen.

(If desired, Hymn 478 may be sung at the close.)

Praying For Our Enemies

By HOPE LAWRENCE

HOLY Week has come, when we enter into the sufferings of Christ, the misunderstanding of His mission and life by men, His friends and His enemies.

He taught us to pray for our enemies even in the last hours on the Cross, "Father, forgive them for they know not what they do".

Are we using one of the most powerful means we have to bring about victory and peace on a sure foundation? Are we praying for our enemies, a change of mind and heart? Until they change can we hope for a lasting peace?

As I have been traveling in the United States and Canada and attending different churches I have heard in only one or two churches a direct prayer for our enemies. May we not in Holy Week and afterwards make a special effort to do so?

For our Enemies: "Blessed Lord, who hast taught us to love our enemies and to do good to those that hate us, teach us to pray as Thou hast commanded for those who despitefully use us. Have mercy upon them even as we pray Thee to have mercy upon us. Forgive their sins and turn their hearts to Thee, and grant to them and to us such purity of motive, such mutual understanding and zeal for justice that righteousness and peace may be established on sure foundations. All which we ask in Thy name, wherein alone true brotherhood is found, who art, with the Father and the Holy Ghost, one God, world without end." *Amen.*

The Upper Room

(*Continued from page* 387)

few months in which to save the world. Yet His life is a continuous record of beautiful friendships and tender associations. He found time in which to live in gentle dignity. When He had gone, they thought of Him, not as God, but as a wonderful friend.

So let us keep a table in the Upper Room of our souls, where friendship gathers the memories that we want linked to our names when we are gone.

IV

Lastly, there is the Chalice, symbolizing communion with God. Tennyson once said that when he was fretting over trifles and when life was in danger of losing its proportion, he would go out and look up at the stars.

Communicants need not be reminded that life must have its Upper Room where, in quiet, we can steady the tumult in our hearts by the contemplation of certain spiritual truths. There is not an hour in the day—be it an hour of trouble, of anxiety or ecstatic happiness—when we can afford to forget God's love, God's gift of immortality, God's ownership of the world.

To behold the bigness of these mysteries is like looking up at the stars. At the Table of Our Lord we find these truths incarnate.

The Towel, the Table, the Chalice—service, fellowship, communion with God, these will make our Upper Room seem like a room in heaven.

Prayer for the Dedication of a Service Flag

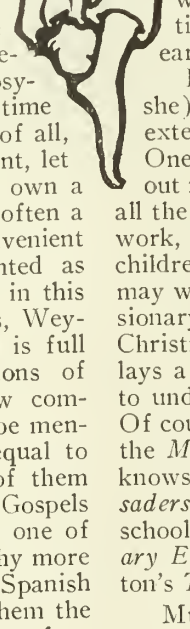
ALMIGHTY GOD, Who telleth the number of the stars, and calleth them all by their names; accept at our hands, we pray Thee, this flag, as the pledge of our devotion to the cause of liberty, and as the sign of the constancy and valor of our sons; that it may ever remind us of the sacrifice by which alone the world can be redeemed, and which was manifested in Thy Son, our Saviour, Jesus Christ. *Amen.*

"SO nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, 'Thou must',
The youth replies, 'I can'!"

—*Ralph Waldo Emerson.*

Lenten Reading

By Adelaide Teague Case



THE science of religious education is a mushroom growth. Yesterday Sunday school teachers were expected to read little or nothing besides their Bibles and the "lesson leaflets" or "quarterlies". But now, when religious educators are claiming for themselves the whole field of human knowledge and experience, a new danger appears—that our Church school teachers (of course no one says Sunday school any more!) having become experts in philanthropy and sociology, in psychology and pedagogy, will become at the same time totally ignorant of the Holy Scriptures. So, first of all, for reading both in Lent and before and after Lent, let us take the Bible itself. Every teacher ought to own a copy of Moulton's *Modern Reader's Bible*. It is often a help to study a book at a time in one of the convenient small volumes, with running commentaries printed as foot notes; *The New Century Bible* is published in this form. Distasteful as it sometimes is to our ears, Weymouth's *The New Testament in Modern Speech* is full of suggestions for new and vital interpretations of familiar passages. Kent's *Historical Bible,* now completed through the New Testament, need hardly be mentioned. Most Church school teachers are not equal to the Hebrew of the Old Testament, but many of them are able to find fresh inspiration in reading the Gospels and Epistles in Greek, in Latin, or better still in one of our modern languages. I have often wondered why more people do not take their French or German or Spanish testaments to Church with them and follow in them the reading of the lessons—to which I suspect most of us pay but scant attention.

Books of Bible stories are apt to be dangerous. Only a very few can be recommended without hesitation. Perhaps the best ones for the Sunday school teacher are Dean Hodges' *The Garden of Eden* and *When the King Came.* No one who is to teach the story of the Good Samaritan, for instance, is so richly prepared for her class as she who has been able to read Dean Hodges' version of it.

Teachers of primary and kindergarten grades ought to be familiar with the art of story telling. There are no better handbooks than St. John's *Stories and Story Telling* and Sarah Cone Bryant's *How to Tell Stories to Children.* They help us to know a good story when we see it, to choose the right stories for children of different ages, and to know and use the rules—and tricks—of the trade. Other books on story telling which contain some excellent material are Cowles' *The Art of Story Telling, Some Great Stories and How to Tell Them,* by Richard Wyche, president of the National Story Tellers' League, and Miss Marie Shedlock's two recent books. If the story teller is able to start a library of her own, she will be sure that it contains such standard collections as *The Jungle Books,* Hawthorne's *Wonder Book,* some of Howard Pyle's stories, and Laura E. Richards' *Golden Windows* and *The Silver Crown.* She ought also to know well the admirable school readers for moral and religious education edited by Professor Sneath and Dean Hodges in two graded sets, *The Golden Rule Series* and *The King's Highway Series.* What child could resist *The Golden Ladder Book,* for instance, or *The Golden Key Book, The Way of the Green Pastures,* and *The Way of the Stars!*

Surely nothing helps us to come so near to the interests of our children as to know and love the very same stories that they know and love. Heaven speed the day when our Sunday school teachers will spend at least one of their week-day afternoons a month in the children's rooms of our public libraries, companioning with the eternal friends of childhood! If, in addition to this, we feel drawn to read some books on child psychology, we can not do better than begin with Kirkpatrick's new but already standard work, *The Individual in the Making.* It is full of concrete illustrations and while it is sufficiently theoretical, it is at the same time less difficult for the average teacher than his earlier book, *The Fundamentals of Child Study.*

Before she knows it (alas! one instinctively says she) the Church school teacher finds her interests extending far beyond the sphere of her class sessions. One can not teach the *Christian Nurture Series* without more or less unconsciously becoming eager to know all the opportunities for Christian service, for missionary work, for recreational activities, that are open to the children of the Church. The members of our Communion may well be proud of our realization of the value of missionary education as a part of the equipment of every Christian, demonstrated in "The New Junior Plan". This lays a solemn obligation on every Church school teacher to understand and to take part in the Church's Mission. Of course she subscribes to *The Spirit of Missions* and to the *Missionary Magazine of the Young Churchman* and knows *The Junior Book* and *The Making of Modern Crusaders.* Two other new books on missions and the Church school deserve to be widely read: Diffendorfer's *Missionary Education in Home and School* and Gertrude Hutton's *The Missionary Education of Juniors.*

Much needs yet to be done to suggest constructive programs for the Church school's contribution to social service work. This whole field remains largely untouched. Mr. Hutchins in his *Graded Social Service in the Sunday School* has made a brave attempt. He is a pioneer breaking ground in a region where he is sure to have many followers.

The whole subject of recreation is quite as vital and somewhat less difficult. From time immemorial our Sunday schools have had their Christmas parties and annual picnics. And where is the teacher who will not vouch for the religious value of the class party, the kind of party where the tail is pinned on the donkey, and ice cream and cake are consumed in large quantities! Undirected class conversation invariably turns to the movies. Clearly we must know how our children play in order to help them to live their whole lives as children of God. Gates' book, *Recreation and the Church,* will be found most illuminative and comprehensive. One might here mention that very significant study by Jane Addams, *The Spirit of Youth and the City Streets;* also Johnson's *Education by Plays and Games,* and Cowter's *The Play Movement and its Significance.* A number of games that can be used at parties and in the playground are found in Jessie Bancroft's *Games for the Playground, Home, School, and Gymnasium.*

There will always be some teachers who are interested in the whole field of religious education. The bi-monthly magazine, *Religious Education,* will keep them in constant touch with practically all the main currents of thought. Professor Athearn in his *Religious Education and American Democracy* and Dr. Winchester in *Religious Education and Democracy* give an unusually clear survey of the field. We can be grateful to the latter for clearing up so completely the whole matter of the "Gary plan". Undoubtedly the most notable book on religious education published recently is Dr. Coe's *The Social Theory of Religious Education.*

Church Usage

By PASTOR IN URBE

VI—At a Funeral

AT a funeral a rector will naturally wish to do all that is possible to comfort the bereaved. To this end he will gladly do everything which the laws and established customs of the Church allow him to do in meeting the desires of those who ask him to do this or that. At the same time, the long experience of the Church is quite likely to know what will best minister to the sustaining of the human spirit in its bitter hour, and the mourner will wisely follow the rector's advice. For example, the minister should not be asked to read any hymns or poem not contained in the hymnal. At such a time the familiar words are sure to give the deepest comfort.

When possible a funeral should be in the church. The church and the clergyman are absolutely free at such a time, and all that they can do is too little: the mourner need have no sense of obligation, except that of gratitude, for the consolation which the Church of Christ would bring to every afflicted household. Besides the dignity which is added by a service in the church, there is the protection of the formal place: a funeral in church intrudes less upon the grief of the relatives than a funeral in a house.

No arrangements should be made till the rector has been consulted. He has many duties; and though his first duty at such a moment is the ministry to the sorrowing family, it is right that he be allowed to confer upon the exact hour which will permit him to do all the work which the week may demand of him. He will also talk over the hymns (if there be any) which will be suitable, and make any suggestions which may help. The great hymns are always best. [If there is any necessary charge for the music, this should be announced by someone to the family, with exactness, so that there be no unexpected bills afterwards. It is easier in the country than in the city to have volunteer choirs for such times. In cities an endowment for free music at funerals would be a gracious provision.]

When flowers are sent to the church they should be put in suitable places, not by a florist, but by a person appointed by the rector. Any suspicion of what is called "a floral display" must be avoided. The best disposition of the various wreaths and other formal designs is to mass them near the choir steps upon the floor of the nave. Loose flowers may be placed in the church vases and strewn upon the steps of the sanctuary; and afterwards these loose flowers may be sent to some institution, *in memoriam*. For this reason loose flowers are a more beautiful symbol of friendship than the conventional wreaths and other symbols. The most appropriate covering for the coffin is a pall. Many parishes possess a pall. This beautiful piece of cloth, used for rich and poor alike, suggests the dignity of death.

The coffin is closed before the service begins. If the funeral is in the house, it should be closed before the people begin to assemble; if the funeral is in the church, it should be closed for the last time before the coffin is carried from the house. The invariable rule of the Church that the coffin cannot remain open during the service is, first of all, for the sake of the mourners. The service is intended to carry the mind away from the physical to the spiritual. The spirit, we know, has left the body, and is still alive. The Church would help us use our reverent imagination in trusting the departed soul to the mercy and love of the heavenly Father. To this end, when the service shall have begun, we must not look upon the body which the spirit has deserted; we must close our eyes and see, as in a vision, what God is doing for our beloved, with all the tenderness and care revealed in Jesus Christ as He met the widow of Nain, as He stood at the tomb of Lazarus.

The processional is the saying of the Sentences as the coffin is borne into the church. If the sexton wears a surger's gown he may lead this procession; and if there are what are called "honorary pall-bearers" they may follow him; and immediately before the coffin will be the officiating clergyman who is saying the Sentences. [It is better in most instances that the actual pall-bearers should be experts trained to what is often a difficult task which needs men accustomed to act together. If the sexton is not the undertaker, the undertaker should not come beyond the church-porch, and the sexton, who is a familiar and often loved figure associated with the church, should do all that is necessary in guiding the pall-bearers and mourners. Thus the sense of professionalism will be reduced to the minimum, and the reverent customs of the parish will never be disturbed.]

At the funeral of a layman the coffin is placed at the foot of the choir steps, with the feet towards the chancel; at the funeral of a clergyman, the coffin rests in the choir, midway between the stalls, the head being towards the sanctuary. The simple reason for this ancient ordering is that the layman's place is in the nave facing the chancel, and the clergyman's in the chancel facing the people. In the procession, entering and departing, it is customary that the coffin should be borne so that the feet will be first. [These are slight details, but they have a meaning, and are worth explaining.]

The Psalm (the second is generally preferred) should follow the Sentences without much delay; that is, as soon as the chief mourners have entered their pews. If the Psalm is not sung, it is probably better that the clergyman should read it all, without waiting for the response of the people. A feeble response is always disheartening, and people are not always ready. The Lesson should be announced as any Lesson is announced, because the usual and the conventional is a comfort to nerves already near snapping. For the same reason it is better to read the Lesson from the lectern.

In cold weather it is right to think of the chief mourners, and to have the Committal Service in the church. Then only a few prayers will be said at the grave. Most people like to have the Creed said, but it may be omitted if the request is made to omit it. A hymn after the Lesson, another after the Creed and Prayers, and a final hymn as a recessional, are the only hymns which can properly be sung. If the Committal Service is said in the church, the congregation will stand. It is simpler if the clergyman himself casts the earth upon the coffin, though the sexton may do it, or some intimate friend. It should always be done by some one who cares. All should join in saying the Lord's Prayer, for there is strength in the wall of prayer which loving voices seem to be building around the defenseless and agonized mourners.

If the family remain at the grave while the earth is being filled in, the clergyman may read comforting psalms or hymns to cover the sounds of earth, and to take the thoughts away from the temporal to the eternal. Circumstances will generally tell him whether the reading or the silence is better. In either case those whom he is serving will be sure that he is doing the utmost he knows how to do, that he may in any wise help. When the day is harsh, and when frail people are standing about the grave, he may, as soon as the formal service is finished, urge them to go away, because the service is over. In such cases it is well that every one should understand beforehand that a trusted friend or relative is going to stay to see that all is done with reverence and order. Thus there will be every assurance, and those who are already weakened by anxiety and grief will not be exposed to unnecessary risks. In any but Summer weather the men among the mourners should be told to keep their hats on their heads: all must do this for the sake of those who are older or infirm.

A Christian funeral is the expression not only of hope and of confidence; by its forethought and consideration it is also the expression of compassion and of love.

The Archbishop's Address to Students

By A SEMINARY STUDENT

AMID the cares and demands of our mission in this country it is a most welcome arrangement that enables us to turn aside for a service such as this, and pause for a moment to draw refreshment from a closer communion with Him from Whom our strength flows.

The people in America have not yet begun to realize what the War means, nor the tremendous changes that it has wrought in the world. When the sun set on July 31, 1914, it set never to rise again on the same world. The crisis through which we are now passing is comparable only to such great changes as the collapse of the Roman Empire, the French Revolution, or the Reformation and the Renaissance; but whether they are comparable to the present situation is extremely doubtful.

And yet, great as the effects of the War have been on England and the relations of the nations, still greater have been the effects on the English Church and religion in general. This college has witnessed for a hundred years the going and coming of those who have taken their part in the ministry of the Church, and the Province of York has the labors of a thousand years of the priests of God behind it; but not one in that long succession of God's servants has had to face a problem similar to that awaiting you young men here who are about to enter upon the work of the Lord's harvest. Nor need we go back into the dim past to appreciate the complete change that has come over the world: never could we of but a generation ago imagine when we presented ourselves for Holy Orders that anything like the present calamity was awaiting us. You of this day have something greater to do than any of those who have gone before. Yours is the greatest of responsibilities, but also the greatest of opportunities.

Dear brothers and sons, upon you rests the task of stating anew the philosophy of religion in its relation to the universe. It is much easier to present the questions that press for solution than to answer them, but the answers must be found. It will not avail to fall back on the time-worn shibboleths of the past, nor yet on the even more dangerous shibboleths of the present. A new world is being born and the old stock explanations fail to satisfy. It is a time of testing, of proving all things for the removal of "those things that are shaken, as of those things that are made, that those things which cannot be shaken may remain". Through such a time the Church cannot pass unchanged.

You in America cannot yet appreciate the feelings that arise in our hearts as we see week by week the thousands and tens of thousands of our noblest, our dearest and best march out of England to the great venture overseas —never to return. Millions of wives and mothers are knocking eagerly at the doors of the other world. Never was that other world so near. Millions of men are asking the way to God. Never were guides more needed.

Again, in all the nations there is an increasing realization of brotherhood among the workers, a spirit of fellowship in a number of ways as vital as that which the Church is striving to attain. The labor movement is destined to be a powerful new factor in the government of peoples, and it is resolved to win for its adherents the proper and decent conditions of living that the modern world affords. Humanity has been stirred to the depths of its being and yearns with eager heart and expectant hope for the dawning of the era of goodwill. In all these new hopes as in the great catastrophe there is a veritable coming of the Son of Man. That means that He is giving to us a new vision of Himself, the Living Christ. Our eyes must be quick to see and interpret His gift. I can only indicate the direction in which it seems to me we must look. In the striving forward towards the new life at the cost of untold anguish we must discern One Who moves among us as Hero and Leader, sharing our pain and anguish, one with us in all our hope and aspiration. Now is the supreme opportunity for the Church to show forth its faith in the Real Presence of our Lord. I do not wish at this time to dwell on the mysteries of the Sacrament of the Altar, but rather on the correlative truth of the Real Presence of Christ in humanity. This is part of that new vision of the Saviour which your day must find and bear witness to. At the shadowy beginnings of the history of God's chosen people, when Joshua was about to enter the promised land, he was vouchsafed a vision of the Captain of Jehovah's host who was to lead the way; and St. John in describing the consummation of the ages in that last book of the Bible pictures our Lord as seated on a white horse leading His armies to the final battle. So it must always be. It is the present, living, abiding Christ who leads His people forth to victory.

Bear with me for a moment longer. We older men of the passing generation shall not live to see the fruition of the new age, nor could we bear its burdens. The War oppresses us with the thought of what we might be when we behold what we are. To you young men is the promise of the future. You must be prepared to step into the places of the leaders of a bygone day: to you the present crisis is a call from what you are to what you ought to be. The change can be wrought only in the power of Him of Whose life we all partake. Your Captain calls on you for whole-hearted and large-minded consecration and effort. In His service nothing is too small for the best of your labors, the best of your love, the best of your life.

In connection with the Symposium on Theological Education, we are specially fortunate to be able to present to our readers the substance of an address by the Archbishop of York to the faculty and students of the General Seminary during his recent visit. This report was made by Mr. Bonnlander, a member of the Senior Class at the Seminary, several days after the address was given; its accuracy therefore is eloquent testimony to the profound impression which His Grace made upon the student body.—*The Editors.*

"On Training the Clergy"

(*Continued from page* 386)

altogether certain that it would not involve a dissipatio of interest and a loss of that concentration on centra things which the candidate for orders must learn to ac quire. As it is, the clergy bring little enough of the spir of the other world to bear upon our present problem They are not, I fear, generally felt to be men who kno what converse with God may do for human life. would be easy to secure the power to mix more readi with people at the expense of the ability to set their prol lems in their proper context.

The Spirits in Prison

By CHARLES LEWIS SLATTERY

I WENT down to the Valley of Despair;
I saw the clouds beat in upon the gale;
And then I heard the gruesome, shiv'ring wail
Of countless beings who, with eyes a-stare,
Beat on their breasts, flung wide their angry hair,
And cried in bitterness, "O hear our tale!
We live, we work, we suffer, and—we fail;
Can God be dead,—or did He never care?"

Then flash'd there in among the noisy throng
A Face magnificent with stately calm;
Hands were outstretched, and, in either palm,
I saw the cruel sign of ancient wrong.
"I fail'd", He said, "I know your deep distress:
But—*righteous failure is divine success!*"

NEWS OF THE CHURCH

BUT 64 SEMINARY STUDENTS IN ALL SCHOOLS IN 1919-20

General Seminary Will Have But 9 Men to Take Time of 14 Professors

New York City.—If it were proved that two more years of war would leave us only sixty theological students, would the Church at last view with alarm her scarcity of candidates for Holy Orders? Calculations show that in 1919-20 there will be sixty-four men studying in our twelve seminaries. Dividing equally, and granting the General Seminary by courtesy the remainder, nine students will occupy the time of fourteen professors at Chelsea Square, and the other seminaries will have five each to use their fine equipment and endowments.

Our seminaries lead all communions in War service. We would not have our seminary students fail to take part in the most tragic moments of mankind. Rather are we proud that the 23 per cent. of loss this year is higher than that of any other communion.

Statistics are fallible, and on them no one ventures actual prophecies. But it is hard to deny the probabilities shown by the figures collected by the General Board of Religious Education. Their validity rests entirely on the effect of the next draft upon the seminary Junior classes. This is only a matter of estimate at present.

Juniors to Be Drafted

Juniors are liable to draft. Middlers and Seniors are not, for they were in seminaries when the draft law went into effect. The new draft regulations place most of the Juniors in Class I. This multiplies many times the likelihood of their being called to the colors this spring. The chances are that three-fourths will be so summoned.

Furthermore, with the draft operating on our postulants in the colleges as they come of age it is hardly likely that more than one-fourth of this year's Juniors will enter the seminaries each fall during wartime.

Last year's enrolment in the seminaries was 396 (an increase of 45 over the preceding year). This year the seminaries have 305 students, a loss of 23 per cent. As indicated above, the draft will probably take away 63, which is three-quarters of the 85 Juniors. From the remaining total must be subtracted all the Seniors, who number 99, and probably one-half of the 51 special students, or 26. This leaves 117 students to be carried over to next year.

According to our assumptions the fall of 1918 will show only 21 new students entering (or one-fourth of this year's Junior class). Thus the total enrolment of 1918-19 will be 138.

The present middle class numbers 70, and they, with the rémaininig 25 "specials", leave the seminaries in June, 1919. This leaves only 43 students to be carried over into 1919-20.

Add to this number the 21 new students we have assumed to be the normal number entering in war time, and 64 will be the total enrolment for 1919-20.

Putting the calculations on a percentage basis, it is found that the total number of theological students in 1917-18 is 77 per cent. of the ante-bellum enrolment; in 1918-19 it will be 35 per cent.; and in 1919-20 it will drop to 16 per cent.

The G. B. R. E. would put the task of making up this loss on the shoulders of bishops, priests, Sunday school superintendents, teachers, directors of Brotherhoods of St. Andrew, leaders of boys' work, college professors and lay workers in all organizations and suggests certain appeals.

"There are four classes to whom the appeal should especially be directed. 1. Older men, who can be pried loose from their professions, and with such training as they need sent into the vocation of the ministry. There are always a few such men as 'specials' in the seminaries. They are the only men who can stop the gap in the line of ordinations.

"2. The soldiers, whose hearts are open to hear the call of the world's spiritual need, just as they have already responded to the call of moral and social need. The Civil War has shown us that we can expect much from this source.

"3. College students, who are not of draft age. The Government will not call these underclassmen save in case of great necessity. For this our ministers in college towns and the Y. M. C. A. college secretaries are mainly responsible.

"4. High school boys, who make vocational decisions to a degree that is not fully recognized. The pressure will be almost overwhelming to make the boy choose a business or a mechanical training course, and to go to work as soon as school days are over. Every Church worker that touches the boy of right calibre must urge him to take a cultural course and enter college. The needs of the Church must be clearly laid before him."

SNOWBOUND FOR 26 HOURS BISHOP HAS TRAIN SERVICES

Undaunted by Blizzard, Coadjutor of Marquette Has Congregation

Marquette, Michigan.—Snowbound for twenty-six hours in a drift near Loomis last Sunday Bishop Harris, coadjutor of the diocese of Marquette, who was on his way to Menominee to hold services, refused to waste Sunday. Gathering together the passengers on the train he held services in a coach while the blizzard howled wildly outside. It was the most unique service in the Bishop's experience and probably the most extraordinary in the history of the Upper Peninsula.

The train crew kept the cars well heated and the passengers well fed so that there was no suffering despite the long wait.

At 10:30 Sunday morning, when under routine circumstances he would be entering the pulpit, the Bishop donned his vestments and proceeded with services as though he were at his home church. The impromptu congregation appeared greatly to appreciate the sermon and joined heartily in the singing.

MANY AMERICAN CITIES ARE HEARING THE ARCHBISHOP

Students and Citizens Everywhere Are Moved by His Words

Speaking, as he has well said, from the heart of England to the heart of America, the Archbishop of York is everywhere arousing the greatest enthusiasm on the part of his hearers. He has spoken to the students at Brown University and at Yale; he has addressed large meetings in Boston, Cleveland and Chicago, and speaks this week in St. Louis and Cincinnati.

By Bishop Lawrence

Boston, Massachusetts.—The Archbishop of York has come to Boston and gone. His purpose in coming to this country is to bind the two Nations together in closer bonds of sympathy and power against the common enemy, to tell us something of Great Britain's experiences and sacrifices, in order that we may be prepared to meet the coming battle, and to receive our sympathy and support, which he may carry back to hearten his own people.

During his visit to Massachusetts Bay he furthered these purposes with great force and success. I have heard from all sides only one voice, which is that of grateful appreciation of his coming and of his eloquent words.

He was here three days and a half. His first speech on arrival Saturday evening was at a dinner of the Tavern Club, a company composed of a number of the ablest and brightest citizens of Boston; on Sunday he spoke to the students and officers of Harvard University, and to great congregations in Trinity church, Boston, and the Cathedral of St. Paul. On Monday he spoke to the ministers of all denominations, with representative laymen; in the evening to a meeting of citizens in Symphony Hall, where he had the support of the Governor and Senator Lodge, and where the audience joined in patriotic song under the leadership of a great military band from Camp Devens and a chorus of 150 sailors. On Tuesday he spoke to a noonday meeting of citizens in Faneuil Hall; to the clergy and lay officers of the diocese at a luncheon at the Boston City Club; then at the Institute of Technology, first to several hundred men of the Naval Aviation, and then to hundreds of the students of the Institute of Technology, running out from there to Wellesley to speak to a great body of young women at Wellesley College.

In each and every instance the halls and churches were packed to the doors and outside. Besides these speeches he was interviewed by reporters. Through all these experiences, and facing these very varied audiences, he was sympathetic, tactful, patient, resourceful and strong.

The touching, solemn and invigorating way in which he told of Great Britain's sudden entrance into the War, in which he, through the suggestion of figures and incidents, described her sacrifices and her grim determination to "carry on", led us to

(*Continued on page 397*)

SYNAGOGUE, SALVATION ARMY AND SEVEN CHURCHES ALLIED

Have Parts in Common Service of Worship at Episcopal Church

WILLIAMSPORT, PENNSYLVANIA.—A service of common worship for the people of Williamsport, to use the words in which it was announced, was held at Trinity church on Sunday afternoon, March 10. In this service, at which there was "standing room only", representatives of seven Christian churches, the Salvation Army and the Jewish synagogue took part.

The various parts of this inspiring service were taken as follows:

Invocation, the Rev. Chas. Noyes Tyndell, rector of Christ Episcopal church; psalm, the Rev. Emil Ellinger, rabbi of Beth Hashalom synagogue; lesson, the Rev. W. F. Rentz, pastor of St. John's Evangelical Lutheran church; address, the Rev. Chas. Everest Granger, D.D., pastor of the Presbyterian Church of the Covenant; prayers, For the Success of Our Righteous Cause, the Rev. Douglas S. Spaeth, D.D., pastor of St. Mark's Lutheran church; For Our Forces and Our Allies, the Rev. Horace Lincoln Jacobs, district superintendent, Methodist Episcopal church; For the Material Support of the Allied Cause, the Rev. William C. Rittenhouse, pastor of the Reformed Church; prayers, For the Sick, Wounded and Afflicted, Capt. John O. Simpson, Salvation Army; For Those Who Minister, the Rev. Edward C. Bason, pastor of St. John's United Evangelical church; For the Spirit of Unity Among Churches, the Rev. J. A. Weishaar, pastor of the German Lutheran church; For a Victorious and Abiding Peace, the Rev. James A. Maxwell, pastor of the First Baptist church; benediction, the Rev. Archibald M. Judd, rector of All Saints' Episcopal church.

The Rev. D. Wilmot Gateson is rector of the parish.

Inspiring Union Services

WYTHEVILLE, VIRGINIA.—All of the six Protestant churches of Wytheville have been having union services on Sunday nights in the various churches in rotation, which have proved both a great success and blessing with congregations limited only by the capacity of the churches. No minister has preached in his own church. The rector of St. John's has officiated in two of the other churches and at his turn he has had two of the other ministers to officiate at St. John's.

"LET GOD SORT THEM OUT"

Says Chaplain Who Buries Soldiers of Every Faith Side by Side

NEW YORK CITY.—"What are you religious men going to do when the boys come home—those boys who have missed death, but who have come so close to the eternal mystery? Those boys and we chaplains are tired of your squabbles in the name of Jesus Christ. We are not going to tolerate longer the old divisions between men and the old fights between sects which have divided communities."

This statement was made by the Rev. Lauchlan MacLean Watt, known as the "Piping Parson", in an address before the Canadian Club of New York at the Biltmore Hotel last week.

The speaker, who is a Scotch Highlander and minister of the famous St. Stephen's church, in Edinburgh, was chaplain of the Black Watch and Gordon Highlanders divisions and went through some of the most terrible battles in France with these battalions and saw both commands virtually cut to pieces.

Declaring that "in death and facing death there is no difference in religion", the chaplain told of his work on the field of battle alongside a Jesuit priest, and declared that neither's peculiar faith had been tainted by that of the other. "We bury Baptist, Methodist, Presbyterian and Roman Catholic side by side, and leave it to God to sort them out".

We Like This!

To the Editors of THE CHURCHMAN:

After reading in your issue of March 9 the criticism under the headline, "We Receive a Bouquet", I wonder from what part of the Middle West your critic hails. If he has been reading THE CHURCHMAN for the past fifteen years, as I have done ("It may have improved since he read it last!"), he will find a great deal more general Church news from all parts of the country being published right now than ever before; and I avail myself of this opportunity to congratulate THE CHURCHMAN on the "news of the Church", its contributors, and, last but not least, its splendid editorials and general make-up.

L. D. AULT.

Cincinnati, Ohio.
March 11, 1918.

RECTOR'S SALARY INCREASED

Vestry of St. Paul's Church, Syracuse, Shows Its Appreciation

SYRACUSE, NEW YORK.—In recognition of the service he has rendered during his administration as rector of St. Paul's church, the vestry has granted the Rev. Henry Harrison Hadley an increase in salary from $3,600 to $4,200 a year. The action on the part of the vestry was unanimous and in notifying the rector the officials submitted the following resolution of appreciation:

"Resolved: That the remuneration of the Rev. Dr. Henry Harrison Hadley as rector of St. Paul's church be increased to $4,200 a year, to date from January 1, 1918. Members of the vestry wish to take this occasion to express to Dr. Hadley their affectionate appreciation of what he has done for St. Paul's and for this city during the past year, and to pledge him their continued loyalty and support."

Every department of St. Paul's church has been strengthened under the policy instituted by Dr. Hadley and there is increased attendance upon all the services, as well as greater activities in general Church work.

Vestry Gives Rector Motor

KENT ISLAND, MARYLAND.—The vestry of Christ church parish have purchased a new five-passenger Dodge automobile for the use of the rector, the Rev. Hunter Davidson.

NEW CHAIR OF PHILOSOPHY, ST. PAUL'S COLLEGE, TOKY(

Executive Committee of Board o Missions Establishes Memorial

NEW YORK CITY.—At the meeting of th Executive Committee of the Board of Mis sions here on March 12 one-half of the be quest of the late Rev. Wm. Thompson, D.I (approximately $15,000), was set aside t be held by the Board as a trust fund for th endowment of the "Thompson Memori Chair of Philosophy" in St. Paul's Colleg Tokyo, Japan.

Other business transacted was as follows From the Domestic Field there was re ceived and acted upon the resignation of th Rev. Guthrie Pitblado of Florida. In Mon tana the Rev. R. F. Blanning was appointe in place of the Rev. J. W. Hard. Mis Edith S. Scamman was appointed a the request of the Bishop of Oklahom for work in that district. At the reques of Bishop Tucker an appropriation wa made for the training, at the New Yor Training School for Deaconesses, for Mis Ernestine Gardiner preparatory to her ap pointment as a missionary in the distric of Kyoto. The legacy received from th estate of the late Rev. A. R. Morris wa turned over to the Standing Committee o Trust Funds to be held until required fo payments upon the contracts for the erec tion of the Academic building for St. Paul' College, Tokyo, Japan, to be known as th "Arthur Rutherford Morris Memorial Hall"

The following appointments were mad for the Foreign Field: Mr. Clarence F Wagner for the missionary district of th Philippines, Mrs. A. C. St. John and Mis Marion S. Doane as nurses in St. Luke' Hospital, Tokyo, Japan. Under the author ity given it by the Board, the Executiv Committee granted an appropriation o $3,4,00 from the Undesignated Legacies fo the district of New Mexico; $1,000 fo North Dakota; $2,000 for St. John's Schoo Corbin, district of Lexington; $6,000 for S Andrew's School, Mayaguez, district o Porto Rico; $15,000 for Christ church Osaka, district of Kyoto.

The Executive Committee also expresse its sense of loss on account of the death o Messrs. Henry Lewis Morris, Charles C Saunders and William R. Stirling.

NEW PROFESSORS AT UNION

Seminary Founds Chairs of Mission and Philosophy of Religion

NEW YORK CITY.—The directors of th Union Theological Seminary at their reg ular quarterly meeting last week founde two new chairs and at the same time electe to the chair of Christian Ethics, formerl occupied by Dr. Thomas C. Hall, the Rev Harry F. Ward, professor in Boston Uni versity and secretary of the Methodist Fed eration of Social Service, who has bee lecturing on his subject in Union Seminar in the last two years.

The new chairs are those of Missions forming a part of the department of For eign Service, and of the Philosophy of Re ligion. The Rev. Dr. Daniel J. Fleming ha been advanced to the professorship of Mis sions, after having served as director o the Department of Foreign Service for th last three years. The Rev. Dr. Eugene W Lyman has been called from the Oberli School of Theology,

HARVARD ATHLETE SAW THE GERMANS BOMB HOSPITALS

"I Saw Nurses Faithful Even When Shots Crashed Into the Ruins"

BOSTON, MASSACHUSETTS.—The following letter giving a vivid description of modern warfare was received by the Rev. Arthur W. Moulton, rector of Grace church, Lawrence, from one of his young parishioners, William Bingham, a Harvard athlete:

"Paris.

"My dear Mr. Moulton: Since I left America I have had some real experiences. By this time you know, perhaps, that I was in the last offensive at Verdun, and I saw some real hell on earth. During the first seventy-two hours of the offensive I slept eight, and never have I derived so much satisfaction out of life as I did then. To be sent out after someone who has been bombed, and feel that perhaps you can get him back alive, is a fight worth fighting, and many such experiences I had during those first few days.

"The shells you become accustomed to after the first one comes. You have an idea when succeeding ones will follow, because in these long range shots they seldom change the range once they have their target, which is usually a cross road. But the shrill of a descending bomb, combined with the whirling whine of an enemy aeroplane above, is a sound you never grow accustomed to, and when Mr. Boche adds a little mitrailleuse for good luck you feel that you never want to stay in the same place twice. But you might as well be a fatalist, for you never know where he will drop the next one.

"Before I came over here I was inclined to discredit the stories I heard about German atrocities, especially in connection with hospitals. Near the front, of course, there are no lights at night. Although the roads are crowded with a moving mass of men, shells, guns, wagons, automobiles and what not, you never see a light. The same is true with the hospitals. They have a double tent and the dim lights they employ do not penetrate the double canvas. Near the hospitals, also, is always a huge red cross on a white background, which on moonlight nights will reveal to the enemy aviator that the tents surrounding are hospital tents. But these mean nothing to the Germans.

"During the first three nights they dropped bombs into the tents where we were evacuating to, and killed wounded men. The first night out I was stopped twice on the road and told to pull up under a tree because an enemy plane was overhead, and once I was near Vadalamcaut and saw the awful things you must have read. The sight I shall never forget. I had three men in my car, who were gassed, and was on my way to a hospital at Fleury. I saw these bombs dropping on what I thought was Vadalamcaut and when I was stopped near the place I went over near the first barrack. Men, almost terrified with fright, running around in night shirts; others trying to crawl under trees; and nurses, faithful even when the mitrailleuse crashed its staccato shots into the ruins, presented a sight you would have to see to appreciate. It was hell on earth.

"I like to see a man hit back when he is hit, but you cannot hit back when, like a thief in the night, he steals over under the cover of darkness and drops bombs and mitrailleuse on helpless people. Perhaps what riles you most of all is when you meet a prisoner and he has printed on his belt, hat, etc., *"Gott Mit Uns."* If God is with them in this warfare, you have lost one member from your fold, for this is not the God I have learned to love at my mother's knee.

"Sincerely yours,

"BILL BINGHAM."

JERUSALEM NEEDS HELP NOW

Provincial Synod of New York Recommended Good Friday Offerings

NEW YORK CITY.—The Provincial Synod at its last meeting in New York adopted by a unanimous vote a strong resolution commending the work of the Jerusalem and the East Mission, and recommending that in every parish and mission in this province an offering be made (on Good Friday if possible) for the work of the J. and E. M., now under the direction of the Right Rev. Bishop Mac Innes, the Anglican bishop in Jerusalem. The interest in it is growing in the American church and last year our contributions reached the sum of $6,246.27.

Now that the ancient "city of our solemnities" has been wrested from Turkish misrule and oppression, and the Anglican bishop in Jerusalem is once more at his post, he finds a tremendous task of reconstruction awaiting him. His cathedral, schools, hospitals, etc., need all the help that America can give.

"Now is the time for aid," says one familiar with the needs. "Jerusalem is in a deplorable state. The Bishop's immediate care is to relieve the unfortunate people of Palestine, most of whom are in a starving condition. Added to the horrors of the situation, contagious diseases are spreading and even shelter and clothing have to be provided for the thousands whose homes have been destroyed by the Turks."

Checks from Good Friday offerings should be sent to the Rev. John H. McKenzie, D.D. (honorary secretary and treasurer for the United States), Howe School, Howe, Indiana.

RICHMOND CLUB A SUCCESS

Was the First Organization of Its Kind in the United States

RICHMOND, VIRGINIA.—At a special called meeting of the Soldiers, Sailors and Marines' Club, conducted by the Brotherhood of St. Andrew of Richmond, reports were made by the chairmen of several committees showing gratifying success in contributing to the aid, comfort and enjoyment of the enlisted men in service of the Government.

Many a dejected boy whose pathway had been darkened by the shadow of misfortune or disappointment left the club bright and joyful through the Brotherhood's assistance.

Though this club is supported by the Episcopal Churches of Richmond, no distinction or difference is made, the Government's uniform being the badge of admittance. Three large writing and reading rooms, supplied with attractive letter paper, envelopes, smokes, games, fruit, music—all furnished gratis.

This was the first club organized in the United States for soldiers and sailors.

LIVED IN TOWN WHERE 3,000 PEOPLE HAVE BEEN GASSED

Mr. Thomas Travis Knows Why Churches Should Help Loan

NEW YORK CITY.—The roar of the big guns on the western front is no strange sound to the ears of Mr. Thomas Travis, the well-known writer, who spent several months there. And, having been there, he has no illusions as to the meaning of the Liberty Loans. In an interview given to THE CHURCHMAN the other day, on the part the Church should have in the next Liberty Loan campaign, he said:

"I am thinking of a town on the firing line of France. For months I lived on the edge of this town. And every day and every night shells are hailing on it. Three thousand folk, mostly old people and children, were gassed there. And it lies waste today—a few stray cats prowl among its ruins, batteries of grim guns lurk in its walls, airplanes soar over it—but always, day and night, the work of destruction goes on. Its inhabitants are either dead, crippled or scattered. It will take fifty years of peace to build that town up again; and fifty times fifty years will not blot out the sum of misery its folk have suffered.

"And that town is only one of hundreds along the French front alone. The mountain of human misery there is literally incalculable. And while you are eating, sleeping, arguing or talking every day—every hour of every day and night this work of destruction, this Misery Machine, is working.

"Those who have not merely visited the front, but lived there, worked there, fought there, know this without shadow of doubt: that Misery Machine will go on turning out its product till it is smashed by armed force of men who will challenge death in the attempt to smash it.

"Our boys are the Legions of Victory: all France knows this fact. With our lads rests the decision as to whether this Misery Machine will be thoroughly smashed so it cannot work again, or merely stopped for a time.

"Now, you as a Church cannot go to the front to smash that Misery Machine; but you can help furnish the driving power of the human ram that is smashing it. You can back up your boys who are challenging death every day in the task of smashing the Misery Machine. You can help furnish the extra vim and smack that will make our laddies the actual legions of final, sure victory. And the Church can do this through active support of the Third Liberty Loan, which starts on April 6.

CHURCHES IN FRANCE UNITE

Fourteen French and American Bodies Have Committee

PARIS.—For the first time in Huguenot history, all the Protestant churches of France have come together in one United Committee, representing fourteen French Protestant organizations. This committee co-operates with the United Committee on Christian Service for Relief in France and Belgium, of the Federal Council of the Churches of Christ in America. In this way, French and American Protestantism are brought into closest relationship, both for the present and the future.

IN SPITE OF LAMENESS, SHE ASSUMES NEW MISSION POST

Dr. Glenton, After Operation, Becomes Resident at Raleigh

Many people will recall Dr. Mary Glenton as "somewhere" in the mission field—long ago, it may be, in St. Peter's Hospital, Helena, Montana; then for a year in the Negro work in Columbia, South Carolina; again at Anvik on the Yukon; later for years at Wuchang, on the Yangtse; invalided home trying again at the Settlement, La Grange, in the diocese of Atlanta.

An infected joint necessitated her leaving there, and after struggling a while to help in a children's home in Michigan, she went for treatment to the hospital of her training in Chicago. There it was found necessary to amputate a leg, but with all her old courage and cheerfulness, she is accustoming herself to the makeshift which takes its place.

And at St. Agnes' Hospital, Raleigh, North Carolina, where she went in the late Winter for a visit, Mrs. Hunter writes:

"Dr. Glenton is really to be with us. She is improving steadily in her walking, though she feels it is very, very slow. She is able now to walk up and down stairs and make the rounds of the wards once every day. She is to do a good deal in the way of drug room work, saving, she thinks, many dollars by compounding ointments and medicines herself. She has not been idle at all since she came, and her cheerful spirit does us all good.

"Our new superintendent of nurses, Mrs. Lottie R. Jackson, R. N., retains the old position as head nurse as well as the new one of superintendent. I regret that we are facing a deficit in the hospital treasury. We have not enough money to pay a quarter of our February bills. This has not happened before in months, if in years."

Bishop's Chair for Denver Cathedral

New York City.—A beautiful carved oak bishop's throne has been on exhibit in the studios of Messrs. J. and R. Lamb this past week. It is a memorial to the former rector of St. John's cathedral, Denver, the Rev. Horace B. Hitchings, D.D. A portrait statue of Dr. Hitchings is included in the niche in the upper canopy together with statues of the Rev. G. M. Randal, D.D., late missionary bishop of Colorado, and the Rt. Rev. E. S. Spalding, late missionary bishop of Utah.

LARGEST CLASS IN HISTORY

Connecticut Parish Breaks Record of Diocese with 138

Waterbury, Connecticut.—The largest class ever confirmed in the history of the diocese of Connecticut was that confirmed Sunday morning at St. John's church by the Rt. Rev. Chauncey B. Brewster, bishop of the diocese. The class numbered 138 people, including twenty-four pupils from Westover School. In the class were men and women of mature years, and young girls and boys. The church was packed to its capacity, and the ceremony of confirmation impressed all who saw it. The class was so large that the choir marched through the church into the vestibule, leaving the choir stalls vacant for the class during the Confirmation itself.

Bishop Brewster also conducted two other services here Sunday. One was at St. John's church in the afternoon, when Miss Mary R. Romaine was set aside as a deaconess of the Church, and the other at Trinity Episcopal church in the evening when sixteen people were confirmed. Miss Romaine has, as Dr. Lewis said at the morning service, "filled the position for which she was set aside by many years of faithful and devoted service". She has been parish visitor at St. John's for a number of years.

MEN IN WESTERN CHURCH MAKE SURGICAL DRESSINGS

Meet Regularly in Fargo Cathedral Under Eight Lieutenants

Fargo, North Dakota.—An interesting movement among the men of the Cathedral parish was started some weeks ago when a number of the men got together and decided they would organize a surgical dressings class among the men.

When You Send News

OUR friends who favor us with news stories for the columns of The Churchman should observe the following rules in preparing copy:

1—Write on one side of the paper only.

2—Use paper approximately 8x10 inches in size.

3—Leave a two-inch margin at the top on the first page; leave a one-inch margin on the sides and bottom of all pages.

4—Use typewriter, whenever possible, and **double-space the lines. This is of the utmost importance.**

5—When writing longhand **leave a half-inch space between the lines.**

6—In sending "Personals" the same rules should be observed. **Do not** send "Personals" as a part of letters addressed to any department of The Churchman. Copy for publication should **always be sent on separate sheets of paper.**

7—These same rules apply in preparing letters to the Editor.

A captain was appointed and under him eight lieutenants, each in charge of the men at a long table. The men meet regularly every Thursday evening and, under the direction of Red Cross supervisors, who are also women of the Cathedral parish, are doing good service in making bandages and dressings for our boys at the front. A very brief service by the dean closes the evening's work. There is much enthusiasm among the men.

Indians Help Red Cross

Wakpala, South Dakota.—The Indians are taking a touching interest in the Red Cross this year, and bring their subscriptions and dues to the church to send in.

Coming to America

New York City.—A cable from the Rev. S. N. Watson, rector of Holy Trinity church, Paris, announces that he will be in America in April, and should be addressed at the Church Missions House.

NURSES MARCH TO SERVICE BEFORE GOING TO FRANCE

300 at Old St. Paul's Chapel on Eve of Departure

New York City.—Lower Broadway stood still for a few moments last Thursday at 1 o'clock when more than 300 young women about to leave for France as nurses in the base hospitals marched two by two into old St. Paul's chapel for a farewell service and the blessing of their flags. Of the many services held in the chapel at Broadway and Fulton Street few have been more striking.

The historic edifice was almost filled. As the congregation sang *The Battle Hymn of the Republic* the flags were carried to the chancel and received by the clergy. They were then dedicated by the Rev. Dr. William Montague Geer, the venerable rector.

The service was a climax to a six months' course in the French language the women have been taking at the chapel under Professor Jacques Bar of Paris. A feature was the singing of *The New America*. Later special verses written to the tune *America*, by Dr. Irvin W. Read, director of choruses with the chapel, were sung by the congregation.

Dr. Geer declared he believed the time would come, he hoped soon, when the Government will confer military rank upon its nurses, thus placing them with the nurses of Canada and England.

The vicar told the young women they were going, not to the firing line, but very near it, and that they would be "eyes to the blind", hands and feet to cripples and would smooth many a last pillow. He asked God's blessing upon them and their labors.

CLUB HOUSE IN OPERATION AT CAMP DIX, WRIGHTSTOWN

Camp Dix, Wrightstown, New Jersey.—The Church club-house at Camp Dix is now in full operation and used by large numbers of the soldiers. The Dioceses of New Jersey, Newark, Pennsylvania, Delaware and Western New York have spent about $30,000 upon the three buildings at Camp Dix with their equipment. With a staff of clergy connected therewith, four women from each diocese each month have the management of the canteen. Ground has been given for the administration building of the other churches and the use of the chapel, also for their services. This good example of Christian comity has made for good feeling.

The relation to the work of the Y. M. C. A. in the camp is excellent. This work was planned immediately after the choice of Wrightstown, some eighteen miles southeast of Trenton, was determined upon, and the work was going on for considerable time before the General War Commission organized. It is expected that the Dioceses of Central New York and Albany will have part with those named in the support of the work.

If any one will send to Rev. Karl Block or Edgar L. Cook, St. George's Chapel, Wrightstown, N. J., the name of any one in the camp, giving the regiment and company, or other definite address, the person will be looked up.

MANY AMERICAN CITIES ARE HEARING THE ARCHBISHOP

(*Continued from page 393*)

feel that we were really entering into the cloud and carnage of battle, but that there was a light beyond. His description of what the incoming of the United States meant to Great Britain kindled in us a renewed spirit of patriotism.

At the same time, however, he with the utmost tact suggested the subtle danger which encompasses men and people with high ideals—"God, we thank Thee that we are not as other Nations are, seeking dominion, avenging ancient insults." His confidence in the integrity of this country and his clarion call to her to be worthy of her history was strong and clear, and his claim that the principles of liberty now so dear to us were our heritage from Great Britain was logically supported; his appeal that Great Britain and the United States, both founded upon those principles of liberty, would build up on broad and deep foundations a new and better civilization, awoke a strong response.

One of his freshest statements, coming as it did right from the midst of the battle, was his insistence upon the necessity now in the midst of war to prepare for a nobler country and a finer civilization when peace comes. He told of how the men on the battle front responded as a matter of course to the thought that they were doing their duty by the country, but that when they were told they were fighting for a better and a purer democracy, wherein the common people will as never before receive the rewards of their labor and common justice, they rose and cheered. The men's hearts are in their homes: their ideals are for the coming days of peace. Their immediate duty is to fight.

One remarkable feature throughout all these addresses was that he did not once break out into what we Americans call, or used to call, oratory. His clear diction, limpid style, direct and conversational method, his logical argument and solid thought, livened by illustration, were supported and reinforced by depth of conviction, consecrated character and patriotic fervor. The tens of thousands who left the halls and churches retold the story to their fellow citizens on the street.

Since the Archbishop has come with these direct duties he was unhampered by social obligations—indeed, in the three and a half days his sight-seeing was confined to fifteen minutes at the State House and an hour at Harvard University. These are days of direct and consecrated purpose, and the denial of social and interesting experiences both on the part of himself and the communities, which take pride in their local interests and beauties, was illustrated in the way in which they were neglected for the high purpose for which he came.

Providence, Rhode Island.—His Grace, the Archbishop of York, spent two days, Friday and Saturday, March 8 and 9, in Providence. On the first evening he addressed in Sayles Hall, Brown University, a large gathering which represented the best life of the city. President Faunce, of Brown, opened the meeting and introduced Bishop Perry, who in turn introduced Mayor Gainer, who acted as chairman and welcomed the Archbishop to the city and state. The address of the Archbishop was a stalwart presentation of the present status of the War, with stress upon the moral issues at stake. He praised Americans as "people who have the power of seeing clearly and holding steadfastly to high ideals". The most prolonged applause of the evening followed his defence of the British navy. "The British navy has kept the seas free for the powers of freedom; it has been impossible for one German battleship or cruiser to be at large on the ocean."

As the Archbishop listened to the strains of "God Save the King", sung by the audience, his eyes filled with tears, and in response to it, he said: "You may imagine how deeply I am touched to hear in New England the strains of that hymn which for the past three and a half years has been sung with a new meaning on sea and land and in every village of Old England. I hope to tell our king on my return of the sincerity and whole-heartedness with which you have sung it."

On the following morning, at St. Stephen's church, the Archbishop officiated at the Holy Communion for the clergy of the diocese. At the close he made an address on the presence of Christ in humanity in this time of war.

New Haven, Connecticut.—On Wednesday, March 13, His Grace, the Archbishop of York, made a brief visit in New Haven. He arrived in the afternoon and spent some time seeing Yale University. In the evening he addressed one of the most remarkable gatherings which has ever assembled in Woolsey Hall.

The great auditorium was taxed to its utmost, it being estimated that fully 4,000 people were present. Bishop Brewster and President Hadley sat on either side of the Archbishop. Besides these the clergy of the city of all denominations were on the platform and also the faculty of the University. A very large number of students in uniform sat in the audience.

After the playing of the *Star Spangled Banner* on the organ President Hadley, in a brief address, welcomed His Grace to New Haven and to Yale. The Archbishop's address then followed and for over an hour he spoke in a quiet but deeply moving manner.

The address was warmly appreciated and created a very profound impression. At no time did Dr. Lang become oratorical, and yet no speaker has ever left deeper impression on an audience in Woolsey Hall. The directness and intensity of the words spoken, together with the great restraint, stirred the large gathering in a way perhaps that we should not have expected of our audiences on this side of the Atlantic. The evening was brought to a close with the singing of one verse of *God Save the King* —and one verse of *America.*

Cleveland, Ohio.—The Archbishop of York, Dr. Lang, visited Cleveland Friday, March 15, and was accorded a welcome amounting to a great demonstration. Prior to his coming the local papers made frequent allusions to his visit always in cordial and sympathetic terms, dwelling particularly upon the Archbishop's ministry to the poor and plain people of East London prior to his elevation to York.

At noon under the auspices of the Chamber of Commerce, for many years the leading commercial and civic organization of Cleveland, he addressed more than 4,000 people in the Hippodrome, the largest playhouse in the city, every seat and all available standing room being taken. He was introduced by Mr. Charles A. Otis, president of the Chamber, and for an hour held with increasing attention and interest his great audience. In magnetic presence, dignity of person, poise, speech and manner, the Archbishop reminded many of his late fellow countryman, Sir Henry Irving, who during his lifetime was a great favorite in America.

In the evening the Archbishop was the guest of the Cleveland Church Club, Mr. Francis R. Morison, president; at supper at the Hotel Statler, where he addressed some 600 men, the entire gallery being occupied with women guests. He was introduced by Bishop Leonard, and spoke as to a great convention of Churchmen, to whom he made a noble and exalted appeal for maintenance of the highest Christian ideals in the present world's great conflict.

The Archbishop, with his chaplain, arrived in Cleveland Friday morning and was the guest of Bishop Leonard at his home until he left for Chicago in the evening. Following the noonday address, upon invitation of Bishop Leonard, the Archbishop received for an hour at the episcopal residence the clergy and their wives of the city.

Chicago, Illinois.—Chicago responded to the stirring addresses of the Archbishop of York with the same enthusiasm that has evidently characterized his reception in other cities. On Saturday afternoon the Archbishop had tea with Bishop and Mrs. Anderson, when a group of Church people were asked to meet him. On Monday afternoon he spoke before the Fortnightly Club, and was thoroughly busy during his entire stay in the city.

Sunday morning Dr. Lang was the preacher at the eleven o'clock service at St. Luke's church, Evanston; and in the afternoon at St. James' church. In the evening he spoke to the Sunday Evening Club in Orchestra Hall. On each occasion crowds were turned away.

On Saturday the Archbishop addressed many hundreds of men at the University Club—as many hundreds as could crowd in. In introducing him, Bishop Anderson made the following interesting statement:

"When I visited His Grace three and a half years ago his hair was black—not a gray hair in it. The War has changed it to a snowy white."

While he made no reference to his own part in the struggle, the Archbishop spoke feelingly of the burdens borne by King George V, to whom a toast was drunk.

"There are few persons in England who have had such pluck, spirit, and endurance as King George", he said. "No one knows how heavily the burdens have rested on his heart except those who have the privilege of intimacy."

His tribute to America, her Army and Navy, and her financial resources, and to the new courage the entrance of America into the War had given England, brought round after round of applause.

"The greatest help America has given England", he said, "has been the clear definition of principles to which England has given body and soul".

FAKE CHALDEAN PRIESTS COLLECT FUNDS FOR RELIEF

Amazing Frauds Are Disclosed by Arrests Made in New York

NEW YORK CITY.—One of the most amazing and widespread frauds ever perpetrated under the guise of Christian charity has been brought to light by the arrest in New York City of a band of fake Chaldean priests, who number among their victims high Church officials, mayors of cities, secretaries of state, political officials of all sorts, and even chiefs of police themselves.

Already thirty-five of these "priests" and "deacons" have been deported to Kurdistan and Persia. A large number are still under arrest or on parole, awaiting deportation. And when they sail they take with them, sewed into canvas jackets, anywhere from five to fifteen thousand dollars apiece, because, under our laws, there is no way to deprive them of their spoils.

This swindle, which has been carried on all over the world, has, for the last ten years, centered in the United States. New York City has been headquarters for the gang. One of these men, when arrested, produced from a safe deposit vault $15,000 in gold. Another, who operated through New England, is known to have collected $12,000 in five months.

Their scheme of operation was as follows: A public stenographer in lower New York typed, on forged letterheads, credentials to which were attached forged signatures of Chaldean bishops, with official-looking seals (made in Park Row). So cleverly were these documents prepared that they were the means of collecting thousands of other credentials, given in good faith by persons in authority in the Church or the Government. Before the outbreak of the War these swindlers claimed to be collecting funds for churches and orphanages in Kurdistan. Recently they have taken in huge sums in the name of Armenian and Syrian relief.

As there are still a considerable number of these men at large throughout the country, all persons, and especially clergymen, should be on their guard against contributing, for any cause, to these so-called Chaldean priests.

DEACONESS WILL GO TO NEW SOLDIERS' HOUSE, WASHINGTON

St. John's Parish Has First Church Home of the Kind

SCRANTON, PENNSYLVANIA.—Mrs. Rozelle J. Phillips, deaconess at Trinity church, will go to Washington, District of Columbia, to become hostess of St. John's House, newly opened as a rest house for soldiers passing through Washington.

The house is the first of its kind to be put in operation under auspices of the Church. Institutions of a similar nature are operated by the Y. M. C. A.

It is a three-story building at Third and C Streets, Northwest, two blocks from the capitol and near the Botanical Gardens. Its use has been donated to St. John's church as long as it may be necessary for housing soldiers.

There are thirty single rooms and room for an additional sixteen cots. Thirty beds have been installed. The house has been remodeled to meet requirements, visiting soldiers in Washington being consulted as to whether the building should be arranged for single rooms or dormitories. The men asked for rooms.

MEN AT FRONT GIVE HIGH PRAISE TO ONE OF CLERGY

The Rev. M. G. Johnston "Endeared to Hearts of All the Men"

NEW YORK CITY.—The Rev. Mercer G. Johnston is now at the front in charge of a Y. M. C. A. hut with a battalion which made a special request that he be assigned to that position. The request to Mr. J. M. Eddy of the Y. M. C. A. was as follows:

"Hq. 102 M. G. B.

"Mr. J. M. Eddy, Y. M. C. A.: I am very anxious to have Dr. M. G. Johnston with the men of my battalion both in the expected trip to the front and thereafter. The battalion has no chaplain, and so especially needs the assistance of a man like Dr. Johnston. His work with 'C' Company has endeared him to the hearts of all the men, and I can think of no greater good that could be done to souls and bodies of my men than to give us the man we need at the front, Dr. Johnston.—C. T. GALLUP, captain."

Set Your Watches Ahead Saturday Night

To the Editor of THE CHURCHMAN:

In reporting on the Daylight Saving Law may I suggest that those who have charge of public worship will be among the first to conform to its provisions. To this end clergymen should remind their congregations that on Sunday, March 31, and thereafter during the Summer services will be one hour earlier by the sun, and advise, in order to be in accord with the new law, that all clocks and watches be set forward on Saturday night before retiring. Then by the readjusted timepieces, services will be held at the usual hours.

It is not within the province of the Federal Government to regulate time except for departments of the United States and for railroads between States, and while the law is binding only in these applications, it is the patriotic duty of everyone to move all tasks one hour earlier by the sun. This can be done most conveniently by setting forward the timepieces. Only in this way can the change go into effect without inconvenience and confusion.

SAMUEL W. BALCH.

New York City, March 16.

Intercession Chapel Boy Dies in Service

NEW YORK CITY.—Private David W. Miller, Company E, 302nd Engineers, stationed at Camp Upton, died of appendicitis in the Polyclinic hospital here on Sunday, March 17. Private Miller was a communicant of the chapel of the Intercession, and the funeral services were held there on Tuesday evening. He graduated in 1917 from Columbia.

SCHOLARSHIPS AND BOARD FURNISHED FRENCH GIRLS

Fifty American Institutions of Learning Extend This Courtesy

NEW YORK CITY.—Dr. Lyman P. Powell president of Hobart College and chairman of the Committee on War Problems of the Association of American Colleges, announced today that fifty institutions of learning in the United States had offered to furnish scholarships, board and, in some cases, other expenses for young women sent over by the schools and colleges of France. This effort to educate French girls in America is part of the plan of educational reciprocity approved by the Association of American Colleges at a fourth annual meeting last January in Chicago.

Dr. Powell said that two groups of French girls, ten in all, had arrived in this country in pursuance of this plan and that others were coming on every steamer. The last group which arrived early last week has entered the University of Cincinnati.

Dr. Powell said that this branch of the work of his committee had extended so rapidly that a special bureau had been created to handle it with Robert L. Kelly of 19 South La Salle Street, Chicago, as secretary.

ONCE WELL-TO-DO PERSIANS CRAWL AWAY TO DIE UNSEEN

Bulk of People Get Nothing to Eat But Dry Bread

NEW YORK CITY.—Conditions in Persia are vividly portrayed in a letter recently received by the Armenian and Syrian Relief Committee from Mr. E. T. Allen, who says that once well-to-do people crawl away out of sight where they die of starvation. Says the writer:

"In the whole of the province of Adzerbaijan, the greatest and richest in all Persia, the crops were less than half an ordinary crop. The bulk of the people we are helping get nothing in the way of food but dry bread.

"An old woman, a good old friend of mine since years before the War and one who was in excellent circumstances, said to me the other day, 'Sahib, the bread won't go down. I soak it in water but it sticks in my throat. I have sold all I had but the vineyard and no one will buy that. I have gone everywhere but no one has money to lend. These people haven't even the satisfaction of being deported by the military and fed while making munitions to be fired against their friends. They would gladly be taken prisoners and deported—if fed.

"They are hungry and dying. Just now a case came interrupting me in my writing. A Jewish woman has entered the room; she says a Syrian (Christian) woman came to her house begging late in the evening. Being late she was allowed to spend the night in a corner of the house and this morning was found dead. The Jewish woman said, 'Will you please send someone to bury her.' Such pleas are frequent now. This morning I was stopped in the yard by an old man who said, 'Sahib, there is a dead man in our yard; please send some one to take him away'. There are more dead than are buried. Men and women once in good circumstances, self-respecting and respected by

ers, now hungry, helpless and friendless, wl away out of sight, die unseen and lie buried. This is not fiction; I have seen m."

R. JOWETT THRILLS HEARERS AT CARNEGIE HALL MEETING

lfts Program of Evangelistic Committee to High Spiritual Plane

New York City.—Dr. Jowett of the Fifth enue Presbyterian church illumined with rare eloquence and evangelical fervor Spring meeting of the Evangelistic mmittee of New York held at Carnegie ll on the evening of March 15.

he meeting was called on behalf of raisfunds for Tent Open Air and Shop mpaign. Mr. Stephen Baker, senior warn of St. James' church, presided.

Dr. Jowett was the central figure of the ning, both because of his own persony and the fact that it was in a sense his ewell before leaving for England. He ched the imagination of the great audie and lifted the whole program of the angelistic Committee to a high spiritual ne by seizing upon the word "tent", with picturesque scriptural connotation.

He pictured the coming under the shelter the tent of our Lord the poor, the brokenrted, the captives, the blind and the ised in all of our great cities. At the se of his address he asked whether we re an evangel ready to help the needy t shall come. Then he urged the preachn of a confident Gospel. "Affirm what yn know of the Christ, don't begin your ssage with a perhaps. We have seen Christ change beasts into men. Let us de to tell the world what we have seen al what we know".

Clergyman's Grandson Killed

Brooklyn, New York.—Captain Edward Clure Peters, of Brooklyn, killed in acn in France on March 11, was a gradue of Harvard University, class of 1916, a member of the Harvard Club, and a ndson of the late Rev. Thomas McClure ters, rector of St. Michael's church, of s city. He was born in Jersey City on cember 25, 1892, the only son of Captain ward McClure Peters.

Captain Peters received his early educan at the Berkshire school at Sheffield, ssachusetts, and passed his examination f a commission in the Regular Army at shington in September, 1916. He reved a commission as Second Lieutenant November, 1916, and was assigned to the fantry branch of the service.

Clergyman Honored by Y. M. C. A.

Grafton, West Virginia.—The Rev. Philip Jung, D.D., rector of St. Matthias' church here, has been unanimously ited to become general secretary of the al Y. M. C. A. It is understood that has accepted and will enter upon his new ies the first of April.

Dr. Jung has been very active in comnity work since his coming to Grafton ut seven months ago. He is one of the "Minute Men" and a member of the "rift Stamp Committee". He will still ntinue as rector of St. Matthias'.

Our Weekly News Letters

NEW YORK

Good Friday Services—His Grace the Archbishop of York will be the preacher at Trinity church at the Three Hours' service. Considerable anxiety is felt in regard to the best way to handle the tremendous crowd which is expected. There will be Passion services from 12 until 3 at the following churches: Ascension, conducted by Dr. Grant; Calvary church, Dr. Sedgwick; Chapel of the Intercession, Dr. Gates; St. Agnes' chapel, Dr. Bellinger; St. George's, Dr. Reiland; St. Ignatius, Dr. McCune; St. James', Dean Fosbroke; St. Thomas's, Dr. Stires; St. Mary the Virgin, Dr. Barry; Trinity chapel, the Rev. J. Wilson Sutton; Transfiguration, Bishop Fiske; Holy Trinity, Dr. Nichols; Holy Communion, Dr. Mottet; Heavenly Rest, the Rev. Dickinson Miller, D.D.; Zion and St. Timothy, Dr. Lubeck. At Grace church from noon until 3 o'clock there will be an address every half hour; Dr. Slattery will preach at noon on Good Friday as well as on other days in Holy Week on certain lessons suggested by the Last Week of our Saviour's Earthly Life. At the cathedral Dean Robbins will preach at 11 o'clock on Good Friday and Bishop Burch at 5 o'clock; there will be no Three Hours' service.

Easter at the Church of the Holy Communion—There has been set on foot in the parish of Holy Communion a movement which is rapidly interesting a number of men. By means of a personally conducted canvass a great body of men residing in the neighborhood who have no church connection are being invited to make their Easter Communions at a special service on Easter Day (9:30 a. m.). None but men are to be there; there is to be no sermon and no choir. A letter has been sent to these men telling them that "On Easter Day, March 31, Jesus will prepare His Table and He wishes all those who would so proudly shake His hand to meet Him there. . . .

"To come acceptably three things are necessary: first, that a man turn his back on that which is not good in his life; second, that he live by the Golden Rule; third, that he try to make each day better than the last.

"There will be a rally of men on Good Friday, March 29, 9 p. m., in the church, to receive what instructions may be required." After this service the men are to be made to feel at home not alone in the church, which is always open and free to all, but also in the Social Service House. Perhaps after Easter these men will come together to organize a club.

Sermons and Meetings—Chaplain John H. Sattig of the 105th U. S. Field Artillery will speak at the regular meeting of the Church Periodical Club on Monday, March 25, at 11 o'clock, at the Parish House of the Church of the Heavenly Rest.

The March meeting of Section "A", New York Diocesan Assembly of the Brotherhood of St. Andrew, was held in the Church of Zion and St. Timothy March 19.

Dean Fosbroke was the preacher at the noonday services last week at the Church of the Transfiguration, and Fr. Officer at Trinity. Dr. McComas has been giving a very popular series of lectures on Church History on Thursday nights in Lent at Trinity Mission House.

Holy Week Mission—The rector of St. George's church has decided to hold a mission during Holy Week. Services will be held every night except Saturday at eight o'clock. A volunteer choir will lead the singing and there will be an address by Dr. Reiland and others.

The Archbishop's Return—Although the Archbishop of York will preach at the Three Hours' Service on Good Friday at Trinity church, he will be in Washington for Easter and afterwards go to Ottawa for about a week. He will return to New York for a few days before sailing. This will enable him to be present at the meeting of the House of Bishops on the 10th of April.

The Church Club is planning a dinner to the Archbishop that evening. In accordance with the sober war-time spirit, the dinner will be in every way as simple as possible. The menu will be Hooveresque, there will be no flowers nor decorations, and other frills usually associated with such dinners will be dispensed with. Bishop Tuttle, Bishop Greer and Dr. Nicholas Murray Butler will speak, but the greater part of the time will be given to the Archbishop. Preceding the dinner, there will be an informal reception. A committee of some forty representative laymen of the diocese, with Mr. Robert Fulton Cutting as chairman has charge of this dinner.

Death of Commodore Miller—Last week there died a man whose loss will be deeply felt in both the Navy and the Church, Commodore Jacob W. Miller. Since 1867 Commodore Miller has been in the Navy. He has recently been instrumental in organizing the Naval Militia. As a vice-president of the Seamen's Church Institute he has done much for the welfare of the sailors of the Merchant Marine. He was widely known and much beloved in New York. His funeral service was at the Church of the Incarnation on Monday, March 11.

St. Martin's Chapel Dedicated—Bishop Greer dedicated the chapel of St. Martin, one of the Seven Chapels of the Cathedral, at 11 o'clock on Tuesday, March 19. Mrs. Zimmerman, one of the Furniss family whose gift the chapel of St. Martin's is, died last week, and her funeral was held at the Church of the Incarnation on Tuesday. On the way from the church to Trinity cemetery, where the interment was, a stop was made at St. Martin's chapel; the chapel was dedicated by the Bishop, and the committal service was held.

The Churchwomen's Club—Dean Robbins will preach to the members of The Churchwomen's Club at the regular afternoon service in the Cathedral on the Feast of the Annunciation. After the service the members of the club will have supper together at a tea house in the neighborhood, and in the evening will hold an informal conference on Church unity in Old Synod Hall. The service and conference

are under the auspices of the committee on Christian Fellowship, Mrs. Simkhovitch, chairman. The committee on Civic Education is arranging for classes on civic responsibility, for women's and girls' clubs and guilds in the parishes in town. Speakers on such subjects as "Your vote, and how to use it", "The mechanism of the ballot", "The woman's vote and Child Labor", are sent out by the committee. Classes have already been held in Grace chapel and the Church of the Advocate in the Bronx; and right after Easter classes at the Church of the Ascension, Calvary, St. Mary the Virgin's, St. Michael's, St. Anne's and elsewhere will be started. Miss M. J. Hobart is chairman of this committee.

The Woman's Auxiliary—In all the parishes the usual Lenten sewing and study classes are going forward and there have been many unusual meetings planned. One branch invited seven neighboring parish branches to its regular monthly meeting, when a speaker of unusual interest was to be heard. An evening meeting of exceptional interest was held on February 21. Miss Delafield presided and the presence of many other diocesan officers, who reported as usual, was very gratifying. The speaker was Miss Cady of the hospital of the Good Shepherd, and the gifts for the hospital work placed in an alms-basin at the door amounted to $115. Almost every evening branch was represented, several by large delegations. Of these the largest was that of St. Chrysostom's chapel, numbering thirty. Over one hundred and ten persons were present.

New Rector for the Holy Apostles'—The Rev. Lucius A. Edelblute, vicar of St. George's chapel, Williamsbridge, New York City, has been called to the rectorship of the Church of the Holy Apostles, Ninth Avenue and Twenty-eighth Street, New York City; he has accepted the call and will be in residence after April 1. Mr. Edelblute began his ministry in the nearby parish of St. Peter's on West Twentieth Street, where in 1913 he was Dr. Roche's assistant. After having taught for a year in the Hamilton school he became vicar of St. George's chapel, Williamsbridge, where he has done most efficient work. Mr. Edelblute is a graduate of Kenyon College, and has done graduate work at Columbia and New York Universities.

MARGARETTA MILLER.

ERIE

The Cathedral Notes—The Cathedral congregation found themselves in the midst of a financial crisis last Autumn. This was caused largely by the difficulties arising from the War. The Cathedral Chapter informed the congregation of the situation and the response has been very gratifying; nearly every member has increased his or her pledge and the total increase has amounted to over $4,000. The Chapter are at present busy on a campaign for the Easter offering. They are hoping to get an offering of $4,000 at Easter time.

Lenten Services—The attendance at the Lenten services this year has been very gratifying. The numbers are as large as they have ever been in the past, in spite of the fact that many men have little spare time at the luncheon hour nowadays. At the Wednesday evening services the average attendance has been 150 and the clergy —Dr. Aigner, Mr. Woodroofe of Cleveland, Dr. Brown of Pittsburgh and Archdeacon Owen—have given splendid messages.

Missionary Mission—The Missionary mission is in progress at present. The Rev. Horace Stowell was greeted by a large congregation on Mid-Lent Sunday, in spite of the blizzard that came to Erie with him. All the Episcopal churches have joined together for this mission at the cathedral. Mr. Stowell is proving a most earnest and attractive speaker and his thought is just fitted for the needs of the day. All the clergy of the city were with him in the chancel and took part in the service Sunday morning. We are hoping for much good from the mission.

Confirms for Bishop Israel—The Bishop of Pittsburgh has been in Erie and its neighborhood during the past week holding confirmations for Bishop Israel. He was warmly welcomed by the cathedral congregation and spoke at some of the noonday services, for he seems to be able to accomplish work without fatigue that would seem impossible to many younger men.

OKLAHOMA

Ordination—On March 14 in St. Paul's cathedral, Oklahoma City, Bishop Brooke advanced to the priesthood the Rev. Messrs. Charles Elmer Beach, Charles Holding and John Mervin Pettit. The Ven. Creighton Spencer Monneny, archdeacon of Eastern Oklahoma, preached the sermon and the presenting and assisting priests were Dean Bate, the Rev. V. C. Griffith, the Rev. A. B. Nichols and the Rev. John Caughey. The newly ordained priests remain in their former fields—the Rev. Mr. Beach at Fay and adjacent missions, the Rev. Mr. Holding at Shawnee and the Rev. Mr. Pettit at El Reno.

WEST TEXAS

A Helpful Camp Service—An unusually helpful service was conducted on Sunday, March 10, by Bishop Capers at Camp Stanley for the soldiers stationed at the Officers' Training School and at Camp Morse. It consisted of a celebration of the Holy Communion and a sermon by the Bishop. Moved by the powerful appeal of the Bishop and the spirit of the service, decisions were made which were consummated in the administration of Confirmation by the Bishop subsequent to the dismissal of the congregation.

Archdeacon Resigns—Pursuant to the confirmation by the Board of Missions of his election to become field secretary of the province of the Southwest, the Ven. A. W. S. Garden resigned his office as archdeacon of West Texas on March 1. Bishop Capers has appointed the Rev. Lee W. Heaton, who has for some months past been serving as diocesan chaplain to the Army Camps of the diocese, as successor. Archdeacon Heaton will make his headquarters at the offices of the diocese, 424-6 Gunter Building, San Antonio, Texas.

NORTH CAROLINA

New Life at Winston-Salem—After some months of abated interest and effort, due largely to vacant rectorship and lack of permanent supply, St. Paul's parish, Winston-Salem, is showing decided evidence of new life and energy, both material and spiritual. The present rector, the Rev. Phillips S. Gilman, took charge of the work last Summer.

First of all he conducted a stirring parochial mission, carefully planned, purposeful and deeply effective, touching the vitals of personal consecration and responsibility. More than a hundred prayer slips and resolution cards were used during the services, and a large confirmation class resulted. The foundation of a new era was thus laid on spiritual ground.

From that time on every branch of activity in societies, Sunday school and Church services has increased in quantity and improved in quality. The men's club has reorganized and defined its aims. A Rector's Aid Society has been organized for systematic parish visiting. The Sunday school through the efficient co-operation of the superintendent, has evolved a thorough practical system, effecting an ideal of membership, attendance and graded study.

INDIANAPOLIS

Enter Friend—Mr. H. R. Hole, who resigned recently from the ministry of the Friends in Indianapolis, and who has been lay-reader in charge of St. Paul's, Columbus, Indiana, will be ordained Deacon by Bishop McKim at Christ church, Indianapolis, March 14. The See City clergy will all join in the ceremony, the rector of St. Paul's preaching the sermon.

The City Clerical Club, presided over by the new president, the Rev. George B. Babcock, will entertain the Bishop and Mrs. McKim, and the new Deacon and Mrs. Hole at luncheon following the ordination. Mr. Hole will continue for the present in charge of Columbus.

Exit Enemy—The clergy of the diocese are urging on with vigor the work of Armenian relief. The question of German in the grades of the public schools has developed a real issue in Indiana. The chief objections are that not German but French is taught, and all at the expense of time taken from study in English, arithmetic and other necessary studies.

A. L. MURRAY.

BALTIMORE

New Rector at Elkridge—The Rev. Erwin S. Hinks, rector of Christ church, Cambridge, diocese of Easton, has accepted a call to the rectorship of Grace church, Elkridge, and will assume charge on April 1. Most of Mr. Hinks' ministry has been spent in Virginia as rector of important churches at Leesburg and Warrenton, and for three years he was dean of the cathedral at Boise, Idaho, where he had ample opportunity to deal with men in the strenuous conditions then existing.

The work at Camp Mead for the benefit of our own men, but for others as well, has been developing rapidly under the direction of the Bishop. A church is being built at Odenton, where the Rev. S. Tagart Steele, Jr., has his headquarters and which is the centre from which he works now. The Rev. Alan Evans, Jr., is associated with Mr. Steele pending the former's commission as chaplain in the Army. Mr. Evans is a graduate of Harvard and is a noted athlete. He is apparently just the sort of man who

ract and influence officers and men at the np. Several of the Churches of this tion have not only contributed able pers in ladies, who at certain times ist at the "hostage house", but any nber of magazines and other desirable ers are being forwarded regularly to e of Mr. Steele, the Washington, Balti- re and Annapolis Electric Road, which is to Odenton and Camp Meade, kindly veying them without charge.

WYLLYS REDE.

SOUTHERN VIRGINIA

llege Students Confirmed—The Rt. . B. D. Tucker, bishop coadjutor of the cese, visited St. John's church, Roanoke, nday night, March 10, and confirmed nty-five persons. Four of them were dents at Hollins College and were con- ed for the Rev. Mr. Mead of Christ rch. The church was filled and in all it an inspiring service. Bishop Tucker ted St. Paul's church, Salem, March 11, at the evening service preached and firmed a large class.

Good Work—The Rev. W. R. Noe, last November came from Wilmington, th Carolina, to take charge of the work Smyth county, with residence at Salt- , has been doing most excellent work filling most important fields.

he Rev. Chas. P. Halbrook has taken the work at Farmville and since last ember has been doing a telling service hat parish. The church there is right ss from the State Normal School, ch affords an important field for the or of that church.

he Rev. Norman F. Marshall has taken ge of the work at Emporia. He went n Bramwell, West Virginia, to Texas e years ago, then accepted work in ida and now has returned to his home ese. He is heartily welcomed back.

he Rev. J. F. Burks has taken the work lower Campbell county, churches at gton, Altavista and Rustburg. These shes were made vacant by the resigna- of the Rev. C. C. Randall, who from nced age had to give up active service.

Archdeaconry—The churches in this t territory are now being ministered to art by the Rev. J. W. Hobson of Blue- the Rev. C. E. A. Marshall of Rad- , with the Rev. Percy R. Dix *locum is* at Big Stone Gap. The archdeacon, Rev. E. A. Rich, has taken work at port News, chiefly at Camp Stuart and ley Field. This is the point of em- ation for this section and great num- of soldiers are quartered in that sec- between Morrisons and Old Point, h makes it imperative to have a volun- chaplain look after the Church boys e they leave for "Somewhere in ce".

ap Lee—The Rev. R. B. Nelson is g his work well in hand at Camp and in the meantime his parish duties eing looked after in part by ministers e Southwest Convocation.

G. OTIS MEAD.

LEXINGTON

ncil to Meet—The Twenty-third san Council of the diocese of Lexing- will meet this year in Calvary church, and, Kentucky, the Rev. G. H. Harri- son, rector. May 28 is the date set. The Cathedral Chapter will meet that afternoon, the Council convening that evening.

Withdraws Acceptance—The Rev. R. E. Abraham of the Holy Cross church, Brooklyn, New York, who had accepted the charge of Paris and Cynthiana, this diocese, has found it necessary to withdraw this acceptance because of continued ill health. The Rev. Mr. Abraham was at one time in charge of St. Mary's church, Middlesboro, and his return to the diocese was looked forward to with much pleasure.

Epidemic at St. John's, Corbin—As an aftermath of the recent floods along the Cumberland river, which accompanied the heavy rains melting our deep snows, our mission school at Corbin, St. John's Collegiate Institute, has been visited with an epidemic of la grippe and tonsilitis. Mr. Ira D. Lang, our chaplain and missioner, half of the faculty and many of the students have been quite sick, greatly retarding the work of the school, though substitutes have been provided.

Services Renewed—The Church at Somerset, this diocese, which has been closed for quite some time, is soon to be opened again. This was once an active mission, but met with heavy reverses when the division point of the Southern Railroad was moved from that point to Danville, removing most of our communicants who were numbered amongst the railroad men. Renewed activities at the shops there, with the incoming of new Church families, have opened up possibilities for work at the mission, which has been placed in charge of the Rev. Henry P. Manning, rector at Danville, thirty-five miles distant. Repairs are now being made to the building in anticipation of the monthly services soon to begin.

Addresses Y. M. C. A.—The Venerable F. B. Wenworth, Winchester, Kentucky, archdeacon of the diocese, has been delivering addresses and sermons to university and college students upon the subject of "Individualism and Socialism". His recent address before the faculty and student body of the Kentucky State University at the Y. M. C. A. in Lexington was commented upon by the public press in the highest terms, pronouncing it as "a modern 'voice in the wilderness' ringing with a message of warning and counsel to a people sadly confused and distraught".

Preaches at Lenten Services—The Rev. Dr. Richard Wilkinson, rector of the Good Shepherd, Lexington, was the preacher during one of the weeks of the noonday Lenten services in Louisville, Kentucky, diocese of Kentucky. Dr. Wilkinson's visit was of unusual interest, he having been pastor of one of the largest Methodist churches in Louisville when in the Methodist Communion. Dr. Wilkinson has only recently taken orders in the ministry of the Episcopal Church.

Declines Call—Almost immediately after the burning of the Good Shepherd, Lexington, the Rev. Dr. Wilkinson, its rector, was approached by representatives of the vestry of a prominent church in another diocese, with a view of extending to him a call to that cure. Dr. Wilkinson, with great loyalty to his congregation, declined to consider the call. Though it may have been manifestly his duty to remain with the congregation under the circumstances, still it was a great personal sacrifice to decide to remain at his post. HENRY P. MANNING.

BOSTON

Vivid Soldier Letters—Grace church, Lawrence, with probably the largest number of men in service of any parish in the diocese, is keeping in the closest sort of touch with each one of the young men. The curate, the Rev. Malcolm Peabody, has been for nine months in France as chaplain of a Base Hospital and with him went a considerable number of the young men of the parish. The rector, the Rev. Arthur W. Moulton, is planning to exchange places with his curate before Summer, going over to France to act as chaplain of the Base Hospital, while Mr. Peabody returns for a season as *locum tenens* of Grace church.

The following is from Chaplain Peabody to his rector, written last Fall:

"Dear Mr. Moulton: You will be interested to see the name of the preacher on the enclosed slip. Mr. Peabody was the preacher at St. Margaret's, Westminster. The church was quite full. I tried to tell them about the way religion seemed to 'Tommy' these days and they listened well, because it's a great story full of new realization of old things.

"I am sure men have made two discoveries up the line (1) their crying need of a personal Saviour, (2) their own abilities to perceive Him born of their parallel experiences. Now they know not only what the Cross means but they realize it is the only road to life. One gets the road in their minds after a bit and the experience of helping them to discover themselves and their God becomes a very wonderful one. Last Sunday 130 men crowded into the tent. They sat in the aisle, on the altar rail and stood up outside."

"I am sure that everybody connected with St. Stephen's, all those who have received comfort and help from the ministrations of Mr. Lauderburn, will loyally stand by St. Stephen's and help carry on the work which has been blessed by men of such devotion as the vicars of St Stephen's have always been."

Mr. Lauderburn's Resignation—The Rev. Frederic C. Lauderburn, whose resignation from St. Stephen's, Boston, was announced here two weeks ago, is to sever his connection with this notable parish on May 1. Mr. Lauderburn has endeared himself to the whole diocese as well as to the multitudes of members and friends of St. Stephen's. Everyone regrets not only his leaving St. Stephen's but his condition of ill health. The affectionate good wishes for fully recovered strength go out to him from all who have had the privilege of his friendship. Bishop Lawrence, writing to the parishioners of St. Stephen's, says:

"During the past year or two Mr. Lauderburn and I have had a number of talks as to whether it would be possible for him to endure any longer the strain of the work at St. Stephen's; for, as you well know, the work, the situation and the conditions are a heavy strain. I have always expressed the hope that he would be able to continue, but a few weeks ago it was clear to me and to him that the time for his resignation had come."

KENNETH RIPLEY FORBES.

PHILADELPHIA

The Archbishop of York in Philadelphia—The Most Reverend Cosmo Gordon Lang, of York, will come to the city on Saturday, March 23. On Palm Sunday His Grace is to preach at Old Christ church at 10:30 in the morning. At four in the afternoon there will be a great citizen's mass meeting at the Metropolitan Opera House. On Monday morning at 11 the Archbishop will address the clergy of the diocese at St. James' church. Monday afternoon the wardens and vestrymen of the diocese are to be addressed by His Grace at the Church of St. Luke and the Epiphany at 4:30. Tuesday noon, the 26th, the students at the University of Pennsylvania will hear Dr. Lang at noon.

Unique Confirmation at St. Mary's—On March 11 Bishop Beecher of Western Nebraska, acting for Bishop Rhinelander, confirmed three brothers. They were: Lieutenant Theodore G. Vetterlein, who was under orders to sail for France on that day. Wayne S. Vetterlein, who was wounded in France in ambulance service last August, and who hopes to return to the front as soon as he is quite recovered. The other brother was Frederick Dudley Vetterlein.

Candidates for Orders in "The Service"—Robert Frazier has been made a major. Thomas Merryweather has been chosen for training as an officer at Camp Hancock, where he enlisted as a private. Albert Lucas, who enlisted in the Marines, has been awarded a sharpshooter's medal, and is now serving on the battleship Oklahoma. Loyal Graham, Marine Corps, at Paris Island, lately rounded up his company for Communion Service. Some had never attended such a service and were deeply impressed.

Flags Dedicated at the Incarnation—At the Church of the Incarnation, Broad and Jefferson Streets, the Rev. N. V. P. Levis, Rector, there was a special service on Sunday afternoon, March 10. French, British, Red Cross and Service Flags were dedicated. The French consul spoke. A number of French sailors attended the service. Addresses were made by a lieutenant of the English Army, and by Mrs. Imogen Oakley of the Red Cross.

Blind Organist's Music Played—At a late musical service at the Church of St. Luke and the Epiphany the entire musical program was composed by the late Dr. David Wood. Dr. Wood was blind; for forty years he was the organist at St. Stephen's church, this city.

Another Gift From Mrs. George C. Thomas—Through the generosity of Mrs. George C. Thomas, the house adjoining the Chapel of St. Simon the Cyrenian, at 2122 Read Street, has been given to the Parish of the Holy Aspostles for the use of the chapel. This affords a much-needed equipment for the Rev. Mr. Logan and his devoted workers.

Patriotism vs. Luxuries—On account of complications arising from the War, work on the new Church of St. George's, in Richmond, has been discontinued for the present. For the past two months the missionary and his people have been holding "trench services" in the unfinished building. Prayers at these services are chiefly for the Allies, for the Nation, and for the members of the congregation who are in the service. The missionary says: "When work needs to be done to win the War for justice and for liberty, this building is content to wait, unfinished, until the day when our people shall come to celebrate the great victory." IRVING A. MCGREW.

CHICAGO

Patriotism for Shop Girls—The Daughters of the American Flag is the name of an interesting organization founded by Mrs. Alfred T. Martin, a member of St. Chrysostom's parish, the primary purpose of which is to stimulate loyalty to the flag amongst shop and factory girls of foreign extraction. Noonday meetings of the organization are held at the John M. Smyth Company and the Wm. C. Ritchie box factory. The parish choirmaster leads in the singing of patriotic songs at these meetings, while the Rev. Gardner MacWhorter, assistant minister, makes short patriotic addresses.

The Knights of Washington—Company G, First Regiment of the Knights of Washington, held its Fourth Annual Assembly at St. Chrysostom's parish house recently. One of the features of the assembly was a "meatless banquet". Patriotic addresses were made by Joseph A. Schwickerath, of St. Paul's Lutheran church, and Private Harry Irving Brauns, who was at home on furlough from Camp Logan, Texas. Messrs. Frederick Temple and John Sweet (of St. Luke's church, Evanston) brought greetings to the Knights from the Great Lakes Naval Training Station. F. C. Spalding, the captain of Company G, brought the evening to a close with a splendid address on "Idealism".

Free Military Training at University—The University of Chicago is offering free military training to any man who wishes to enroll in its non-commissioned officers' training corps, which drills between the hours of seven-thirty and nine-thirty on four nights of each week.

Social Service at St. Simon's—One of the new parochial organizations at St. Simon's church, of which the Rev. Leslie F. Potter is rector, is the Christian Service League, which is intended to be the Social Service Department of the Church School. The watchwords of the League are Loyalty, Patriotism, and Economy. The League is to work for the extension of the Kingdom of God within the parish and at home and abroad through Church Missions as members of the Junior Auxiliary. All members are expected to work for the country through the Red Cross. The first week of the society was that of assuming the support for two years of one of the "fatherless children of France"..

Girls' Military Company at Pontiac—A company for the military training of girls has been organized at Grace church, Pontiac. R. R. Frakes, the senior warden of the parish, is drill master. The outdoor work will be conducted by the rector.

Brewers Attack "Dry Petition"—A particularly violent attack upon the "dry petition" has been launched by the Chicago Brewers' Association, the purpose of which is to have the petition invalidated. At this writing the petition is in the hands of the election board, which is checking the signatures on the petition against the registration lists.

Church Aids in Patriotic Meetings—Within the month there has been instituted at the Woodlawn Masonic Temple a series of patriotic meetings under the auspices of the local branch of the Council of National Defense. The speaker at the initial meeting was Federal Judge Landis. The Rev. Charles Herbert Young, the rector of Christ church, conducts the devotional service while the choir of Christ church leads in the singing of patriotic songs.

Quiet Day at Christ Church—The annual quiet day of this parish was conducted on the second Wednesday in Lent by the Rev. Leicester C. Lewis, professor at the Western Theological Seminary, who proved an unusually helpful leader.

The Men's Club of the parish had the unusual privilege of securing as its speaker at the last meeting of the club Professor Soures, of the University of Chicago, who delivered a stirring address on "The Meaning of the War". At a recent meeting the Men's Club held a "Scout Night". Service badges were presented to fifty boy scouts who had earned ninety percent or more while acting as messengers at the reserve officers' training corps at Fort Sheridan last summer.

Sunday Funerals Abolished—The Chicago Motor Liverymen's Association has "done its bit" toward the abolition of "Sunday funerals" by its refusal to provide hearses and motor cars on Sundays (except in cases of extreme emergency). It is hardly necessary to say that the Episcopal clergy, as well as those of other communions, heartily endorsed the action of the association. ALBERT EDWARD SELCER

NORTH DAKOTA

Model Study Classes—Miss Mary ... Smith, of the Diocese of Minnesota, who successfully conducted the Institute of Missions last Fall at Gethsemane cathedral, has very generously given several weeks of her time to holding model mission study classes in North Dakota, visiting Valley City, Jamestown, Bismarck, Mandan and Dickenson. Of course, only a few days could be given to each place, but it was sufficient to stimulate and quicken an interest which will grow and result in much good in the building up of the people locally and the cause of missions generally.

Federation Booms Noon-day Service—The Federation of Churches of Fargo is making enthusiastic effort to pack our noon-day theater services during Holy Week when Bishop Tyler will be the speaker each day. The Bishop is looked upon by the community as belonging not only to the Episcopal Church, but to all the churches. HENRY F. KLOMAN

EASTON

Oldest Clergyman Dies—The Rev. J... W. Chesley, ninety-three years of age, the oldest clergyman on the eastern shore, the oldest living alumnus of the Virginia Seminary, died at his home in St. Michaels, Maryland, March 7, after an illness of only a few weeks. Mr. Chesley was born in Baltimore April 15, 1825, and entered the ministry in 1852. He was twice rector of Miles River parish, Diocese of Easton, and also rector of All Saints' parish, St. Mary's county, Maryland, where he served for twenty-nine years. He was canonically resident in the Diocese of Washington and was a member of the first standing comm...

f that diocese. Twelve years ago he re-
ired from the active ministry and made his
ome at St. Michael's.

The funeral services were conducted by
is son, Dean Harry Chesley, of the Cathe-
ral at Easton, assisted by a son-in-law of
he deceased, the Rev. Charles E. Buck, of
Rock Creek parish, Washington. He is
urvived by a widow and four children.
The interment was in the St. Michael's par-
sh church yard. The Masonic Lodge of
Easton, of which he was a member, at-
ended the services in a body.

EVERETT JOHNSON.

NEWARK

Colonel Stevens' Death—In the death of Col. Edwin A. Stevens on March 8 the Diocese of Newark has lost its most promi-
ent layman, a man devoted to its service s few have been. He has long been treas-
rer of the diocese, and its good business nethods are largely due to him. He has
een deputy to the General Convention ince 1901. His father was the founder of Stevens Institute, and the family home at Castle Point, Hoboken, has been one of he best known in the country.

He made a remarkable record as marine ngineer and showed marked genius in his vork. He was a graduate of Princeton, in he class with President Wilson, who, when Governor of New Jersey, appointed him ommissioner of the roads of the state. His ast public service was as a member of the oard having oversight of the construction f the new ships, and he had been along he coast from Galveston to Maine, doing a reat deal of hard work for the Govern-
ent. He died in his sixtieth year, and is death is a very great loss not only to is friends but to the diocese, state and overnment.

Clergy in Service—Fifteen of the clergy f the diocese are or have been in the serv-
ce of the Government: the Rev. Messrs. Mabry and Darlington are chaplains in the egular army; the Rev. Messrs. Johnston nd Fair are in the Ambulance Service in France; the Rev. Messrs. Martin, Ander-
on, Stridsberg are Y. M. C. A. secretaries broad, the Rev. Messrs. Hoxsey and Hand-
y are serving in the line as enlisted men; he Rev. Messrs. Tyler, Popham and Cook re at service in the camps, with leave of bsence from their parishes; the Rev. Messrs. Dunseath, Thompson, H. D. Wilson ave been in Y. M. C. A. service at Camp McClellan and Camp Dix. Several others re waiting for action upon their applica-
ons for service.

New Churches Planned—While church uilding has been largely suspended because f the War, a new church at Vailsburg and ew rectories at Arlington and Ampere are kely to be soon built.

Permanent Missions Fund—At the last eeting of the General Board of Missions was announced that, in accordance with er wishes, $5,000 had been given to estab-
sh a permanent fund in memory of Mrs. Decatur M. Sawyer, for many years very fficient head of the Woman's Auxiliary of he Diocese of Newark, the income to be sed for the support of the missionary ork.

Ordination—On the Fourth Sunday in ent, at Grace church, Union Hill, Bishop Lines ordained Deacon Chas. J. Child, who has for some time been taking services in the missions at Grandview, Fairview and Woodcliffe. He was presented for ordination by the Rev. Geo. P. Armstrong and the sermon was preached by Rev. Francis B. Blodgett of the General Theological Seminary. While at the General Seminary, Mr. Child was a student from the Diocese of Connecticut.

English Church News

Christianity and the League of Nations—Something like the united voice of British Christianity, if the leaders of the various Christian organizations are to be considered competent to sound it, has at last been heard on the subject of the League of Nations. Judging from internal evidence the resultant document is at least mainly the work of the Archbishop of Canterbury, who is the first of the signatories. The Bishops of Winchester, Oxford, Southwark and Peterboro' represent our Church, Dr. Cooper speaks for the (Presbyterian) Church of Scotland, some well-known ministers speak for Nonconformity, Mr. Arthur Henderson and George Lansbury for Labor, and so forth. The Roman Church is apparently represented by one member of the Society of Jesus, but possibly the absence of the names of their chief officers in this country is due to the fact that the Pope has already spoken on the subject, as the manifesto reminds us. It begins by reciting the attitude of President Wilson and other statesmen, and goes on to summon the support of all Christian people for the plan of a League of Nations "with power to constrain by economic pressure or armed force any Nation refusing to submit to arbitration or international judication, in the first instance, any dispute with another tending to war". The signatories agree with President Wilson that such a league should not be contemplated as a remote outcome of the War, but should be put in the forefront of the peace terms. They even think it would be advisable, though here they are not dogmatic, to make a beginning of the league, as regards the Allies and neutrals, even before the Peace Conference. But in any case they are sure that the Christian consciousness has an opportunity of making its own spirit felt in national policy.

The C. M. S. and Its Critics—All the fears that the Church Missionary Society would have to face a crisis, and possibly a split, are now allayed. The sub-committee appointed to deal with the memorialists, who urged that the Society should broaden its basis, have brought out a report which would appear to satisfy both sides. It is mostly a matter of pious phrases, but nobody can question the sincerity of the feelings which prompted the language. The Society will apply its principles "with wise consideration of the ever-changing circumstances of missionary work". It touches one point of ritual: it hopes that its agents will still take the "North-side position" when celebrating the Holy Communion, but they are permitted to take the "Eastward position", if it is so customary in any church which they are visiting. It deprecates any attempt to define the mode in which the Inspiration of the Bible took place. It is willing to cooperate with other missionary societies in certain cases provided "no attempt be made to initiate joint organization in the country, which would be confusing to our different constituencies". In other words, the C. M. S. is determined to remain a party society. It is probably this last decision which has provoked the *Challenge* to take serious exception to the report, while rejoicing that a way of peace has been found. "There is no vision of the Catholic Church", says the *Challenge*, "and there is no anticipation of a Kingdom of God to come down out of heaven and to be established in the world. The document seems to us to belong to the last generation . . . It will not have any strong appeal to the young."

Bishop Montgomery's Resignation—Bishop Montgomery hinted at his possible resignation from the secretaryship of the S. P. G. some time ago, and now he has definitely said that his official work must cease in the Autumn, thus giving the Society ample time for the difficult task of finding a suitable successor. It is curious to recall the misgivings of many S. P. G. people when he was appointed in 1901, and his own hesitation in accepting the post. All those fears have proved quite groundless. You in America who had the privilege of meeting him on his late visit to your country will understand what an inspiration he has been to the whole Church at home. The mere list of the reforms which he introduced is itself considerable, but it was his personality rather than organizing powers which left a deep mark on the Society. All his subordinate workers are devoted to him, and in this respect he is almost irreplaceable.

The Originator of the "War-Shrines"—When the first "Roll of Honor" was set up in a street of East London, the fact was duly recorded in these notes. It will be remembered that the fact was brought to the notice of Queen Mary, who paid a visit to the parish, South Hackney, to see the shrine. Mr. Batty, the rector, awoke to find himself famous. The newspapers wrote up the idea, which has been followed very widely, and has extended, I believe, to America. But Mr. Batty is known to his brethren on quite other grounds. He is a strong force on more than one evangelistic committee, and his latest piece of good work was the chairmanship of the "Mission to adolescents", which has tabulated some very wonderful results in the report which it has just issued. The interest of the report is that it tells the Church quite frankly what the young people are thinking. I hope to have space to summarize this report soon.

Mr. Batty is not, however, to be left in the parish where the first shrine was erected. He has just been appointed to the living of St. Gabriel's, Warwick Square, where he will find one of those extraordinarily complicated problems—a jumble of rich and poor, packed together in quite a small area. It is not a very well-known church. But it would not be surprising if the new vicar made it as famous as South Hackney.

JAMES CAIRNS.

The Open Forum

Attention is called to the fact that The Open Forum is designed for letters and not for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

The Free Pew

To the Editor of The Churchman:

Keep up The Churchman's battle for the open pew. On my first visit to New York, when I was seven years old, I was taken to St. ——— and stood for twenty-five minutes, although it was an ordinary Sunday and there were plenty of vacancies. For ten years after that my familiy could not persuade me to go inside one of our New York churches. I would not go where I was not wanted, although we spent a great deal of time in that city.

Only last Winter I went into a New York church, where there were many vacancies, and stood for over fifteen minutes. Ushers were hunting all round for places, although they were in plain sight. Finally I was tired and disgusted and everything, but in a worshiping frame of mind, and sat down beside a human iceberg. After service I stopped to see the church and one of the people said to me, "Yes it is a beautiful church, but far too large for us, even if all our congregation were present, they could only occupy *one-third of the seats*".

The only churches I go to in New York are where my friends have pews which I can ask for, or where the seats are free. I will not stand the insult of the waiting, and seeing vacancies not filled during the entire service.

Of course there are many things to be said on the other side, and at home we probably have not always been as watchful for the stranger as we might, but we have at least always made strangers welcome.

Pauline Louise Titus.

Auburn, New York.

Class Churches

To the Editor of The Churchman:

You are certainly on the move these days. Your two recent editorials, "Getting Together" and "What Do You Propose?" are as if some one had put his arm around my shoulder and said, "See here, we have been shillyshallying for years about a lot of things. Come on, and let's do something and do it now". They have dynamic force, but have you the nerve to go on with it until our glacial crystallization gets too hot to hold and begins at last to flow forward with irresistible power? You say, "We can abolish our class churches". The fact that you can say that on the front page of The Churchman makes me almost feel that perhaps we can. I put it a great deal more mildly than that in a fashionable New York church a few years ago, and provoked such a storm that I was morally thrown into the street, and subsequently narrowly escaped a Protestant form of excommunication. Today you say it and get away with it. It only goes to show how far we have gone in just this year or two. You and I know that to get rid of our classiness is an absolute necessity for the Episcopal Church, and that if we do not do it probably a social movement will do to them what the French did to the Madeleine or worse. You and I know that rented pews are an abomination, the Devil's own choice way of keeping, not persons, but people, out of church, and yet—of course, the real trouble lies away back of these exotics. We would not have limousine churches if the Church were not divided against herself. As a matter of fact the Roman Church does not have them, nor, I think, the Greek Church. It is only Protestantism that has them. The more catholic the Church the less is class distinction possible. If a village has fifty-seven varieties of Christianity, one of these will be of the socially elect. But if there be one people's Church for all, it will not be a class Church.

I do feel full of hope for a far richer Christian life in the years to come. There is a great unifying force at work which some call a "changing order", and others call "the coming of the kingdom". But until I read your editorial, "Getting Together", I had felt that the signs were very ominous as to whether our beloved communion would be in any adequate sense prepared for this movement, or capable of taking other than a very lagging part, if any, in it. You see it is going to be a movement to which the *principles of exclusion* will be *intolerable,* in which private roads to Heaven will be blind and grass grown, in which real men will not worship in churches built on the limousine principle. The essence of this new social order, if it is Christian, will be *toleration, getting together,* because these are the very essence of Christ's own Christianity. The Pharisees were separatists.

I know that we have claimed to have stood for Church unity, but the basis of Church unity is not to be found in any negative exclusion or neutral green table of diplomacy, but only at that critical point where the ice of self melts and there flows forth in streams of living fire the New Commandment. The only unity that will ever come will be that which makes that commandment a living thing. The reason that we are not One is that we are *not* One, and perhaps the major value of being One will be the becoming One. I know well the value of sound doctrine, but I dare to believe that whatever doctrine men who actually get together hold will be entirely satisfactory to meet the conditions of absolute truth, and that the resulting Church will not only be the exponent of that doctrine but, better still, the exponent of the group which holds it. If "*peace* is not an ideal", but "a state attending on an ideal", neither is unity an ideal. It also is merely a state attending on that living thing without which men are counted dead in God's sight.

Wm. H. Jefferys, Superintendent,
Philadelphia City Mission.

> We hope that these columns will be freely used by our readers for the discussion of questions of every nature that touch the life and thought of the Church. We, of course, welcome letters which take us to task for our indiscretions. Such chastisement and correction is wholesome. Nor do we seriously mind, when earned, the endorsement of praise. But the Open Forum is especially designed for free interchange of opinion among our readers.—The Editor.

Draft Takes Teachers

To the Editor of The Churchman:

The Church's educational work in China and Japan is facing a serious situation resulting from the enactment by the United States of the Selective Conscription Law. This made it impossible last Summer to send to St. John's University, Shanghai, and St. Paul's College, Tokyo, three young men who had volunteered for service as lay teachers. They were eminently qualified for the work, but were within the draft age, and consequently could not leave the country without giving the impression that they were desirous of escaping the draft, or running the risk of being called back to this country at any moment.

The difficulties caused these great institutions are further emphasized by the fact that some of the younger men now in the field are asking whether they ought not to come back to this country to enlist in the naval or military service. Lay members of the faculty of these institutions returning to this country for furlough might find it difficult to go back to the field.

Under these circumstances, Dr. Pott of St. John's University has asked us to find if possible at least three men who are not subject to the draft, either by reason of age or for some minor physical disability, such as slightly impaired vision. In any case men beyond the draft age should not be older than thirty-five. They should be unmarried, college graduates, and with some teaching experience.

If any of your readers know of men who might be available for such service at this, will they send us the names and addresses, in order that further particulars may be supplied? John W. Wood.

Church Missions House.

Wanted—An Organ

To the Editor of The Churchman:

In a recent letter from the Rev. A. R. Llwyd, our missionary who arrived in Port au Prince, Haiti, the last of January, he writes:

"Is there any possibility of getting us a good second-hand reed organ, and half decent second-hand church furniture, with Communion vessels? The cheapest lumber here is $100 a 1,000 feet, while buying furniture is impossible; it is costly beyond imagination."

The work is now re-beginning in such a splendid way and Mr. Llwyd's enthusiasm is so contagious that we hope he will secure this organ and be able to put the services on a satisfactory basis. I might add that the Civil Administrator of Port au Prince, Major Marston, is a devoted Churchman and is keenly interested in helping Mr. Llwyd in every way, so you can see that our opportunities there are now unlimited.

Arthur R. Gray,

Church Missions House.

(*Continued on page* 407)

THE REV. S. H. HILLIARD DIES

Established Coffee Rooms in Most Crowded Sections of Boston

BOSTON, MASSACHUSETTS.—The Rev. Samuel H. Hilliard, a well-known clergyman of this diocese, died on March 12 at the age of eighty years. Mr. Hilliard was for thirty-two years the secretary of the New England Church Temperance Society and has presented the cause so dear to him from all the pulpits of the diocese. Mr. Hilliard's funeral was held in St. John's Church, Jamaica Plain, on March 14, in which parish he had lived for some time past. Bishop Lawrence officiated.

He established and operated for many years a number of "coffee rooms" in the crowded and poorer quarters of the city of Boston, where men found a welcome, a chance for wholesome recreation and the opportunity of getting a warm drink in the chill evenings of winter. These "coffee rooms" were designed to be competing agencies with the city saloons—places where warmth and cheer could be had without the temptations and vicious surroundings of the saloon. Many of the clergy and laity of the diocese have furnished lectures and entertainments in these rooms through the winter months.

By means of summer "tent-services", Mr. Hilliard carried on an outdoor evangelistic work for a number of summers, assisted by the Brotherhood of St. Andrew and many of the diocesan clergy.

PEOPLE DOUBLE MISSION GIFTS

Board Reports One Day's Income Plan Now Totals $15,000

NEW YORK CITY.—The middle of March found the One Day's Income Plan totaling $15,000. The Board of Missions is much heartened by the nature of the response to this movement. People, realizing the necessity of having the Church speak out above the din of war, are many of them sending larger offerings than usual to the Plan.

Some hopeful messages are reaching the Missions House. One Churchman—a physician—has doubled his offerings for missions in 1918 because he realizes the additional needs arising from the War and the vital importance of putting into the world's life the fundamentals for which the Church's missionary work stands. From Pennsylvania comes similar news; certain Church people have doubled all their offerings for Church enterprises and are making their War gifts additional sacrifices.

G. F. S. DISCUSSES LABOR LAWS AND WAR SERVICE

NEW YORK CITY.—At a social service conference in St. Michael's parish house February 26 Miss Minor reported on the work accomplished during the Winter. Between 100 and 200 violations of the labor laws had been reported to the proper authorities and all had been sustained. In several cases employers had been brought to trial and convicted. Miss Kutz, representing the Government War Savings Committee, gave an admirable address on War Thrift, urging upon all women the duty of upholding the Government in all its demands upon us. Not only must they knit garments, but lend their money by buying War Savings Stamps, and economize in the use of such woolen materials as are needed by the Government for soldiers' uniforms. Mrs. Schwartz, speaking on the Workman's Compensation Law as it affects women, urged the girls to report accidents occurring in places where they worked. Few women realize that they can claim compensation in case of accident and it is important that they should know all about it. Eleven million dollars was paid out last year in compensation for accidents. Mrs. Harold Brown, chairman of the War Service Committee, explained to the girls that the special G. F. S. War Work was not for G. F. S. members but for *all* girls and was to be done by the whole society.

Do You Grow Tired Rolling Bandages? Read This!

FOLLOWING is a paragraph from a letter written by a well-known Harvard athlete and Church boy to his rector in Massachusetts:

"I have read many interesting accounts of the wonderful work the women in America are doing now for the Red Cross. If you or they could see these poor creatures lying on stretchers near the front, sometimes for hours, and then arriving at the evacuation hospital with the blood dripping from their clothes or caked hard against a wound, you would appreciate what a clean bandage meant. I know that it is tiresome work making bandages, but the relief they bring here words cannot express."

The War Commission of the Church has asked the Girls' Friendly Society to send Bibles and Prayer Books to the soldiers who ask eagerly for them. Branches of the Girls' Patriotic Service League are forming everywhere. A new lodge is ready for use in Elizabeth, New Jersey, where girls may be well cared for. In Southern Ohio girls are pledging themselves to raise $1 each to realize a sum of $10,000 to pay the Travellers' Aid Society to meet girls going to and from cities. These are but a few of the things the G. F. S. has done since it began its war work.

Peking Gorgeous, Accounts Trying!

A missionary from Anking, traveling last Summer, thus describes Peking:

"Along the railway it seemed thoroughly Japanese. When we reached Peking it was like stepping into another world—the temples, palaces, great wall, gates and people were so gorgeous. The yellow tiled upturned roofs of the Imperial and Forbidden Cities, moats and pagodas were a wonderful, never to be forgotten sight. The part of China about Anking is so very poor, it was a great comfort to see what the Chinese not merely engaged in a daily struggle for a few bits of rice could do."

Miss Peavey after three months in Changsha, finds keeping accounts difficult. She writes:

"A paper dollar is about 2,900 cash, a silver dollar at present 4,100—it varies from 3,000 to 4,500. When it comes to paying 70/2,900 for the day's vegetables and 480/4,500 for a tumbler, bookkeeping is just lost in the shuffle!"

MYSTERY PLAY IN HONDURAS

Mrs. Dunn Plans to Train Children for Next Christmas

NEW YORK CITY.—The wife of the Bishop of British Honduras writes the Church Mission House that they are interested in the review in THE CHURCHMAN of the mystery play, *Conquering and to Conquer,* and has ordered a copy, together with the suggestions for presenting it. She adds: "We are convinced that to dramatize a truth is to impress it indelibly on the mind and heart of a child. I am thinking of training some of our brighter little folks to enact the Christmas story this coming December. It would draw crowds of parents as well as children, and teach them as they cannot be taught in sermons.

"At present the schools are on the lines of the old dame schools. By next Advent we hope to put a proper scheme of study in the hands of every Sunday school teacher in the district."

Death of James Stillman

NEW YORK CITY.—James Stillman, the banker, who died this week, a parishioner of St. Bartholomew's, was a generous giver to the Church.

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

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NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words*, $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for March

3. The third Sunday in Lent.
10. The fourth Sunday in Lent.
17. The fifth Sunday in Lent.
24. The Sunday next before Easter.
25. The Annunciation of the Blessed Virgin Mary. Monday before Easter.
26. Tuesday before Easter.
27. Wednesday before Easter.
28. Thursday before Easter. (Maundy Thursday.)
29. Good Friday.
30. Easter-even.
31. Easter-day.

Preachers for Next Sunday

THE SUNDAY NEXT BEFORE EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), the Rev. Frank W. Crowder, D.D.; Good Friday (11), the Dean.

GRACE CHURCH—Morning (11), the Rector; afternoon (4), the Bishop; evening (8), the Rev. William Austin Smith. Good Friday (11), the Rector; afternoon (1 to 3), Bishop Courtney.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. E. F. Ferris, Jr.

The Board of Missions

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Appeal

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The ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000 and helped over 14,000 to a new start in life, and has made 800 visits to prisons, 900 visits to hospitals, and conducted 2,000 services, is in need of funds.

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Through Mr. Dudley Tyng Upjohn, its President and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

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THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Obituary

MEMORIAL MINUTE
CHARLES G. SAUNDERS

The Commission on the Enrichment and Revision of the Prayer Book is called upon again to record the passing away of one of its members, Mr. Charles G. Saunders, prominent in his diocese, honored by all who knew him, a delegate to the General Convention and conspicuous for his usefulness as a member of Committees on the Constitution and Canons of the Church. His removal from the work and deliberations of the Commission on the Revision of the Prayer Book is a loss most serious to the Commission and to the Church.

Few laymen were so well posted as he in liturgical matters, and so deeply interested in the subject. Although of positive theological and ecclesiastical views, he was at the same time distinctly appreciative of the needs of the Church today. The members of the Commission had learned to value the soundness of his opinions, to appreciate the breadth of his outlook, while the charm of his character and manner made a deep impression on them all. We looked upon him as a dear friend and valued colleague.

With him may we be partakers of the heavenly kingdom.

CORTLANDT WHITEHEAD,
HOWARD B. ST. GEORGE,
ROBERT H. GARDINER,
Committee.

Attest: JOHN W. SUTER, *Secretary.*

Resolutions of Vestry of Gloria Dei (Old Swedes') church, Philadelphia.

MRS. ELEANOR R. SIMES

Whereas, in the Providence of God's mercy the presence of Mrs. Eleanor R. Simes, widow of our late beloved rector, the Rev. Snyder B. Simes, has been withdrawn from amongst us, and we of the vestry of Gloria Dei (Old Swedes') church, Philadelphia, with all of the congregation greatly mourn for her as a wise leader and inspiring influence in both spiritual and practical affairs during the period of our church's greatest prosperity, therefore

Be it Resolved, That in regular quarterly session of the vestry on the evening of March 4, 1918, we record our sincere appreciation of the splendid qualities of Mrs. Simes' character, shown both in the home, as the faithful helpmate of our late rector, and in the church, as the leader of many groups in all good works, particularly in the Sunday school, and in the Men's Bible Study, an organization which became a power for good among men of many kinds and creeds, making the name of Gloria Dei justly famous as the centre of a broad and wholesome Christian influence. "By their fruits ye shall know them," and countless families, now scattered in many places, are living witnesses to the seeds of the Gospel truth and Christian principle inculcated by the life and teaching of Mrs. Simes;

And be it Resolved That the vestry record their due recognition of the extent and practical wisdom of Mrs. Simes' encouragement to the late rector and his vestries, in all the business affairs of the parish. The welfare of Old Swedes' was ever her chief interest, and she gave to it of her means as generously as of her strength and mental gifts. Faithful in her attendance at the church and in her interest in all its work up to the very end, she finally gave supreme evidence of her faith in the church and its future by making provision of the utmost generosity in the disposition of her estate. "Be thou faithful unto death and I will give thee a crown of life," is the promise into the fulfilment of which she has entered, having committed her "soul unto the Lord in well-doing as unto a faithful creator";

And be it further Resolved, That the vestry extend their deep sympathy to the surviving members of her family, and that the Secretary be instructed to spread these resolutions upon the minutes and to send copies to Mrs. Simes' sisters and brother, and to the diocesan and general Church papers.

For the vestry:

FRANK MACFARLAND,
THOMAS W. SPARKS,
REV. PERCY R. STOCKMAN.

Books Received

Religion and Philosophy

THE CHURCH IN THE FURNACE, edited by F. B. Macnutt: $1.35. (Macmillan Company New York.)

JEWISH THEOLOGY, by Dr. K. Kohler: $2.50 (The Macmillan Company, New York.)

A HISTORY OF THE CHRISTIAN CHURCH by Williston Walker, D.D.: $3.00. (Charles Scribner's Sons, New York.)

PLATONISM, by Paul Elmer More: $1.75 (Princeton University Press, Princeton, New Jersey.)

IF A MAN DIE, by the Rev. J. D. Jones, D.D. $1.00. (George H. Doran Company, New York.)

TRUE AND FALSE SPIRITUALISM, by E. A. G. and P. W. S. S. (Society for Promoting Christ Knowledge, London.)

PAPERS ON PHILOSOPHY, by William James Everyman's Library (E. P. Dutton & Company New York.)

THE SOUL OF DEMOCRACY, by Edward Howard Griggs: $1.25. (The Macmillan Company New York.)

THE FALLACY OF THE GERMAN STATE PHILOSOPHY, by Dr. George W. Crile: 50c (Doubleday, Page & Company, New York.)

THE LAST DAYS OF JESUS CHRIST, by Lyman Ahbott: 60c. (E. P. Dutton & Company New York.)

THE MOUNT OF VISION, by Charles H. Brent $1.00. (Longmans, Green & Company, New York.)

SOCIAL PROBLEMS AND CHRISTIAN IDEALS, edited by E. A. Wesley and J. F. Barbyshire: $1.00. (Longmans, Green & Company, New York.)

THE SCIENCE OF PRAYER, by Albert Clark Wyckoff: 75c. (Association Press, New York.)

Biography

MEMOIRS OF CARDINAL DE RETZ. 2 vols. Everyman's Library. (E. P. Dutton & Company, New York.)

THE LIFE OF FRANCIS THOMPSON, by Everard Meynell. (Charles Scribner's Sons New York.)

LIFE AND LETTERS OF ROBERT COLLYER by John Haynes Holmes. Illustrated, 2 vols. $5.00. (Dodd, Mead & Company, New York.)

War

INSIDE CONSTANTINOPLE DURING THE DARDANELLES EXPEDITION, by Lewis Einstein: $1.50. (E. P. Dutton & Company. New York.)

OVER THERE AND BACK, by Lieut. J. Smith, U. S. A.: $1.50. (E. P. Dutton & Company, New York.)

BELGIUM IN WAR TIME, by Commandant Gerlache de Gomery.: 50c. (George Doran Company, New York.)

A WAR NURSE'S DIARY: Sketches from Belgian Field Hospital: $1.25. (The Macmillan Company, New York.)

SERBIA CRUCIFIED, by Lieut. Milutin Krnich: $1.50. (Houghton, Mifflin Co., Boston.)

DEDUCTIONS FROM THE WORLD WAR, by Lieutenant-General Baron von Freytag-Loringhoven: $1.25. (G. P. Putnam's Sons, New York.)

THE IRON RATION, by George A. Schreiner $2.00. (Harper & Brothers, New York.)

IN THE HEART OF GERMAN INTRIGUE, by Demetra Vaka: $2.00. (Houghton, Mifflin Company, Boston.)

THOUGHTS FOR THE KIT-BAG, by Elizabeth Grinnell: 75c. (Association Press, New York.)

Miscellaneous

FEAR GOD IN YOUR OWN VILLAGE, by Richard Morse. $1.30. (Henry Holt & Company, New York.

A HISTORY OF ARCHITECTURE, by Fiske Kimhall and G. H. Edgell. $3.50. (Harper & Brothers, New York.)

SKINNER'S BIG IDEA, by Henry Irving Dodge 50c. (Harper & Brothers, New York.)

RISING JAPAN, by Jabez T. Sunderland, D.D. LL.D. $1.25. (G. P. Putnam's Sons, New York.)

THE RECORD OF A QUAKER CONSCIENCE CYRUS PRINGLE'S DIARY. (Macmillan Company, New York.)

HOW CAN WE SECURE WORLD PEACE by Wm. Howard Taft and Wm. Jennings Bryan. $1.25. (George H. Doran Company New York.)

NOTES FOR THE GUIDANCE OF AUTHORS 30c. (The Macmillan Company, New York.)

THE GATE OF REMEMBRANCE, by Frederick Bligh Bond. $2.00. (Longmans, Green & Company, New York.)

THREE ACRES AND LIBERTY, by Bolton Hall. $1.75. (The Macmillan Company, New York.)

CRIMINOLOGY, by Maurice Parmelee. $2. (The Macmillan Company, New York.)

The Open Forum

(*Continued from page* 404)

Justice to Women Workers

the Editor of THE CHURCHMAN:

can not tell you how gratefully I have the articles by the Rev. Edward L. sons, D.D., on "The Woman Movement". is but the second Churchman I have wn to favor giving the work of women ne Church its due. The first was one of late bishops, who, when a vicar in New k, refused an increase of salary on the nd that he had enough already, and said, you have any more money to pay out salaries, give it to the women workers. ridiculous—the way the ladies are paid. n't know how you expect them to live". college woman myself, coming from a ily which has given to the Church four ops, one remarkable woman worker and ral clergymen, it would seem that natu- I would drift into Church work. I never felt the slightest inclination to so, however, because I have seen that e the Church accepts all the hard work oman will do, it gives absolutely no gnition beyond pretty speeches of ks. If a few more men like Dr. Par- rise up there will be a change.

nsider the Pension Fund in its relation ne trained woman Church worker. Ever the pension question became prominent ne Church I have waited in vain for mention of provision for her. Not once I seen or heard a word about pension- the woman worker, although her salary uch less that that of a clergyman. What mes of the old parish visitor, the old oness? Do the various parishes provide fortable "Homes" for them in their age, since their meagre salaries do not it them to save anything at all? Are expected to die before reaching the of sixty-five, or are they merely set t in their old age, and forgotten? The their widows, and their families, are ided for. Why the clergymen's widows, not the women Church workers? If en whose home duties necessarily have fered with effectual work for the rch can be assured a comfortage old because their husbands were clergymen, in the name of justice are the women have given their whole lives to the of the Church utterly excluded from cipation in the Pension Fund? What pposed to become of them?

HARRIET HAVARD.

w York City.

Holy Week at St. George's

W YORK CITY.—St. George's church is ld a Mission during Holy Week. Serv- will be held every night except Satur- at 8 o'clock. The special preachers s follows: Monday, Dr. Henry Sloane n, minister of the Madison Avenue yterian church; Tuesday, the Rev. am T. Walsh, rector of St. Luke's ch; Wednesday, Dr. William Norman rie, rector of St. Mark's church; sday and Friday, the rector.

Thursday night the Holy Communion be administered. All, of whatever nunion, are invited to attend the Mis- and the Communion. The usual Three- Service will be held on Good Friday 12 to 3, and the addresses will be by the rector.

Classified Advertising

CHURCH AND PARISH

CLERGYMAN will be at liberty after May 1 to supply parishes or missions. Address 1425, H. E. R., CHURCHMAN Office.

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THE SOCIAL PREPARATION, the Church Socialist League quarterly, devotes the current issue to *the case of Bishop Jones*. Reviews and protests by leading Churchmen. Single copies, 15 cents. One dozen, $1.25. Address Utica, New York.

REAL ESTATE

Bended the head;
The Eucharist bread
Extended is when self is dead,
And the heart beats its way to the hand and the head
That were bowed on the Tree,
And the bended knee falls with His at Gethsemane.

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THE VERY REV. GEORGE HODGES

The Passover
GENEVIEVE COWLES

Easter in the Heart of Africa
ADA M. SKINNER

Imperishable *(Verse)*
ARTHUR WALLACE PEACH

The Easter Bells
EUGENIE DU MAURIER

The Scarlet Spring
ARTHUR KETCHUM

THE

EASTER NUMBER

OF

The Churchman

WILL BE PUBLISHED

March 30th

Advertising Forms Close March 21st

The Churchman

French and Belgian Protestant Organizations Unite in Appeal to Christian America

IN all the devastated regions of France there are Protestant Communities. Their sufferings are great. Their churches are destroyed. Their pastors are in the army or held as hostages. They have undergone bombardment and pillage and lived in caves of the earth. Their houses are destroyed, their gardens ravaged and their trees cut down.

At the breaking out of the war, there were over a thousand places of worship. Some of the losses sustained are shown in such figures as the following: Ministers and divinity students killed to Sept. 1, 1917, 58; ministers' sons killed, 102; damage to church buildings, one million dollars.

There is another entente than that of military forces. We are bound to France and Belgium by spiritual ties. Their sacrifices have been in our behalf, and are our heritage. Should not their sufferings become the burdens of our hearts?

The Huguenot churches have been in a large measure the soul of France. Christianity throughout the world owes them a debt which it can never repay, and which has been accumulating interest for centuries. But French Protestantism has a present and a future as well as a noble past. It weighs more than it counts.

A message from over there tells us that the work undertaken for sustaining these churches, building temporary places of worship, taking care of missionaries and deaconesses, looking after thousands of Protestant refugees, housing and feeding them, calls at once for $2,000,000. This amount should be followed by another two million, in order that they may proceed effectively with their ultimate work of rehabilitation and reconstruction.

If our churches and Christian people want to do something effective, looking toward the reconstruction of Europe, they need not wait. They can do it now by maintaining these spiritual forces in France and in her dependent sister, Belgium, during this time of their awful disaster.

Protestant Union in France and Belgium Cooperates with United American Religious Agencies working in France through United Committee on Christian Service for Relief in France and Belgium constituted by The Federal Council of the Churches of Christ in America

Represented on the United Committee are the following French and Belgian organizations:

Federation Protestante de France.
Comite Protestant Francais.
Comite Protestant d'Entr' Aide.
Union Nationale des Eglises Reformees Evangeliques.
Union Nationale des Eglises Reformees.
Eglise Evangelique Lutherienne de France.
Union des Eglises Evangeliques Libres.
Eglise Evangelique Methodiste.
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Mission Francaise Eglise Methodiste Episcopale.
Societe Centrale Evangeliqne.
Eglise Chretienne Missionnaire Belge.
Mission Populaire Evangelique (McAll).

Such cooperation assures efficiency and offers unique opportunity to the people of America for the relief of suffering humanity, for giving increased power to spiritual factors in the reconstruction of France and Belgium, and for influencing the future of Protestantism.

Co-operating with the Committee are the following American organizations working in France:

American McAll Association.
American Huguenot Committee.
American Baptist Foreign Mission Society.
Methodist Episcopal Board of Foreign Missions.

The purpose of the Committee is:

1. To conserve and develop the Evangelical Churches and Missions in France and Belgium.
2. To further the interchange of thought and life between the religious forces of these three nations.
3. To render moral and financial support to the Evangelical Institutions and to the people of France and Belgium.

What can you do to help this work? Please send your check at once to Alfred R. Kimball, Treasurer, Room 605, 105 East Twenty-second Street, New York City.

UNITED COMMITTEE ON CHRISTIAN SERVICE FOR RELIEF IN FRANCE AND BELGIUM

CHARLES S. MACFARLAND, *Chairman.*

EDDISON MOSIMAN, *Corresponding Secretary.*

105 East Twenty-second Street, New York City

A pamphlet with further interesting information will be sent upon request

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HYMN FOR PASSING SOULS SUNG PALM SUNDAY MORNING

NEW YORK CITY.—On Palm Sunday in Calvary church here, the rector, Dr. Sedgwick, enabled his congregation to put into words the petitions which were in all their hearts, by asking them just before the benediction to sing kneeling a hymn for passing souls. These are the words of the hymn:

"For the passing souls we pray,
Saviour, meet them on their way;
Let their trust lay hold on Thee
Ere they touch eternity.

"Holy counsels long forgot
Breathe again 'mid shell and shot;
Through the mist of life's last pain
None shall look to Thee in vain.

"To the hearts that know Thee, Lord,
Thou wilt speak through flood or sword;
Just beyond the cannons' roar,
Thou art on that further shore.

"For the passing souls we pray,
Saviour, meet them on their way;
Thou wilt hear our yearning call,
Who hast loved and died for all. *Amen.*"

Bishop of London Asks All to Pray For Victory

LONDON.—The Bishop of London, the Right Rev. Arthur F. W. Ingram, has issued a message to the people of London, saying:

"The great struggle for the freedom of the world has now clearly reached its crisis. Do let us who are at home pray as we never prayed before for the gallant men and their leaders upon whom and God the issue depends.

"Besides our private prayers and prayers in churches at the hour of noon each day, let us hush ourselves wherever we are at work, in office, in bank, in munition factory, and invoke Divine strength and wisdom to come to their aid. Then, indeed, will this be Holy Week in a special sense, and it will lead on, if it pleases God, to an Easter victory."

P. T. Fenn Ordained

WICHITA, KANSAS.—On Passion Sunday, March 17, in St. John's church, Mr. Percy Thomas Fenn was ordained deacon by the Bishop of the diocese. The candidate was presented by his father, the Rev. Percy Thomas Fenn, D.D., the sermon being preached by the Bishop. The occasion was one of much rejoicing as it also marked the twenty-ninth anniversary of the Rev. Dr. Fenn's advancement to the diaconate. The Rev. Percy Thomas Fenn is a graduate of Hobart College (1915) and has returned to the Cambridge Theological School to complete his seminary work.

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For Country

A BEAUTIFUL SERVICE flag has been presented to St. Paul's church, Duluth, by the Men's Club. It was blessed by the rector on Sunday, March 10. There are forty-two stars, one of them gold, in memory of one soldier whose life has been given for the cause. Special music was given by the choir which was supplemented by an orchestra.

THE REV. FRANK E. WILSON of St. Augustine's church, Chicago, has been commissioned first lieutenant by the State for work at Camp Grant.

A MOST INSPIRING patriotic service was held in St. John's church, Jersey City, N. J. (the Rev. Warren L. Rogers, rector), on the evening of Sunday, March 3. The parish Red Cross Unit, which has on its register, and weekly at work in its surgical dressings, hospital supplies and knitting departments, 193 women, was the centre of interest and recognition. Over 350 of these women attended the service in a body, and they made a beautiful sight in their Red Cross uniforms. Every available seat and standing space was taken by the immense congregation, and hundreds of people were turned away.

The church choir followed by the two troops of Boy Scouts entered the church, forming an escort of honor for a beautiful American flag which was presented. Appropriate speeches were made, the flag was blessed, the oath of allegiance was given by the entire congregation, and then the *Star-Spangled Banner* was sung.

The speaker of the occasion was the Honorable James M. Beck of New York City, who has taken such a prominent part in rousing national spirit.

THE REV. WILLIAM E. MCCORD, who has been rector of St. John's church, Cold Spring Harbor, Long Island, for many years, has resigned his charge and is now Major Chaplain William E. McCord, located at Camp Wadsworth, Spartanburg, South Carolina.

ONE OF THE largest congregations in the history of the Church assembled in Christ Church, Lead, South Dakota, for the dedication of a service flag Sunday evening, March 10. The occasion was used to make an inspiring and patriotic war service, such as had not been in Lead since the beginning of the War. Several hundred were present and it was the general consensus of opinion that the inspiration of this service—the uplift and stirring of the conscience of the community—will last a lifetime and do a world of good in Lead.

A touching part of the service was the coming forward of the mothers one by one and pinning the stars on the flag. In reverent silence the mothers of twenty-seven boys responded. The addresses were given by the Superintendent of the Homestake Mining Company and two other officials of the company.

THE REV. W. S. CLAIBORNE, archdeacon of Sewanee and East Tennessee, has organized among his own people a hospital unit, which has been presented through the local Red Cross of Chattanooga to the Government. A large majority of the doctors in this unit are Sewanee men.

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THE REV. E. R. JONES, rector of Grace church, Chattanooga, has been called and is with the Emery Hospital unit now at Camp Gordon.

Sergeant Peck Dies in France

NEW YORK CITY.—Sergeant Charles H. Peck, Jr., a communicant of Zion and St. Timothy's church, died early this month while serving with the Roosevelt Base Hospital Unit in France. He had just completed the necessary arrangements to enter an American artillery school for training officers, in France, as he would no longer remain in comparative safety while men younger than he were in the front line trenches.

The Open Forum

Attention is called to the fact that The Open Forum is designed for letters and not for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

The Archbishop and the Masses

To the Editor of The Churchman:

Will you kindly allow me to express my personal gratitude for the very interesting reports you have given your readers of the Archbishop's addresses to his various audiences? It has been my misfortune to be unable to attend any of the gatherings or services where His Grace has spoken, and it is especially welcome therefore to be able to get something of the spirit which he has conveyed to his listeners. The secular press has so emphasized (quite naturally) his mission to us as ally that the depth of his spiritual message has been overlooked. The Churchman has, however, made this quite clear.

"Let the will to power be conquered by the will to love." That was finely said and in that sentence lies the essence of the greatness of the struggle in which we are engaged and its only claim for the Christian conscience.

I wish very much that His Grace might have given his message to a still wider audience and especially that he might have had an opportunity to meet personally those who, thinking they have little in common with him, would, I feel sure, have found him deeply congenial. Likeminded people when they meet recognize their common life. The Archbishop and the masses of New York have too much in common not lightly to miss the pleasure and benefit that would have come from meeting.

Is it too late to give them both a chance? Many people will not go inside a church, cannot afford a dinner, and distrust the auspices under which our distinguished foreigners are entertained. It may be hard for us to see this, but it is true and it is not negligible. Of course there are faultfinders in every group. I am not thinking of those. But rather of the fact that we ought not to allow an important opportunity to be wasted. Many who do not believe the Church is Christian couldn't help seeing that the Archbishop is indeed a Christian. The testimony of personality is the greatest "evidence" of Christianity. It is when we see a man who lives in the presence of God that we begin to believe. Your accounts of the Archbishop's addresses give one that vivid, spiritual impression.

Mary Kingsbury Simkhovitch.

Greenwich House, New York City.

To the Editor of The Churchman:

I wish to thank The Churchman for its splendid accounts of the Archbishop's visit to New York, and the way in which they brought out the combination of spiritual insight and clear-sighted, practical outlook which evidence made all of his addresses so remarkable, so deeply stirring to the religious sense and so stimulating to new war endeavors. He came at a most tragic moment and calmly held that tragedy before us, making us realize with a fearless conviction that through that tragedy lay victory, not victory of arms alone but the larger achievement of true brotherhood between nations and a vivid understanding of God in a new and different world.

Those who are living in cities which His Grace has not visited, and those living in the out-of-the-way country villages, away from the stimulus of city life, should be especially grateful to you for enabling them to share the inspiration of the Archbishop's visit.

Walter Lane.

Omaha, Nebraska.

Women at Trinity

To the Editor of The Churchman:

I note with keen appreciation your mournful caveat about the rush of "devout Churchwomen" to hear the Archbishop preach in Trinity church last week. When we pause to consider the number of services and churches that the men have largely turned over to devout Churchwomen, the early services, even in cold or stormy weather, the afternoon services, even in pleasant weather, the evening services when the men are resting and the Quiet Days when they are not, one would really think that devout Churchwomen would be satisfied. But, no, on an occasion of unparalleled interest, when the Archbishop comes with his winning personality and compelling message, these everlasting devout Churchwomen actually claim their share in the unique privilege. I am glad some one has had the courage to call attention to such abominable selfishness, though complaints have been muttered before. It was only last week that I heard of a phalanx of these devout Churchwomen who went to a mission service that was intended for the unconverted. Think of it! They filled every seat, and if an unconverted person had happened to come in he might have had to stand.

What would you think of the suggestion that on future occasions of interest a placard should be hung out with the legend "Devout Churchwomen not admitted". It is the only way to treat such incorrigibles. They must be taught to know their place.

Elizabeth Cranstoun.

New York City.

(Elizabeth Cranstoun, our esteemed contributor, has a case if anyone has. She has earned the right to sit at the feet of any primate. The editors and readers of The Churchman are largely in her debt for many beautiful and inspiring contributions which have appeared in these columns. But our appeal in behalf of the spiritually seedy and undeserving males who cannot leave their offices before noon was based not upon their deserts but upon their needs. All good things are thus apportioned in the Kingdom of Grace. From what we know of our correspondent she would be the first to waive her rights and give up her place, if the complacent male might be inveigled into hearing a message that would arouse him from his lethargy. One man, we are told, got his arm broken in the struggle to get into the church (not suffragettes this time). Any devout woman, we are sure, would gladly have given up her place to that eager member of the undeserving sex.—The Editor.)

The Liquor Traffic

To the Editor of The Churchman:

An eminent member of the bar once said to me, "it is a lawyer's first duty to make his client appear innocent though in his heart he knows him to be guilty". Mr. Everett P. Wheeler made a most plausible defense of the liquor traffic at the public hearing at the capitol at Albany the other day, but we have not the slightest doubt a lawyer of his ability could have made out a much stronger case for "the Drys", for there is more to be said on their side. In his recent circular to the clergy against the Church Temperance Society and especially in his letter, which appeared in The Churchman of March 16, how short of ammunition Mr. Wheeler is becoming in his ceaseless fight for the liquor traffic is pathetically evident.

Mr. Wheeler tells your readers that beer is not an intoxicating liquid. Yet the public records of England show that 90 per cent. of the drunkenness in that land is the result of drinking beer. He further says that science does not declare beer to be a poison or a narcotic habit-forming drug. Surely Mr. Wheeler knows that the alcohol in beer is exactly the same drug as the alcohol in wine or whiskey. Beer is less injurious than whiskey, simply because the poison is diluted with a larger proportion of water. If all the water were removed from beer and Mr. Wheeler drank a pint of the residuum he would die immediately.

Mr. Wheeler says Churchmen cannot advocate prohibition because the Prayer Book declares wine to be the gift of God. Morphine is also the gift of God. Yet, the national Government has prohibited the sale of morphine.

James Empringham.

General Superintendent, Church Temperance Society.

New York City.

"Not Dearth of Clergy"

To the Editor of The Churchman:

A letter from the Rev. D. A. Sanford printed in your issue of February 9, and entitled "A Better System; Not Dearth of Clergy", seems to hit the nail on the head. We do in very fact need a "better system" of bringing clergy into touch with parish work.

The "better system" must be worked out and put into operation by a small group of people, acting on their own initiative. A central office must be established as a clearing-house. Those in charge must be prepared to receive information both about clergy and about parishes. They must form a bureau to which both clergy and parishes may resort. And they must finance the undertaking themselves.

Here is a task for those who have both leisure and means to devote to a great good work. We all know what was accomplished for the Pension Fund by a few devoted souls who were willing to give time, and brains and money to the undertaking. Are there not those who will supplement and complete this splendid achievement by establishing and maintaining a Bureau of Information for the active clergy, and for active parishes and missions?

W. O. Kinsolving.

Calvary Church.

Summit, New Jersey.

War Poetry

A TREASURY OF WAR POETRY. Edited with Introduction and Notes, by George Herbert Clarke, Professor of English in the University of Tennessee. Houghton Mifflin Company. Boston and New York. $1.25.

To the reviewer, the difficulty with this book is that when he begins to read he forgets to write. It is impossible to stand in the midst of such a garden, to gather a few blossoms and say "Here are the most beautiful". They each seem beautiful.

One of the first impressions the reader receives is that among them all there is not a "Hymn of Hate". There may be one somewhere, lurking behind the bushes, but I have searched somewhat diligently, and rejoice to believe that our poets are leaving such things to the Germans, where they belong. Let them decorate their writers of Hymns of Hate. We will decorate our writers of Hymns of Justice.

And we find these here: Songs of patriotism, and sacrifice for the Great Cause, and courage—yes, and pathos. But they are such as free men and women sing, who for the sake of God and Right, are determined to see this thing through, because nothing else is conceivable. Kipling, for example:

"For all we have and are,
For all our children's fate,
Stand up and meet the War.
The Hun is at the gate!
Our world has passed away
In wantonness o'erthrown.
There is nothing left today,
But steel and fire and stone.

"Though all we knew depart,
The old commandments stand:
'In courage keep your heart,
In strength lift up your hand'."

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G. T. D.

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Our Contributors

DEAN ROBBINS preached the substance of his sermon on *Immortality and Youth* at one of the noonday services at Trinity church, New York, this past Lent.

Arthur Wallace Peach is an old friend to THE CHURCHMAN. He lives in Northfield, Vermont.

The Very Rev. George Hodges, D.D., dean of the Episcopal Theological School, Cambridge, sends us a very vivid and picturesque sketch of the Archbishop of York in Boston.

Pauline Coney Drown, who gives us a beautiful sketch of the life of her sister, *One Who Overcame*, is the wife of the Rev. Edward Staples Drown, D.D., of the Episcopal Theological School, Cambridge. Church people who attend the Cambridge Summer Conference for Church workers as well as those who live in the diocese of Massachusetts know Mrs. Drown through her classes.

Harriette H. Brooks is the widow of the Rev. John Cotton Brooks. In our Lent number we published some beautiful verses of hers which have been reprinted in other religious periodicals. It was gratifying to find them on the front cover of *The Christian Intelligencer*, for instance.

The Rev. Arthur Ketchum is the acting rector of the Church of the Epiphany, New York.

Genevieve Cowles is a New York Churchwoman who has spent several years in Palestine. Since General Allenby's entry into Jerusalem has focused attention on Palestine, Miss Cowles has contributed to current periodicals a number of articles, some illustrated by herself, on the land and its customs. When she brought the manuscript of the article printed in this issue into our editorial office, she told us a beautiful little story. The Jewish residents in Jerusalem were refugees hiding in the caves and underground passages near Jerusalem waiting for General Allenby's troops to reach the city. It was just before the Jewish feast of Light. At sunrise on the day of the feast, the troops arrived, and out from their hiding places came the refugees. "We have prayed for you day and night", they told the soldiers. "The land we have conquered is for you", was the soldiers' answer.

Ada M. Skinner is a teacher in the primary department of St. Agatha's School, New York City and a well-known writer for children. Since January she has been contributing every two or three weeks her delightful *Heart of the Jungle Tales*. This week she tells us how Easter was once celebrated in an African mission station.

The Rev. William Thomas Manning, D.D., S.T.D., the rector of Trinity church, New York City, has been at Camp Upton since December as chaplain of the 302nd Engineers.

The cover and the initial letter for the Easter number of THE CHURCHMAN were designed by Katherine Stymetz Lamb, a young New York artist, the daughter of Mr. Charles R. Lamb of the well-known firm of J. R. Lamb, the ecclesiastical designers. The design represents the Angel of the Resurrection passing over the ruin and desolation of the war-trampled countries over which the lilies spring up as he passes.

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The Churchman

SATURDAY - MARCH 30 - 1918

This Easter

FIVE, eight, perhaps fifteen million boys have died and been buried in the war-swept fields since August, 1914. Any one who has looked upon the face of a dead child puts some very direct questions to the teachers of religion. These questions become more insistent when one sees youths and maidens taken from life at the very threshold of its open door. Are we any more reconciled to death when it robs us of the companionship of a life that has been welded into ours through forty, fifty or sixty years of memories and love? Death at any time brings to the door of religion this same eager question: "Shall he live again?" The death of millions of boys just entering manhood, the flower of the world's youth, does not alter this world-old question, but it compels us to think about it almost to the exclusion of everything else. If one of the boys who lie in the soil of France or Belgium happens to be our husband, son or brother the universe of faith for us pivots upon the question of the life everlasting.

There are subsidiary questions connected with death with which Good Friday deals with infinite consolation. It is by no accident that people in black throng our churches at the Three Hour Service. From Calvary they learn how life is saved by the crucifixion of life, and they go away carrying their special crosses in the sustaining faith that God asks nothing of us in suffering that cannot be turned to the world's benefit and to ours. All through Christendom during this year's Holy Week Christian teachers have tried to show how the wreckage and the agony of the world at this hour is being transmuted into a glorious resurrection of life.

But that lesson is not the Easter Gospel. It is beautiful, and it is infinitely sustaining; it steels the will to endurance; it lightens our burdens by giving us fellowship with Christ. It is a marvelously inspiriting gospel for fighters; nothing like it has ever been taught to fit men for the endurance tests of life. But there it stops. The draft it makes on man's faith, his will power and his heroism would be almost cruel if faith had not insisted that we see just a little way ahead of the Cross, Life coming forth from the tomb.

Without the Easter faith, without those material promises which the most childlike faith in a real heaven insists upon—heaven as real as our very flesh and blood—the doctrine of the Cross would not belong to the gospel of good news. Let us not "spiritualize" too much the theory of the resurrection and man's immortality. The eyes of mourners in England, Canada and Australia, and now too in America, fixed upon a little plot of ground with a cross over it in Flanders, France or Gallipoli, know that the one great gift within the power of God to give that can make life on earth worth the living is the gift of immortal life.

May the ministers of the Christ Who brought that faith to mankind be inspired this Eastertide to tell its promises in simple and convincing words.

Waiting

WE have been living through the most anxious, solemn Holy Week which, perhaps, the world has ever known. As we go to press, no one knows what Easter Day will have brought forth to decide the issues of the War. Around Cambrai the boys of England are making a wall with their bodies against an onslaught the success of which would mean unspeakable disaster.

It may be that Easter morning will bring to our waiting, anxious hearts the joy of success. It may be that we shall go to the Table of our Lord with heavier hearts than we have ever known. But, as believers in the Christ, nothing that can happen in the fortunes of men can alter the meaning of the Resurrection. Christ is risen. Out of the tomb of dead things, slavery, injustice, sordid ambitions, selfish aggression and evil passions, there is coming forth age by age a better and happier world. It is written in the stars that what our enemy stands for cannot succeed. He may even win the War but he can never hold what victory may temporarily bring him. To doubt that is to doubt the promise of the coming of Christ's Kingdom.

Though the foe may break through that wall of heroes on the Western Front, he cannot break through the living wall of apostles, saints, martyrs, prophets of freedom, justice and love. Victory is with them. The Resurrection seals that promise. We know. Defeat of militarism is written in the Book of Life. We know that because we believe in the living Christ.

So come what may, let us meet our Lord at His Table on Easter morning with stout hearts and a hope builded on surer things than guns and legions.

Armageddon

THERE is cause to view the present conflict in Europe as one upon which hangs the destiny of the world. Almost from the beginning of the War, England, France and America have been saying that the fate of Christian civilization hangs in the balance. The issue is so tremendous that rhetorical exaggeration is pardonable. Victory of the foe would mean disaster so terrible to us who love freedom that we wonder how we could rise above the despair and gloom of so awful a catastrophe. We cannot for a moment doubt that the Allies will win the War.

But is it quite the Christian reading of history for us to say that into the keeping of any war machine God relinquishes the destinies of the world and the fate of mankind? The strongest war machine is likely to win. We must never forget that. But have we been learning Christ all these centuries only to believe that God permits man's mechanical and brute devices to overreach the councils of heaven and to determine what sort of a world this shall be?

Our very faith in the Resurrection of Christ compels our faith in the triumphant power of love. That love can conquer stronger powers than Germany. It has done so many a time in the past. Even in hours of humiliation we must hold fast by that Christian conviction. The youth of the world today, in spite of the agony of war, are standing upon tiptoe with a great light in their eyes and a mighty hope in their hearts. Suddenly what was once the dream of poets and of saints is no longer a dream. It has become a resolution. In the world that is to be the mighty shall be put down from their seats; the humble shall be exalted.

Christ will care for His own.

Living Without Fear

ST. PAUL used the doctrine of the Resurrection as a practical incentive to right living here and now. "If ye then be risen with Christ, seek those things which are above"; then the Apostle plunges straight into homely moral precepts.

A belief in immortality gives a sacramental value to our home life and our every-day associations. It enhances a hundredfold the significance of every hour of

life. One feels this as he walks the streets of some old towns in Italy which have carried over into modern life their rich heritage from the Middle Ages. There is something there which one cannot find in our modern cities, a sense of anchorage, a shrine—a quiet as of men living under the shadow of a great hope. The Virgin Mothers they painted, the churches they built, show that they felt the inward and spiritual grace hid in common things. What our modern cities stand for seems to appear on the hard, glaring surface. They lack sacramental value. They mean comfort or they mean sanitation; they mean luxury or they mean poverty and despair. There is a worldliness here which has almost eliminated the thought of heaven. But where a home is a shrine for souls believing that life goes on forever, we find quiet and deep breathing. Nothing gives such a sense of large leisure as the faith that man lives forever; there is time to build character, time to live richly.

It is no longer considered good form in religion to appeal to people's self-interest in this matter of winning or losing heaven. One wonders how Jonathan Edwards would fare among us today. Intolerably cruel to us, doubtless, would seem his harsh theology. It *was* cruel. Theology generally goes wrong when it disregards the instincts of the heart and gives free rein to logic. One of the accomplishments of which modern religion is most proud is that it has eliminated fear from religion. Undoubtedly we have done so. But have we succeeded in eliminating fear from life? There is a far sadder fear than the fear of hell. It is the fear that there may be neither a hell nor a heaven. That is modern, and it is infinitely more gloomy than the other. The fear that night may be nigh with no dawn—that the wages of life are money, health, comfort. If we have failed in these, or in succeeding have found them bitter to the taste, then there is nothing more for hope.

If our theology is truly to be more humane than the stern thing which was taught among us one hundred years ago, the beautiful hope we have today must do more for us than fear did for people of old. No one believes that any child of God has ever deserved eternal punishment. But neither do we believe that the greatest among us can earn or deserve heaven. That, like all the most beautiful things we enjoy, is God's free gift, the gift of grace. Nothing we can do can earn for us the joy we have in the beauty of a flower, or a Spring day, or the laughter of little children. These are heavenly things wafted down by God's grace from the abundant storehouse of worlds we dimly feel. God gives them; we cannot earn them. So with immortality! The very lavishness of the gifts of God we already know justifies the mighty hopes we have in heaven. We know that His promises exceed all that we can desire. We use no threat to make others see what we see and feel what we enjoy in the presence of Nature and of art. We try to kindle appreciation. So it is the eternal task of religion to awaken in the hearts of men an appreciation of the wonder and the range of life, of God's love and the lavish gift of life He holds in store for all of us.

A School for Army Chaplains

ON Monday, March 4, the War Department opened a school for the training of Army chaplains at Fort Monroe, Virginia. This marks a significant departure from the old tradition of training chaplains for their work. Hitherto it has never been thought important to offer special training to the men selected to be chaplains. Any minister who received his appointment was left to stumble into a knowledge of the most important requirements of his office. The War has magnified the importance of the chaplain's work. We want our best men for the ministry in the Army and Navy, and we want them trained for the highest order of service. The people of the country have begun to feel this keenly. Harvard University with five theological schools in affiliation with it has offered a course for chaplains, and now the Government itself has started a school at Fort Monroe.

Those intrusted with the responsibility of this training school are, we are sure, awake to the scope that such training should take. It is, of course, essential that the chaplain should know his position from a military point of view. This is purely a technical matter but it cannot be despised. But this primary training does not, of course, touch the essential functions of a chaplain's ministry. He is above all expected to be a moral and religious teacher. In this regard the ministry required of him is of a very high order. He must exercise his leadership under circumstances different from any encountered by the clergy in our home parishes. The trenches and camps present unique problems. There are issues involved which require a spiritual understanding quite different from that necessary for other clergymen. These men about to go forth to minister to soldiers and sailors are to be placed over the largest parishes in the world, parishes composed of young men with special needs and dangers. They ought to enter upon their task with a training as technical and careful as any other officer in the Army. We hope the new school at Fortress Monroe will offer such preparation by bringing the chaplains in training into contact with the men of sound sense and enthusiasm who have been at the Front, and are therefore fitted to inspire candidates with a large vision of their forthcoming work.

THE WEEK

Chronicle and Comment on Current Events

Signs of Unity

SOMETIMES when we grow rather discouraged as to the prospects for Church unity, it is well to cheer ourselves by a consideration of the gradual approach certain supposedly antagonistic points of view are making to each other. Take the matter of liturgical use. A new edition of the *Common Service Book* of the Lutheran Church is lying on the editorial desk; as we turn the pages there is much that is both beautiful and familiar. There are certain things we could recommend for thoughtful consideration to the committee on Prayer Book Revision, such as the ten pages of Prayers and Collects for special occasions. Theoretically the Lutheran prayer book is known to us all; but practically many Episcopalians have a feeling that they alone are the possessors of a book of common worship. And how many realize until they attend a Congregational or Presbyterian church that these bodies have so enriched their services from a liturgical point of view that those trained up by the Prayer Book can feel really at home when worshiping with these brethren of a different communion?

On our part we too have begun to appreciate the advantages of elasticity in our services. It is true that we still have much to learn. For example, a simple prayer in the clergyman's own words for those engaged in the terrible drive now on would have voiced the petitions of heavy-hearted worshipers at the services this past week far better than any of the war-prayers now in use could do. Nevertheless in mission services, in the "fellowship of silence", and in Bible and mission study classes and prayer groups we are drawing closer in method of worship to our separated brethren than some of us realize.

Let us think of these things when we are sometimes discouraged.

Before the Morning Watch

TRAVELING with the Archbishop of York as his chaplain is an English clergyman with a message that we should heed with attention and gratitude. As far as we know, Mr. Iremonger has preached only once in this country, at noon on Maundy Thursday in Trinity church, New York. So completely has he effaced himself that only those who have had the privilege of meeting him have realized how much he has to give.

A year ago, at the request of the Bishop of London, Mr. Iremonger wrote a very beautiful book of meditations on Psalm 130 in the well-known series of books recommended for Lenten reading by the Bishop of London. "After his ordination it was not long before we found out something of what was in the writer", the

Bishop wrote in the introduction, "and after a few years' devoted labor among the poor of Poplar, he was, at my suggestion, appointed head of Oxford House, Bethnal Green, where he has given another six years' ceaseless labor among the poor, varied only by those periodical visits to Oxford where he acquired a unique influence over the undergraduates.

"When war broke out, the whole of Oxford House poured forth for service—a fine example to the youth of Bethnal Green, who were not slow to follow their example: and of the eighty members of His Majesty's forces who were under the 'Head' either for long or short periods, at Oxford House, more than thirty have given their lives for their country."

It was the strain of the loss of these boys, coupled with the toil of carrying on without sufficient assistance the work at Oxford House and in his parish that induced him to ask for relief, and to retire from London to the rectorship of Quarley.

Before the Morning Watch is the outgrowth of Mr. Iremonger's own bitter experience. It is "written in blood and watered with tears". It stretches out to us, who are beginning the steep ascent of our own Golgotha, the strong hand of fellowship.

We quote a single passage because of its Easter message:

> "A lady wrote to one who could not free himself from picturing continually the awful nature of the death which, as he thought had been the fate of one whom he loved much: 'I sometimes think that when they hear the words "These are they which came out of great tribulation", the loved ones will look up into our dear Lord's face and will say "Did we? We had forgotten!"' And the picture in the sufferer's mind changed as by a miracle. It was no longer the agony of which he thought. The terror and torture of the death, the helplessness and confusion, the last cry of the passing, all this was swept away. There remained only the vision of peace."

The Voluntary Ration

IT is a very little thing that the Government is asking us to do, this voluntary ration which every housewife is asked to observe. Many women on reckoning the amounts allowed under Mr. Hoover's schedule find it to be just about the same as the scheme they had worked out for themselves during the past months. In England, Scotland and Wales butter, margarine and meat may be bought only by ration tickets. It is probable that the list of scheduled commodities will soon be lengthened, and that the purchasing capacity for all essentials will be limited. In the face of this, the restrictions the American housekeeper is asked to bear seem very easy. Not the least valuable side of the plan is that it helps to bring the realization of the War into every home. Stronger bonds of patriotism are forged as we share more and more equally the weight of the war burden.

In Perils of Waters

PROBABLY there is no one of our bishops who has to face more of the primitive perils of missionary travel than the Bishop of Porto Rico, especially since the addition of Haiti and the Dominican Republic to his already sufficient jurisdiction. "In journeyings oft" may well be said of him; out of the last nine months he has been able to spend just six weeks with his family. And the list of St. Paul's "perils" may be applied to him equally well. He is at present en route from Haiti to Porto Rico, via New York, since this circuitous way will save him something like a month over the direct but uncertain trip on a freighter from Port au Prince to San Juan. During his visit to "Hispaniola" he had occasion to travel from Santo Domingo to Port au Prince. The boat usually running between the two capitals has been discontinued; the only way to go was in a sailing boat, then a gasoline launch, and then on horseback through country as rough as in the days of Columbus. Bishop Colmore has promised THE CHURCHMAN the story of his adventures, of the trip in the launch when all passengers had to cling to the sides of the boat all night long, of ninety-five miles on horseback in two days, guarded by local gendarmerie, and of what makes it all eminently worth while, the fact that Mr. Llwyd, our missionary who has just taken up work in Haiti, has proved to be so exactly the right man to train the native ministry that the Bishop's hopes are high for the re-establishment of the Haitian Church on foundations stronger than have ever before been laid.

The Small Nations

IN *The American-Scandinavian Review* for January-February is an admirable article by Fridtjof Nansen on "The Mission of the Small States". He writes: "The great duty and mission of the small states now is to keep the peace so far as it lies with them. A time will come when they will be required to tie again all the fine threads of intellectual and commercial intercourse that have been broken so ruthlessly. Even after the Franco-Prussian War, in 1870, German and French scholars, working in the same field, refused to co-operate or even to know anything about one another's progress, while Belgians who read German were looked upon with disfavor in France. Yet the hatreds engendered by that war were as nothing in intensity and duration compared with what this War will surely bring in its wake. It is the task of the neutrals to keep unbroken the chain of human development.

"The fact that we Scandinavian nations are small does not prevent us from fulfilling this mission. England was not much larger than Norway today, certainly not larger than Sweden, when she produced Shakespeare, and the world owes a debt of gratitude to Holland, the Greek cities, and the Italian republics. Indeed, small states have, in some respects, an advantage over the larger. Their culture is more homogeneous. An idea can more quickly penetrate to all the people within their borders and set its stamp upon them. They become a more closely knit organism, almost a single personality, and thus their influence is more direct and intensive. France is perhaps the only large country that has a well-defined individuality in this sense. Germany made her finest contributions to civilization when she was yet split up into small, weak members.

"Large states are the victims of their size. Rome fell because her strength was drained by her colonies. All her talent was absorbed by the work of defending and administering her distant possessions, and as a result she made no contribution of great and permanent value except in the domain of jurisprudence.

"Russia is a modern example of the evils of unwieldy size. While traveling through Siberia I had an opportunity to observe conditions at first hand. Not a road can be built nor a school-house erected in Siberian country districts without orders from Petrograd. Even a very efficient government could not possibly administer to a vast region from such a distance—least of all with the miserable means of communication that exist there. As a consequence, Siberia is still dark with ignorance and all her splendid resources undeveloped. If we then turn to the small states, we find Denmark with its perfect organization, and Norway with a popular education on as high a level as any in the world.

"The future may show a return to a condition of more and smaller states, and we may live to see the map dissolving again into component parts that have been artificially welded together.

"Something new will rise out of this War. A new sense of human brotherhood will be born of its hatreds. Already there is a growing body of internationalists in every country, and they are not so small a minority as might appear on the surface. But they must not fall into the mistake of trying to wipe out all national peculiarities and substituting a new international culture. Even if it could be done, such a culture would be barren. We still need patriotism, not to breed enmities as in the past, but to stimulate each nation to its highest possibilities. Each has something special to give, and I, for one, mourn when I see a nation disappear from the face of the earth."

Immortality and Youth

By THE VERY REV. HOWARD CHANDLER ROBBINS, D.D.

"Lay hold on eternal life."—I. *Tim.* 6:12.

NOT long ago, a minister with whom I am acquainted was taken to task for preaching a sermon on immortality to a congregation of college students. No fault was found with the way in which he handled his subject. It was the theme itself to which exception was taken. His critic reminded him that his audience was composed of young men, that they were preparing for life in this world, not in some future one, and that what they needed was, as he put it, "something practical". Evidently he did not think that belief in immortality has any practical significance. He seems to have looked upon it as a sort of soothing potion for the aged and infirm, rather than as a cordial for the young. And yet it was to a young man, his beloved son in the faith, that Paul the aged addressed the admonition which I have taken as a text. It was a young Man who, on Easter morning, trod down death for us, and opened to us the gate of everlasting life. And it is the young today who are following Him upon the path of sacrifice, and through the grave and gate of death, to their joyful resurrection.

One respect in which the young show themselves ready to receive the doctrine of immortality is in their instinctive scorn of danger.

We live in a world where we are beset with physical dangers. We cannot cross the street without running the risk of being run over. We cannot draw a breath of germ-laden atmosphere without exposing ourselves to infection. Sooner or later each one of us will succumb in turn to these wild perils, and go hence and be seen no more.

Now how do young people feel about this state of things? I have never yet found one of them whom it was causing the slightest uneasiness. Instead of being panic-stricken by the dangers to which they are exposed, they go out of their way to add a few unnecessary perils to the number. They particularly enjoy skating on thin ice. They would infinitely rather cross Long Island Sound in a hydroplane than to be ferried quietly across from Sea Cliff to New Rochelle. But did we ever stop to look into the meaning of these well-known characteristics of childhood? Nature has put meaning into every human instinct. And the love of danger has this great and significant meaning, that safety is not the chief end of human life, but character, and that danger is fitted to bring out the character of resourcefulness and courage.

This seems to me to be the real meaning of what we often hear described as the perverse audacity of youth. It is not perversity. It is the voice of nature witnessing to the truth that life is adventure, that the very essence of it is risk, mutability, change. It is the inward witness to our immortality; for only creatures destined for immortality could risk life for the sake of something more ultimate, could regard life, not as an end in itself, but as a means toward an end. If life were destined to end with the breath in our nostrils, nature would teach us to take better care of it, to husband it at every cost. But if life is deathless, then what is important is its development, its quality; and the prevalence of danger is explained because danger is educational, and the high scorn of danger is interpreted because for ends more ultimate than life men and women are warranted in taking heroic risks.

Another reason why the young are singularly fitted to understand the meaning of immortality is because of their idealism. The world upon which they look is a world in the making. It is a plastic world, which they believe that they can alter, and which they do alter, for all great revolutions begin in the hearts of the young. This instinctive idealism of youth is congenial soil for the Gospel. For the Gospel teaches us that the world can be altered. The Gospel proves to us that ideas have catastrophic power. The Gospel shows us that the world-minded man, who believes no farther than he can see is made a fool of by his unbelief, while the man who sees vision and dreams the dreams of God goes out to overturn empires and be the bringer in of a new age.

What has this to do with the doctrine of immortality? It has everything to do with it. Eternal life is not a term of mere duration. First of all and most of all, it is a term of quality. Now the quality of the life of every man and woman is determined by the conceptions which govern it. If it is narrow and worldly in its interests weak and aimless in its hopes, selfish and stinted in its sympathies, then it is, from the Gospel point of view, not life at all, but death in life. Have we not known people whose hold on the interests of life is so feeble that we wonder that they keep on existing? On the other hand, we have Rupert Brooks, bone of his country's bone, flesh of her flesh, going to the Dardanelles; we have John Hus in flames in the market place to be a torch for human freedom; we have Galileo searching the heavens, as though to say that one small world is not enough for a creature of such unbounded vitality as man. These are the living! These and such as these, who today are passing through the gates of death in multitudes, are not going into darkness and oblivion. They are going the living way of living souls.

The critic, then, was wrong, so wrong that upon reflection his mistake seems ludicrous. The young can understand the doctrine of immortality. More than that, they can help us, their elders, to understand it better. "The thoughts of youth are long, long thoughts." We make a grave mistake if we think that what young men and women need as preparation for their lives is merely to be told the rules of its behavior, like debutantes preparing for a dance. What they need, what we all need, is the grave, deep, glowing vision of eternity, for there are in our hearts already the beginnings of eternal things. What we need is to have the things in our souls interpreted to us. There is the joy of living there: what does it mean? It means that to live, to move, to have one's human being is glorious. Life can be all that we think it: yes, and loftier and deeper than we imagine, golden with opportunity, magical with vicissitude, passionate with meaning. There is the love of danger in us, and what does that signify? It means that for all of us life has greater ends than safety. It means that character, not comfort, is the thing that counts. And the idealism which believes instinctively in love and truth and goodness, in the freedom of man's spirit, in the power of his purpose: what does that mean? It means that the God who has made all worlds is speaking in our spirits. It means that He is summoning us to do His glorious will. But He does not call men, by the voice of conscience, to His service, and then, having used them, throw them aside like useless, broken tools.

We need not fear then, for the young who on the battlefield or in the hospital are being called upon to offer up their lives for the things that they count sacred. All their courage, all their loyalty, all their faith, they carry with them; already they have quickened for us our conceptions of the future life. Our thoughts of it today are full of them, full, in Sigourney Thayer's words:

"Of singing warriors, beautiful and young,
Strong men and boys within whose eyes there gleams
The triumph song of worlds unknown, unsung.
Grim death has vanished, leaving in its stead
The shining glory of the living dead."

The Archbishop in Boston

By THE VERY REV. GEORGE HODGES, D.D.

ALMOST everybody who introduced the Archbishop of York to a Boston audience reminded him that he was confronting the descendants of the Puritans. It was implied that the men and women of that genealogical strain are under the impression that every archbishop is named Laud. The situation was somewhat mitigated by a remark of the Bishop Suffragan of Connecticut, who observed that the Archbishop's attire—his gaiters "and all that"—were in the style of a Puritan elder of the seventeenth century; and the thermometer of hospitality showed a rise of a good number of degrees when people perceived with their own eyes that His Grace looked like the portraits of George Washington. On the whole, the descendants of the Puritans, however sturdily prejudiced against archbishops, speedily forgot Laud or remembered him only as a kind of milestone away back on the long road of ecclesiastical progress, and heartily welcomed Archbishop Lang for his own sake.

The Archbishop was uncommonly successful in the delicate art of establishing the point of contact between himself and his hearers. On no occasion did he give the impression, in speech or sermon, of beginning or ending with sentences which he had composed in England. He invariably spoke to the immediate occasion and to the actual conditions.

At the Tavern Club, where he addressed a company of men of high distinction in art and letters, he compared them with his fellow members in certain London clubs, which meet in ancient houses and combine the brilliant good-fellowship of the present with the splendid fame of the past. Preaching at Harvard, he recalled the English origin of the University, and described the condition of Oxford and Cambridge under stress of war. Addressing the Chamber of Commerce, he spoke of the willing sacrifice of English business men under their increasing burdens. "You may have heard," he said, "of the salary of the Archbishop of York. I will not tell you what it is, except to say that it is less than sufficient for the demands which are made upon it. I now pay one-third of it annually in taxes." Every man in the Chamber of Commerce knew what that meant, and saw in a moment what it implied as to the manner and spirit of the British people in their grim determination to win the War, though it take all that they have to do it. Then the Archbishop dealt with the problem of labor from the point of view of the employes, and declared the impossibility of returning after the War to the old class contentions. Everything must be put away, and kept away, which hinders any man from the abundant living of his life. So with the clergy of the diocese of Massachusetts at the luncheon given by Bishop Lawrence, so with the "brethren of other names" at the Park Street church, so with the young men at the Institute of Technology and the young women at Wellesley College, and the congregation at the Cathedral, and the people of Boston at Symphony Hall and Faneuil Hall; everywhere the Archbishop understood the situation, and met it with cordial sympathy.

The message which he delivered upon these many and various occasions impressed his hearers as being not only important but appropriate.

Among the many important things which a distinguished visitor may say at this time to audiences in America, which shall be selected for emphasis and application by an archbishop? A capitalist may properly deal with problems of finance, a publicist with political relations, a warrior with campaigns and munitions, and the need of ships and men. The Archbishop concerned himself with the maintenance of moral ideals. Nothing could have been more fitting. Here was a man of extraordinarily high position in the State, by reason of his extraordinarily high position in the Church, who spoke as one who had considered the tremendous problems of his time from the point of view of religion. No one who heard him forgot that he was a Christian minister. The gentlemen of the Chamber of Commerce will always remember how at the end of his address to them he gave them his blessing, and prayed that they might have the guidance of God.

Thus he spoke to all assemblies, with great variety of illustration, of the essential value of moral ideals. We talked about ideals, he said, in England at the beginning of the War and have talked about them ever since, but sometimes with a dread lest we were deceiving ourselves, lest we were falling into the subtle hypocrisy which identifies self-interest with divine principles, and persuades itself that it is contending for the eternal right when it is actually contending for some temporary and material advantage. Then you came—You came into the War not only to help but to reassure us. For it was plain that you had no selfish ends to serve. It was thus proved true, as we had claimed, that this is no war of conquest on our side, or of settlement of old scores, or of reprisal, or of racial jealousy, or of the boundary lines of nations; still less is it a war for the sake of war, for the exercise of the will to power. It is a righteous war, fought against despotism and militarism and the lust to rob and kill, in defense of moral ideals.

As the years lengthen, we find, he said, among us in Great Britain, that the first clear flame of moral enthusiasm tends to die down. We revert to primitive hatreds. So it may be with you, as the War becomes the same horrible reality in your experience that it is in ours, and your men begin to say, What are we fighting for, if not to avenge the blood of our brothers? We must reinforce each other. We must insist upon the importance of ideals. We must show the difference between the Christian and the pagan way of living. We must make it plain that justice, and righteousness, and democracy, and liberty, and peace, are worth fighting for.

This, of course, is not quotation but impression. Thus the Archbishop's message sounded in the ears of Boston.

The response to it was immediate and universal. Nobody criticised the speaker. Nobody detected in his utterances any of the objectionable ecclesiasticisms of Laud. He did not even speak with an English accent, nor with a Scotch accent, either. He was much amused by the comment of an admiring auditor, who said that the Archbishop might be mistaken anywhere for a cultured American gentleman.

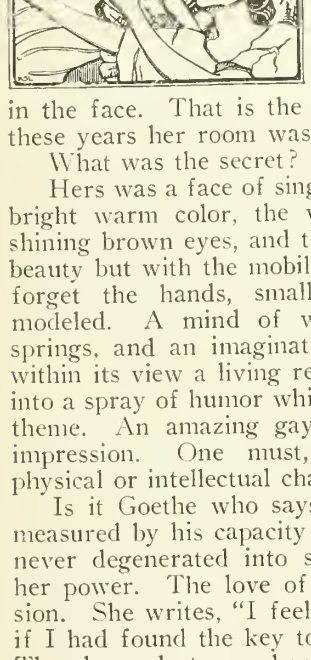
All this was greatly assisted by the general perception of a grave self-restraint in what he said. There were some who knew that the man who by his appearance counted his age in the seventies really counted them in the fifties. The War had added twenty years. And yet there was no note of bitterness in his words, public or private. No spirit of revenge, no accusations nor adjectives. The silence was as effective as the sentences.

The news from Europe was bad during the Archbishop's visit, each day worse than the day before. Russia retreating, Prussia advancing. It was a time for pessimists. The Archbishop gave us a good hope. He encouraged us; not with the superficial optimism which guesses that everything will come out all right if we wait, but with the reasonable and substantial optimism of a firm faith in the sure victory of good. He revealed in his own person the spirit of the English people, enduring privations with cheerfulness, meeting affliction with unfailing confidence in God; and engaged in a war to whose grim conditions they have adjusted themselves with a determination which has in it no faintest shadow of surrender.

One Who Overcame

By PAULINA CONEY DROWN

"To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour."



THESE words of Blake are a text for the life of Alice Weston Smith, which had in it to a rare degree the power of transmutation. She was able to turn pain into joy, limitation into riches, death into life.

There was nothing in her circumstances or in outward achievement to account for the estimate of her friends. A delicate child, a woman mostly bedridden, looking death often in the face. That is the story of the forty years. All these years her room was a shrine.

What was the secret?

Hers was a face of singular and appealing beauty; the bright warm color, the wavy cloud of dark hair, the shining brown eyes, and the mouth too large for regular beauty but with the mobility of the poet. One must not forget the hands, small but strong and beautifully modeled. A mind of wide range drinking of many springs, and an imagination which made all that came within its view a living reality. The great stream broke into a spray of humor which refreshed and vivified every theme. An amazing gayety was the first and abiding impression. One must, however, look deeper than physical or intellectual charm.

Is it Goethe who says that a man's power is to be measured by his capacity for feeling? In feeling which never degenerated into sentimentality we seem to find her power. The love of beauty finds continual expression. She writes, "I feel very strongly about nature, as if I had found the key to what had been locked before. The sky and stars, when I was alone, used to give me a sense of remoteness and loneliness where now it is just peace and an answer, not understood but sufficient to all my problems. I don't know what I should have done without my sunsets, or rather the afterglow that I got from my windows last Summer, and the light on the sea. It was like reading the 'Eye hath not seen nor ear heard'—made visible." Again,—"We have an enlarged copy of the last page of William Blake's *Jerusalem*. It is the weary soul's return into the bosom of the eternal life—a female figure with arms stretched out and such tired hands, as if she had just been rescued by the other figure bending over her, with head wool-white, a great circle of light behind them, and below those curves and flames that Blake uses to denote vision and mystery."

On one of the rare occasions when she heard music she says, "It was like being cut adrift from my aching old body for a while, and allowed to drift on an ocean of beauty and light . . . A new world above the dust and turmoil and wings to reach it with".

There is a continual reminder of St. Francis in her relation to her little sisters the birds, who came to her hands and her couch with the same confidence that they did to him. In the Autumn, when she leaves them, her journal has this entry, "God keep all the little bird-people under the shadow of His wing". Her companion cat and dog were persons in her eyes. When her cat died she writes, "Are not two sparrows sold for a farthing and one of them shall not fall to the ground without your Father?" She craved for them a life beyond this, and so interpreted the verse in the Psalms, "Thou shalt save both man and beast".

Her power of friendship amounted to genius. Naturally of a dominant nature, a born ruler, she overcame that temptation, and lived not so much for her friends as in them. It was mastery through ministry. "As one would run to the gate to meet a dear friend, and then greet her again at the porch, so I like to send you a little message of love at each stage of your journey." Thus to an absent friend. That she from her sickbed should weep with them that weep seems but natural, but, a much rarer grace, she rejoiced with them that rejoiced. As her friends went forth to marriage and motherhood and achievement of many kinds, she, so fitted for the great human experiences, with no touch of envy shared their lives.

Her friendship was most generously given. No one can forget the courtesy with which she addressed her servants, the deep respect for the personality. Each friend stood in his peculiar niche. She saw each as he was in the sight of God, the real person, no fanciful creation.

She writes of a friend who lay dying, "It seems tragic that the end should come at the hospital away from her own beautiful home—that she has treated her own suffering always so carelessly. But that is in keeping with a life which came not to be ministered unto but to minister. All the loving service of all the long years come crowding into my mind—the wide human sympathies, the tender heroic counsel—all she has been to me and to hundreds more.—'And they that turn many to righteousness as the stars forever and ever.' What shall we do without her? It is like the Pilgrim's parting with Mr. Greatheart."

Again to her sister; "All the little familiar habits of love—the shared joys and sorrows—yes, and the shared jokes of all the years—the smiles and tears and half-conscious memories, have twisted up our cord of love, whose end is hid with Christ in God."

Many came to her for cheer, just for the joy of life, to hear her racy comments on the various events of life, her witty give and take in talk. More came for her sympathy and human fellowship. She was supreme as the consoler. Her sympathy was grounded on the faith which has looked tragedy in the face and come forth triumphant. She writes of a widow whose little baby had died, "Blessed are they that mourn. The riddle of this world is so deep and mysterious that it must have a great and beautiful answer". This is the confidence which breathes in all her letters. Her words at such times were kept as sacred treasures. She writes to two friends whose mother had died, "Last night I lay awake and prayed that this cup might pass from you, but this morning, when your message came to say that she had passed from life to life, one felt, almost with a burst of triumph, what it all must mean to her who has lived so long by faith. As one's love follows her, the great gates seem to open, and those who have gone before and whom she loved seem almost closer than those who are still with us. There is one fold and one Shepherd. For you, I know, the vision must be very bright in the midst of the darkness in which you stand—looking up. We who love you and share your grief can only hold your hand and wait to hear from you the message that God speaks to those who mourn".

To a friend in great bodily weakness she writes, "I know so well how you feel, only what comes to me by days or even hours, you are called to endure for weeks. But when we are weakest and most broken we can rest more entirely on the Divine strength. Strength will come—hope will come—the great tide is sweeping up to float you off the sand, which seems so blank and barren about you. I sometimes think we feel like violins whose little bridges have been broken down and whose strings lie all unstrung. But we can believe in the Great Musician who will set all to rights in His good time and draw sweet music from us yet. In the meanwhile we have only to wait and trust".

Her capacity for sympathy was not exhausted by those whom she saw with her own eyes. Her notebooks, which with their extracts from the wide range of her reading

give a picture of her inner life, a diary without its egotism, show her constantly wrestling with the mystery of pain, the mystery which Christian faith only seems to deepen, consoling while it cannot explain. Her starting point was never her own pain. She writes, "There are times when the heavy weight of all this unintelligible world lies heavy on my heart, but you know I am personally quite happy. And the friends here and the friends there make my outward and inward life very rich and full; to say nothing of Mamma and Paulina, who fold my whole existence in their love". And again, "It is a comfort sometimes to think that our lots are chosen for us, and that we learn to love God for our own sunshine, that we may trust Him for what seems all shadow in other people's lives".

The time of the Armenian atrocities was a horror of great darkness. She wrote, "Gallant little Greece hurling herself vainly against Turkey, that great Power of Darkness, while the nations stand by, guarding their money interests and callously watching their treaties violated and an innocent people, whom they had promised to protect, led like lambs to the slaughter. I feel sometimes as though my heart would burst. 'All the earth is full of darkness and cruel habitations.' 'And I looked and there was none to help.' But if there is Divine Justice in Heaven, there must come a great day of judgment for the nations when they will have to tread the wine-press of the wrath of Almighty God . . . And to think of our sitting in our quiet houses with safety and purity and justice all about us—helpless to help. But at least we can think of them and feel with them, and it is a comfort to think that nothing can come to a great section of humanity without in a real way coming to us all. We are all our brother's keeper, and 'the whole creation groaneth and travaileth in pain *together*.' 'Nevertheless we according to the promise look for new heavens and a new earth wherein dwelleth righteousness.' And one cannot be a Christian and not take courage. And Faith and Hope go hand in hand".

When Ludlow, the English philanthropist, was asked the secret of his untiring work, he answered simply, "I had a friend". Alice Weston Smith's life was an In Memoriam to Phillips Brooks. She quotes of him, "Love for him was like an arrow which fixed itself deep in the heart and could not be drawn out, or like a spark setting the soul on fire". No one can fail to see the footsteps of his life in hers. She writes on All Saints' Day, "To me the great Church days are the days when he seems closer to us, the mounts of vision, when above and beyond the mists one can see in to the Promised Land. They give me strength for the long, long times when it seems as if we were 'steaming across the sea of life by night' or wandering in a desert like sheep without a shepherd. The times when one feels that 'The strong hours conquer us', and that one is not acting worthily of so sacred a grief or the great hopes before us".

Again she writes of him to his biographer, "It must have been this intense power of fellow feeling—this sensitive openness to the wants and pains of men on the one side, as well as to the great eternal truths on the other which made him stand to rich and poor alike as 'one that comforteth the mourners'—or was it through that ever-deepening communion with the Master, who was a Man of Sorrows and acquainted with grief?"

His friends, his relatives, his mourners became her most intimate care. The anniversary of his death was kept not as a day of sorrow but as a day to drink of the spiritual realities. She writes, "I can't let our great Saint's Day go by without a word of love to you. As this season comes round the years seem to fade away and we are again standing on the mount of vision—only with a surer sense of God's power to fill our loneliness with His light".

"Whose loves in higher love endure." All these friendships found fulfilment in the friendships of God through Christ. Into the sacred places of a singularly reserved nature we may not penetrate. But we of her household cannot forget the expression in her face when we came back to her room after her times of devotion. God was in all her thoughts. Current doubts, problems of science or philosophy or criticism, touched her little. Her vivid sense of immortality enabled her to say "Death seems to me the easiest of all the problems and the least sad". Hers was the mystic's approach to God. It was immediate. She claimed the right to see God with her own eyes.

Among her prayers are these: "O God, through whatever pain, and darkness and disappointment, draw me to Thee that I may lose my life in love to Thee and service for Thy children, for His sake who came to seek what was lost, to bind up the broken-hearted, and to say to the weak and erring 'Thy sins be forgiven thee—arise and walk'." "O God, Thou knowest all things, purify the thoughts of my mind, pour into my cold and faithless heart such love toward Thee that all life shall glow with new purpose and new meaning."

Life did glow with a solemn gladness. She loved to quote Dr. Nash, "Christianity is the power to be glad against all odds". Faith with her seemed often to pass into sight. She practised "the patience of hope", a phrase of St. Paul's which was often on her lips. But as at the beginning, so now "abideth Faith, Hope and Love, these three; but the greatest of these is Love".

Te Laudamus

By HARRIETTE H. BROOKS

WE praise Thee, Lord of Life, who didst
For our redemption give,
In tender mercy, Thy dear life,
That we might ever live.

We praise Thee for the grief and shame,
For us so grandly borne,
Thy heavenly meekness when reviled,
The scourging and the scorn.

We praise Thee, Holy Crucified,
Who on the Cross didst hang,
For all Thine agony of Soul,
And every torturing pang.

We praise Thee for the platted thorns
Which pierced Thy sacred head,
We praise Thee for each precious drop
Of blood for sinners shed.

We praise Thee, Lord, that Thou didst lie
Three days in death's deep gloom,
To burst a miracle of life
From out the fast-sealed tomb.

All praise, Thou Risen Saviour, now
Exalted high above,
Thou full and perfect sacrifice,
Be Thine, our adoring love.

The Scarlet Spring

By ARTHUR KETCHUM

THE lilies will be red this year,
Scarlet lilies—ruby—crimson—
Their slender chalices will glow with light
And flame. They will hold them up
High in the sun
And all the garden grow a sacred place
Sweet with the drifting incense of the year,
Murmurous with prayer,
Hushed with adoration
About the dark High Altar of the Holy Earth
Whereon outpours the Sacrificial Blood.
The lilies will be red this year.

The Passover

By GENEVIEVE COWLES

HIS black eyes shone, his cheeks glowed, happiness exhaled from his small person, for Passover night had come and the child was to ask questions, long questions in Hebrew; his elder brother also would ask questions. He was thirteen, a member of the synagogue: he preserved a dignified calm. Rebekah, the mother, was happy, although she was required to say only three words, "Pesah" — Lamb, "Mazzah" —Unleavened bread, "Maror"—Bitterness.

The father, the rabbi, reclined on the divan. This restful position meant freedom from slavery. Women and children had cushions on the floor. The *seder* (order) of Passover elements was on a pewter tray. I was disappointed to see a small shank bone instead of the whole *paschal* (lamb). With sadness, the rabbi exclaimed: "When we lost our temple we lost our lamb."

The father blessed the first wine cup, that meant release from slavery, Thanks to God, Good Will Towards Men. Bitter herbs dipped in wine symbolized past affliction remembered with joy of deliverance.

Water was poured on the hands of the father. All washed hands. *Mazzah,* unleavened bread, was broken; a part, *Afikoman,* was hidden, to to be finally recovered and eaten in memory of the reserved portion of the *paschal* (lamb), the last food tasted at Passover. This hiding was done playfully to amuse the children.

When the father first cut the unleavened bread he said "This is the Bread of Affliction which our fathers did eat in the Land of Affliction. Let all who are hungry come in and eat". The door was opened according to the oriental way of inviting the passing stranger to share the feast. Three times I was stranger and friend sharing the Passover in Palestine.

The youngest son asked the meaning of the unleavened bread and bitter herbs; the father answered, "We were slaves to Pharaoh in Egypt and the Lord our God brought us from thence with a strong hand and an outstretched arm". The father identified himself and his family with the ancient Israelites. He added a pantomime, carefully explaining that this was not according to the Thora, but only to touch the hearts of his children. In describing the flight from Egypt, the rabbi laid a piece of *mazzah* in a napkin, slung it over his shoulder, in sign of the dough wrapped in the clothes of the fleeing Israelites. The mother asked "Whence do you come"? The father replied "From Egypt". "Whither do you go"? "To Jerusalem". In explaining the plagues, he poured water in a basin, adding red wine to give the feeling of rivers changed to blood.

The *seder* was then explained. *Pesah,* the lamb which our fathers killed on the night when the Lord passed over our houses and smote the Egyptians but delivered our houses; *mazzah,* unleavened bread, the dough of our ancestors; *maror,* bitter herbs—the bitterness of Egyptian slavery; salt water or vinegar, emblems of affliction; wine, benediction and gladness.

All the family, even babies, drank four cups of wine at the Passover. The children had tiny cups.

The use of tangible things of visible acts as language is characteristic of Jewish thought; the Hebrew made material forms convey spiritual truth. This led toward the sacramental teaching of the outward visible sign and the inward spiritual grace.

The story of Abraham, the early prophecies, the bondage in Egypt, the deliverance of Israel was told by questions and answers between the father and the son. Sonorous Hebrew phrases rolled from children's lips.

They chanted the beginning of the *Hallel,* the "Praise" (the 113th and 114th Psalms).

The father uplifted the second wine cup, saying: "Blessed art Thou, O Lord our God King of the Universe . . . !" Thanksgivings were offered for blessings of the past year and for redemption. They asked blessing on the family and that the Temple might be rebuilt. Again they washed hands; then reclining on cushions they joyfully ate *mazzah,* dipped in *haroseth,* spices, implying that bitterness shared together led to joy shared together.

Perceiving my amazement at their frequent laughter, a Jewess explained that they were living over the deliverance of Israel and the journey through the wilderness. "They were not traveling all the time," she said, "some days they reposed themselves and played, that is why we laugh and play." After the *mazzah* of joyfulness, the supper was eaten in place of the *paschal* lamb. The Law required the recovery of the lost *mazzah,* that all should eat thereof as the last food tasted at Passover, in memory of the reserved portion of the *paschal* lamb.

Regarding the hour when the Lord's Supper was ordained St. Mark says, *"As they did eat* Jesus took bread and blessed and brake and gave it to them and said 'Take, eat, This Is My Body' ". St. Luke spoke of the "Cup after Supper" when Christ said, "This Cup is the New Testament in my Blood which is shed for you". The chalice of the Sacrament may have been originally the great cup of sanctification and blessing, the third cup of wine at Passover. They drank it after eating the recovered *mazzah.*

After this, silence fell upon the company. The eyes of the children told awe-struck expectation. Softly a woman arose and filled a great glass of wine and placed it on the table. A vacant seat was set; a child went and opened the door; a hush fell over all. They whispered that in this night Elijah passed by, and entered unseen, and dipped his finger in the wine, and passed on. That chalice was "the goblet of Elijah".

After the wine of sanctification they sang the close of the *Hallel of Egypt.*

The blessing followed on the fourth wine chalice—the cup of brotherhood and of the reunion of Israelites in Jerusalem, the cup of the fulfilment of prophecies.

Two thousand years have passed. In 1918 the Jews drink the cup of the fulfilment of prophecies, in Jerusalem delivered! They behold the prospect of the early restoration of the Jewish State! With what joy they will sing the Great Hallel, "Oh, give thanks unto the Lord for He is good, because His mercy endureth forever—Give thanks unto the God of gods for His mercy endureth forever".

Near the garden of Gethsemane you may still see this cavern of the Agony where they say our Redeemer knelt in His great conflict to win peace for the world. The olive branches of Gethsemane whisper the secrets of peace. Bitter is the new plucked olive; it must be pierced to let the bitterness escape before it serves for food. The tender fruit endures the cruel pressure of the oil press to set free the healing oil. Olive leaves show silver on one side, dark on the other, and the tree lives on for centuries. Cut down to the ground it rises in new shoots—dear tree of Gethsemane and of the Resurrection!

From thy shadow, Christ saw the gorge of Kidron and beyond—the steep slope rising to the walls of Jerusalem and in the walls two gates. By one, He must have seen Judas approaching in the hour of darkness.

The other gate, more clearly seen, is the Golden Gate through which the Prince of Peace shall enter Jerusalem when He returns with power to reign. (That gate is now walled up until the day arrives.)

The Jews expect Messiah. Even the Moslems believe that Issah, Jesus the Great Prophet, is coming back to rule Jerusalem.

As Christians we await His coming with power and glory—Christ our Passover! Christ our Paschal Lamb!

Easter in the Heart of Africa

By ADA M. SKINNER

THE most thrilling hope of the Gospel—the wonderful good news—which the missionary carries to a heathen people is the story of the Resurrection and its promise of life everlasting.

In the depths of the African forest the black man, who is naturally light-hearted and eager for mirth, sometimes experiences events which fill him with awe and overwhelm him with fear and suffering. Pain and death are part of his heritage as well as joy and life. With merry abandon he dances and plays and sings; he revels in the pursuit of game and keenly relishes the food which he earns with no small risk of life and limb; he enjoys the companionship of the men in the palaver and the unselfish devotion of his family in the bark hut. At times his sum of happiness seems large. But there are days when his enemies—hunger, disease, wild beasts, and unfriendly savages—must be reckoned with. His spirit grows weary with anxiety and sorrow and cries out for help.

One big source of relief he finds in the native story-teller. In the palaver or around the campfire the African listens with eager interest to the old folk tales and sometimes catches from them bright glimpses of truth and wisdom. But before the coming of the missionary the black man never heard a story which brought great peace to his heart, abundant refreshment to his weary spirit and the wonderful promise of life everlasting.

The following account of a sacred Eastertide in the heart of Africa, told by Dr. Cornelius Patton, must fill every reader's heart with joy and hope beyond measure.*

"Riding through the forest on horse-back that Saturday morning, I was eager to see what impression had been made upon these wild people during the sixteen years of work among them. I was prepared to witness lurid scenes of savagery. Imagine then my surprise on being met, about a mile from the station, by a band of well-dressed young people, headed by Lincoln, their African teacher, each one carrying a palm branch. They separated into two lines, the boys on one side of the road and the girls on the other. As we passed between the lines the children waved their palm branches in rhythm, while they sang in English, *'From Greenland's Icy Mountains'*. The effect of hearing that missionary hymn sung in the heart of Africa by the children of those who so recently had been cannibals was electric.

"But I soon learned that paganism had not been entirely overcome in the Chikore tribe. The same day there waited upon me a company of heathen men and women, headed by their ten chiefs, who came, as they said, to extend 'a welcome to their country'. In a solid mass they squatted by the roadside, the ten chiefs in front. Each chief then insisted upon making a speech and each chief made practically the same speech. The tenor of their remarks was as follows: *'Mfundisi,* we don't like these people you have sent to us. We don't like them and we don't like their ways. We don't want to give up our wives. We don't want to wear clothes. We don't want to live in square houses. We don't want to dig the ground in the way they teach. We don't want our children to go to school. We want to be let alone. We like the old ways because the old ways were best. *Mfundisi,* when you go away to your own country, take all these people with you.' I allowed the chiefs to have their say, but I made up my mind that they were a set of shrewd old heathen; also that, so far as the feelings of the people were concerned, they were telling me a pack of lies.

"When they had finished I said, 'Chiefs, these are strange words which come to my ears. I must think them over. I want to meet you and your followers tomorrow at the Chikore tree, when the sun is there' (pointing, African fashion, to the meridian). 'Tomorrow is a great day for us Christians, and I shall have something important to say to you.'

"Now the Chikore tree had been the centre of their superstitious rites and orgies for many generations. The next day was Easter. After the Communion service in the thatched church, I asked the Christians to march up to the great tree to meet their chiefs and their heathen friends. The tree, a giant *umtombe,* fully fifteen feet in diameter, with shade capable of sheltering a thousand people, stood on a ridge. The heathen were there in large numbers, and seated themselves in circles under the outer branches, the chiefs in a row by themselves.

"While we were greeting the people, the sound of hymns came up over the tops of the trees. Then Lincoln and his band of Christians emerged from the forest in double file like a cathedral choir, singing as they came. The men were clothed in white and the women in colors. They marched around the tree and seated themselves on the ground in a solid mass, close to the trunk.

"After prayer and a hymn, I said: 'Here, you say, the Christian religion is a curse, not a blessing; but let us hear some other testimony. Let us ask some of the converts to answer the question: Were the old days best?' Through the whole afternoon the Christians gave testimony.

"Bhande was the first. He said he was the son of a chief. Once when there was trouble in the kraal his father sent him to this place to sacrifice to the spirits. The ground was wet with blood. He added to the blood that day; but no peace came to their kraal. 'Now we are Christians', he said, 'and our hearts are full of joy'.

"Zonzo told how, in the old days, the bush was full of lions, leopards, and hyenas, and their lives were full of terror; but now 'the missionaries have driven these beasts away, and the women and children can walk through the bush in safety'.

"Mapangisana told how this used to be called 'the hungry country', but now they had plenty of food because the missionaries had brought them better seed and had taught them to dig the ground deep. Someone mentioned what a wonderful thing it was to read and write. Another had a good word for the missionary physicians. The chiefs began to lean forward and to look to the right and left to see what effect it was having upon their followers.

"Then came forward Ndhlo-hla-hla, the evangelist, who kept smiting his breast and saying, 'My heart cries out for you, O chiefs, because you are still in your sins. You have told a lie to *Mfundisi.* Where would you go if you were to die this day? Where would you go?' And he told them where they would go in most explicit fashion. Then he softened in his tone and pleaded very tenderly with them. He drew his Bible from his pocket and holding it high said: 'All this region is to be Christian. O chiefs, you must believe in the little book.'

"The sun was getting low, and so we brought the service to an end by asking the Christians to join hands in a circle about the tree. A great circle was formed; and then a second circle inside the first. They marched around the trunk singing a native hymn. I invited the heathen, any who wished to stand with the Christians, to join hands with us. As they came over, young men and young women, mothers with babies on their backs, we opened the circle and took them in, a strange contrast to the cleanly, well-dressed people of the church. I turned to see what effect this was having upon the chiefs, and they were all gone. One by one they had slunk off into the forest."

**The Lure of Africa,* by Patton. Used by permission of Missionary Ed. Movement, New York.

From Camp Upton

By THE REV. W. T. MANNING, D.D.

THE message of Easter is not incongruous with the life and spirit of this great military camp. On the contrary, Easter seems to speak to those who are here with a deeper meaning than ever before. Speaking to the soldiers I have said many times that in spite of its outward roughness and crudeness, this camp is in spirit the most religious place I have ever known. Every man here is accepting discipline. He is under an authority higher than himself. He is living the life of obedience. Every man here has answered the call for service. And every man here is making a great and real sacrifice. The fact that a man is summoned by the draft does not in any way lessen the quality of his service, nor the reality of his sacrifice, provided he gives himself readily and cheerfully as these men are giving themselves.

Duty—Service—Sacrifice. These are the notes of the life in this camp, and these are the very elements of religion. Whether they fully realize this or not, even though many do not realize it, and some of them might deny it, these men are living in the atmosphere of true religion. They are standing near to God. It is this which accounts for the wonderful cheerfulness and light-heartedness which is so noticeable here. This is the reason that hearts and minds are open, the barriers are down, men are brotherlike and approachable, as under no other conditions. Whether they stop to think of this or not, they are living the life of service and sacrifice,—near to reality, near to each other, and to God.

In this atmosphere the Easter message takes on its fullest and deepest meaning. The Resurrection of our Lord Jesus Christ out of the grave is the proof that God can be trusted. His coming forth from that tomb is the pledge that right shall not be permanently defeated; that injustice and wrong shall not finally triumph. He shows us that even though right and justice may be crucified and laid in the tomb, as they are today in Belgium and Serbia, they shall rise again stronger and more glorious than ever.

He who rose on the third day stands before men forever the divine guarantee that good is stronger than evil, that righteousness is more powerful than unrighteousness, that truth is mightier than falsehood.

Christ is risen! Therefore let the brave and just and true in all the earth take courage, and know that the victory is theirs. Christ is risen! Therefore the evil principles of Prussianism shall not have their way in this world, the foul and dark things for which it stands shall not prevail. Christ is risen! Therefore the sacrificial deaths of those who have given themselves in this great struggle shall not be in vain; the cause of righteousness shall triumph even though some who profess to be its friends seek to betray it in the name of a false and unreal peace, which would, in fact, leave Prussianism victorious. Christ is risen! Therefore the soldiers of America, and of our Allies, who fight for the things which He came down here to establish, have absolute certainty of victory. Christ is risen! Therefore, although we must now walk in the way of the Cross and share with Him the suffering and death of Calvary, we know that this struggle will end in full triumph for the right.

And already in the midst of all the sorrow and blood and death, we can see the promise of the Resurrection. In the darkness of our Crucifixion Day we can see the Easter sunlight shining. All over our land there is a new spirit stirring. There were dark and dangerous influences at work among us. In this great crisis we have found ourselves again a people, worthy of the men who went before us. Our people everywhere are thinking now of what they owe to the country, not of what the country owes to them. The question on all hands is, "What can I do to help?" There is a new spirit of discipline among us. A miraculous change has taken place in this respect.

Today we Americans are actually submitting to necessary restrictions upon our individual liberties, and obeying the orders of those in lawful authority over us. There seems to be a prospect of our becoming a law-observing, as well as a law-making people. It seems likely that after the War we shall be wise enough to adopt permanently a system of universal military service, as a training school for our young men, and an insurance against war for the future. If we had had such a system in operation four years ago, the whole course of this War would have been different, and it would probably have been ended long before this. No reasonable person could spend a week in this camp and see what the training has done for the men who are here, without desiring the same benefit, physical, mental and moral, for the young manhood of our whole land.

This day of trial is calling forth among us a new spirit of sacrifice. We see this not only in the men who wear the uniform. In them it has its highest expression. They are making the highest offering that men can make. But we see it also in our business men, our wage earners, our bankers, our women, whose sacrifice is often the costliest of all.

We hear little today of the question, "What is there in it for me?" This great experience is developing in all of us the spirit of duty, of responsibility, of love for our country, of care and thought for our fellow-men. Wicked beyond all expression as this War was in its inception, fearful as is the guilt of that nation which planned it and forced it upon the world, it is yet bringing us the promise of a new and better day for all mankind. Out of it is coming the greatest step forward that our race has known. It is bringing us a vision, clearer than ever before, of what human life ought to be, and can be in America and elsewhere, if we will accept and stand together for the teachings of the Risen Christ, for justice, for freedom, for duty, and for God. And we are going to do this as we have never done it before. The deep suffering, the willing sacrifices, the close fellowship, the common action of war is making us see the folly and the wrong of much that has had place in our life; our too great care for money, our glaring economic injustices, our clumsy and inequitable distribution of wealth, our foolish antagonism between capital and labor. Having learned to live as brothers in time of war we shall be content with no less than this in time of peace.

In the alert step, the manly bearing, the bright, resolute faces of our men in this camp, we see the Easter message and promise, the assurance of the better world that is now to be. When these boys, and countless others like them, go back into civil life, they will have a new vision before them, a new consciousness of their own manhood, a new sense of what is due to themselves and to other men. They are not going to be satisfied with things as they were before. Let us thank God that they will not be. Let us be ready to join with them in making this a new world by bringing it at last under the rule of the Risen Christ. If we will do this, the War, with all its fearful cost, will have been worth while.

Imperishable

By ARTHUR WALLACE PEACH

WE say the fairest rose is first to blow
When beauty passes on the evening's breath;
Only with time the perfect truth we know—
Form dies, the spirit has no death!

NEWS OF THE CHURCH

GENERAL EDUCATION BOARD TO ASK CHURCH FOR $45,000

Alarming Conditions Owing to War Have Forced the Issue

NEW YORK CITY.—To meet the alarming conditions which the War is forcing on the Church's educational work the Executive Committee of the General Board of Religious Education has requested Bishop Talbot, its chairman, to ask the Church for $45,000, for a war-time educational fund.

A statement from the G. B. R. E. says:

Church people are receiving two kinds of appeals: one for war relief and the other for emergencies produced by the War. Education in the Church and the Nation is intimately connected with both. Helping our youth in 1918 to save and sacrifice, to study and train, may provide the balance of power that will win victory in the critical hours of 1920 and 1921.

This appeal is made imperative because of five critical conditions in educational work which demand immediate financial outlay. They are as follows:

1. Enlisting Student Soldiers and Others for the Ministry. War is reducing the number of men in our seminaries. Should the present reduction continue two years, it is estimated that our twelve seminaries would have a total of sixty men. Some of our best future ministers are at this moment in the army.

Immediate and far-reaching results can be obtained in three fields: (1) In the camps through the co-operation of our army chaplains and those supported by the War Commission. (2) In the colleges by appeals from specially selected laymen and clergymen. (3) Among the boys. The Presbyterians have a Nation-wide plan for presenting "ideals of life work" to boys. These plans help boys to higher ambitions and invite a consideration of the ministry.

2. Promoting Christian Principles Among Students. The Y. M. and Y. W. C. A.'s are preparing for the new Democracy by endeavoring to enlist 200,000 students for: (1) Bible Study and the discussion of Christian Principles. (2) Sacrificial giving for missions. (3) Response to the call for personal service in the mission field of city, country and foreign lands.

If the Church is to co-operate effectively with this important movement, we should send two men and one woman into our colleges and universities to appeal to our Episcopal students by classes, meetings and missions.

3. Co-operating With Public Education. Dr. Finlay of the Board of Regents in New York has commended certain methods for Religious Education in connection with public education.

Some of the methods have been tested at a religious day school maintatined for three years by the Board at Gary, Indiana. This school has co-operated with the Public Schools so effectively that William Wirt, the superintendent, writes: "We believe that the church school in Christ church parish, Gary, is increasing in value each year and that it is a most important form of co-operation with the public schools."

The Board is constantly receiving requests for advice and help from rectors who wish to teach religion on week days and in co-operation with the Public School. The possibilities in the movement cannot be developed unless one man gives his whole time to the work.

In the opinion of many the Board has no other opportunity so filled with possibility for giving spiritual knowledge and power to the masses of youth before industrial claims tend to carry them beyond the reach of religious influence.

4. Extending Teacher Training in Parishes. A student at one of our great universities said recently: "There is little interest here in religious matters, the men who cared have gone to France". This brief but significant remark tells two stories, the character which responded and the lack of religious interest among those left behind.

The foundation for religious interests begins in the home parish. In time of war the Church must not neglect to give her best efforts to the training of parochial teachers. Two secretaries are needed, one in the field to assist diocesan boards of education, and one in the central office to direct the correspondence school.

5. Strengthening Our Church Preparatory Schools. The War is disastrous to our already weakened Church preparatory schools. The Board has never had sufficient money to place a secretary at work for our Church schools. One school in Spokane has closed, another in Omaha will close in June.

Bishops and headmasters have appealed again and again to the Board for a secretary. They wish someone to bring to the attention of Church people the importance of Church Preparatory Schools in national life. This secretary would promote faculty conferences, keep a list of accredited teachers, and discover the best methods of school administration and make the same available to all.

Bishops Page, Beecher and Burleson attended the Annual Meeting of the Board. They urged that many of our struggling Church Schools could be self-supporting if a policy as to numbers, location and work could be determined. They have pledged their personal subscriptions to this fund.

None of the War budgets will be spent for the salaries of the officers of the Board, its rent, etc. These are already met by an annual apportionment which is paid by the vote of diocesan conventions.

Some of those who endorse the plan to raise the Fund are: The Rt. Rev. Daniel S. Tuttle, D.D., Missouri; the Rt. Rev. Ethelbert Talbot, D.D., Bethlehem; the Rev. Charles L. Slattery, D.D., Grace church, New York; the Very Rev. H. C. Robbins, dean of the Cathedral of St. John the Divine, New York; the Rev. George G. Bartlett, D.D., dean of Divinity School, Philadelphia; the Very Rev. C. M. Davis, dean of Christ church cathedral, St. Louis; Mr. Robert H. Gardiner, Gardiner, Maine; Mr. Joseph R. Barroll, St. Louis; the Rev. E. L. Parsons, St. Mark's church, Berkeley, California; the Rev. Ernest M. Stires, St. Thomas's church, New York City.

MIDDLE WEST GIVES WARM WELCOME TO ARCHBISHOP

St. Louis, Cincinnati, Harrisburg and Philadelphia Crowd to Hear Him

After his visit to some of the Middle Western cities during the past two weeks, the Archbishop of York has returned to the East. In St. Louis and Cincinnati he experienced such a manifestation of that hospitality which is characteristic of each that he was evidently deeply impressed. The warmth of his welcome is indicated in the stories of great masses of people thronging to hear him, crowding to their capacity the large auditoriums provided for the occasion.

In each of the two cities mentioned large receptions were held for His Grace. In Cincinnati he was presented with an elaborately wrought souvenir as a memento of his visit, the work of the famous Rookwood Potteries. In Philadelphia a memorable service was held in historic Christ church. On Monday he spoke to over 300 of the clergy of the Diocese of Pennsylvania, and neighboring dioceses, in an address weighted with a very serious message—a message in which he declared that the only potent leader of the world today is Jesus Christ, adding that the Christ is not found in the Church of His name.

ST. LOUIS HEARS HIS GRACE

By Harrington Rogers

ST. LOUIS, MISSOURI.—The visit of the Archbishop of York last week deeply stirred the people of this city. He arrived from Chicago early in the morning of Wednesday and at noon was the guest of the Chamber of Commerce, where for an hour he held the closest attention of over a thousand people after luncheon as he told out his convictions as to the causes of the great War and his sure faith in its inevitable outcome.

In the evening of the same day the Archbishop addressed a great mass meeting at the Odeon, at which the Bishop of Missouri presided and the Governor of Missouri welcomed His Grace on behalf of the State and the city. On Thursday the Garrick Theatre was crowded at the noonday Lenten service. The ground floor was reserved for men and every seat was filled. The galleries were thronged with men and women. The Archbishop held the vast multitude in a holy stillness as he related the awful world tragedy to the Cross of Christ.

He spoke for half an hour. Then he called upon the people to stand and testify their devotion to the "Greatest Citizen of the World" by singing the "first hymn upon the service leaflet, 'Jesus shall reign where'er the sun does his successive journeys run'." Then, with an extempore prayer and the benediction, "Unto God's gracious mercy and protection we commit you," His Grace sent the men and women of the city back to their daily tasks conscious that their "lives had been lifted up into the presence of God". And those who were there will not soon forget the Archbishop's charge to them, "It will not do that you

now and then come into the presence of God. You must study to lift your lives up to the level of God and keep them there".

An invitation had been sent to all the clergy of the diocese to come to the See City to spend the day, Thursday. Following the theatre service, a luncheon was had at the St. Louis Club, where His Grace "eagerly grasped the opportunity" which was his of speaking to his "brothers in the ministry and faith of Jesus Christ", and with loving sympathy, as a man talketh to his friend, told out the deep yearnings of his soul as to the part which he believed the ministry of the Church were called to play "at this turning point of the world's history, a moment which is to mean probably more to the civilization of the world than the Fall of the Roman Empire or the French Revolution". It was a rare privilege for the more than thirty clergy who were present and one the fruits of which will surely appear as they go back to "hold the trenches for Christ and His Church" in the hard places of the Missouri mission field.

"I have no word of censure for your country," His Grace said once and again in his St. Louis addresses, "that you came into the struggle so late. That was your own affair. Two things are very clear to me: first, that your great President was not willing that your Nation should go in until the principle for which you would fight was clearly seen and understood and accepted; secondly, that he would not lead you in until he could lead you as a united people. We in my country went in because the honor of our pledged word was challenged and as English people we refused to let the honor of our pledged word be taken from our lips. You on the other hand came deliberately in; and because you so deliberately and so clearly saw the issues involved, it is impossible for my people to believe that you will ever falter until the issue is once for all and forever determined. You had no right to come in and cheer us as you did by your assistance unless you meant that everything of yours should be given until the principle is established which you and we are fighting for."

The Archbishop's closing message was to a congregation which thronged the Cathedral Thursday night, where again he made us "go into our own souls and make sure that we had the high faith for the grim endurance. This War can never be won simply by men and money and munitions. Moral faith and material resources must together bring the victory, and nothing matters but that you here and we in England keep our souls".

His Grace, during his visit, was the guest of the Bishop of Missouri and Presiding Bishop at the Bishop's House.

Public Holiday in Cincinnati

By the Rev. Chas. G. Reade

CINCINNATI, OHIO.—"Carry on" was the message left with the people of Cincinnati by the Archbishop of York when he thrilled a tremendous audience in the huge Music Hall, in which in 1910 another British prelate, the late Bishop of Salisbury, addressed the General Convention of the Church.

The visit, on March 22, was well planned. Even the train bearing His Grace from St. Louis, accompanied by the Rev. F. A. Iremonger, his chaplain, and the Rev. George C. Dunlop, rector of the Advent, Cincinnati, the special representative of the local committee, arrived on time and the whole of the said committee was there to meet the distinguished guest.

Bishop Vincent was chairman of the local committee, a well-deserved honor, and was ably assisted by such of clergy as Dean Purves, Dr. Nelson and the Rev. George C. Dunlop and prominent laymen like Wm. Cooper Procter, Chas. J. Livingood and W. E. McCaw. But it was also representative of the whole city, including Hon. John Galvin, the Mayor, two Judges, Rabbi Philipson, and Richard Crane, possibly the most active Roman Catholic layman of the city.

An informal reception at Bishop Vincent's home on Mt. Auburn was attended by the Bishop Coadjutor, the Rt. Rev. Theodore J. Reese and his wife, who were in the receiving line, the Bishop of Kentucky, and the Bishop of West Virginia, practically all the Cincinnati clergy and their wives and many of the clergy from the Diocese of Lexington. A beautiful piece of Rookwood was presented to the visitor as a souvenir.

The hour for the mass meeting was 4 o'clock in the afternoon, but long before that time the auditorium was thronged and hundreds were turned away. Six thousand is a safe estimate of the attendance.

Bishop Vincent presiding called to mind the visit of a special envoy to England during the Civil War, Bishop McIlvaine, a fellow townsman.

The Mayor, Hon. John Galvin, made a stirring introductory address full of wit and heartiness of welcome which met instant approval. The moment the Archbishop rose was the signal for a great demonstration. The whole audience rose and cheered.

The Archbishop expressed gratitude for the welcome which met him in every city. "The whole world knows your country is very large, but the largest thing about her is her heart." He thanked the Mayor for declaring the day a public holiday and said that when asked at home "Is America with us?" he would answer "Go to Cincinnati and you'll find out".

He was here to speak on behalf of the common citizenship of his country. He was a voice from England after three and a half years of desperate ordeal. Old discords are silenced in enduring harmony. "The liberty this country has was ours. We ought to have given it you, but we were stupid enough to make you take it."

Referring to the Mayor's statement that many of German blood were on the side of Liberty he said "it is the false heart not the true heart of Germany that is against us".

We have come to the time when the liberty we thought safely anchored and secured is threatened by the armed spirit of modern Germany and it is safe no longer but has to be saved.

He paid a tribute to the efficiency and splendid spirit he saw in the men at the Great Lakes Training Station.

This was a crucial moment. The British troops stand very quiet, silent but determined. Noble France is almost exhausted. Italy is desperately defending her historic cities. Russia has reeled back dazed and bewildered by a glimpse of freedom which she has not the strength to understand or use. She needs our prayers to help her to be a free nation. While we were living safely here a dread struggle is on. Pray God that the Allies may hold the line behind which is your liberty and theirs.

Help is needed and at once. In England Capital and Labor have joined for the common weal, not thinking of themselves. Labor is playing a most patriotic part. There is no starvation there, but there is privation, and from king to cottager [illegible] are on compulsory rations. Food is ne[illegible] to sustain the power to endure. The c[illegible] alties have been tremendous, the iron entered into our soul. The message from the graves of the Somme, from the man at the front is: "Never mind me, but carry on".

He asked that the clearness of the great moral issue be kept straight and strong. Men and nations are only invincible when their conscience dominates their actions. The world must be free for all honest people. It cannot exist, as Abraham Lincoln said of this country, half free and half slave. The whole country must rise to the highest moral strength. It must aim to be upon the side of God and accept Him not as ally but as Sovereign.

The audience had already sung with enthusiasm "The Star Spangled Banner" and "God Save the King" to the accompaniment of the great organ, played by K. O. Staps, A.R.A.M., the organist of the Cathedral, and as a fitting close "The Battle Hymn of the Republic" made the very walls shake. It was an hour of high and holy enthusiasm for a just cause, presented without rancor or hatred from a chastened heart in a spirit of intense loyalty and devotion to human freedom.

The Archbishop left that night for Philadelphia, probably very tired but doubtless very happy.

Great Demonstration in Philadelphia

By the Rev. Irving A. McGrew

PHILADELPHIA, PENNSYLVANIA. — The service to welcome the Archbishop of York to Philadelphia was a rare occasion in the local church. It was held on the morning of Palm Sunday at Old Christ church. The congregation that assembled there was probably one of the most representative gatherings the city has ever known. Great care had been taken to issue invitations to the representative bodies of the city, not only those of our Church, but the various Communions, and the civic, academic and social organizations.

The floor of the church was almosst entirely filled with men, many of them the best known in the community. Room was found for the parishioners of the parish, Christ Church Chapel and Old St. Peter's, and also for many others who for various reasons had a claim upon the invitation. Admission was by ticket, which prevented all crowding and bustle, and after the service began many of the disappointed crowd outside were admitted to standing room. Probably the old church has never witnessed a larger congregation.

The service was simple and most uplifting, peculiarly appropriate to the traditions of the ancient shrine. The music was admirably rendered by the enlarged choir of the church and a number of instruments. The rector read Morning Prayer,

(*Continued on page* 441)

EMARKABLE NEW UNITY MOVEMENT UNDER WAY

oint Petition Presented to Bishop and Governing Boards

New Brunswick, New Jersey.—There is remarkable movement looking towards cal church unity now under way in the ty of New Brunswick. The congregations ncerned are Christ Episcopal church, the irst and Second Reformed churches and e Presbyterian church.

This movement has recently come to the otice of a larger public through the pres- ntation of a formal petition on behalf of ie congregations interested addressed ointly to the Bishop and the standing com- ittee of the Diocese of New Jersey, the resbytery of New Brunswick and the lassis of the Reformed church. A delega- on from the four New Brunswick churches as appeared in turn before these main odies outlining the movement for local nity and asking for counsel and advice.

The delegation was headed by Dr. Austin cott, a Presbyterian layman, formerly resident of Rutgers College and now the rofessor of political science in that insti- ution. In accordance with the request ade in the petition, committees of confer- nce have been appointed by the main gov- rning bodies to meet in joint session for ie purpose of considering the important uestions involved. At the conclusion of is conference or series of conferences, ie several committees will report the re- ult of their joint deliberations to the odies which they respectively represent.

The statement of the New Brunswick elegation says in part:

"Since the thirtieth day of December, 917, we have united in common worship ach Lord's Day night, led by the economic nd spiritual stress of the unparalleled orld tragedy in which our young men have one out from us to camp and cantonment nd battlefield. This united worship has een to the edification of us all, the sus- ained interest and marked inspiration im- ressing the thought of the city, command- ng the attention of our fellow citizens, hronging our church edifices, and empha- izing in all hearts the great thought that our common tasks are immeasurably reater than our ancient differences'.

"It has become clear to us that even our recious heritage from the past and our eep affection for traditions we hold dear hould not stand in the way of a larger ulfilment of the Master's prayer for unity. Ve desire to move forward toward the oal of such a union as shall constitute us n unbroken band for Christian worship nd service, in which all among us may ome together, cherishing every particle of ositive and constructive truth which we everally hold.

"Persuaded that in the great world move- ient for the reunion of Christendom there s a greater advantage to be gained by con- rete action than by a mere discussion of heoretical terms, we are approaching the lassis of New Brunswick, the Presbytery f New Brunswick, and the Standing Committee of the Diocese of New ersey with a view of enquiring of them whether they are disposed to encourage us n our desire, whether they will not use the emarkable opportunity which our situation ffers to precipitate in a practical way the nity of our churches.

"It has been suggested in the course of our own discussions that the respective bodies we are now approaching might be willing to appoint special commissioners to consider with us this whole matter in a joint conference. We entreat your consideration of this suggestion.

"Again we ask (1) whether it would be possible for the members of our respective churches to be allowed to enter into fellowship with any or all of the four churches, as they may desire, by whatever process of formal reception each Church has, confirmation or the right hand of fellowship, without thereby forfeiting membership in the church to which such already belong, not affecting the matter of church statistics by this action, and (2) whether the ministers of our respective churches could, if they so desire, become ministers of any other church or of all, without thereby forfeiting in any way their official status or good standing in the churches where they serve and intend to continue to serve.

"We would respectfully ask your consideration of these suggestions and your assistance and co-operation for this undertaking."

It will be noted that the unique feature of the statement above printed, that which differentiates the present proposal from others, is the assertion that no one of the bodies concerned intends to give up any particle of positive and constructive truth which it holds, This, it is argued, is the great contribution which the present movement offers.

Nothing could be finer than the spirit in which these local representatives of other communions have approached the Episcopal Church.

Give All, Says Bishop Tuttle

ON the eve of the great Liberty Loan drive, to begin on April 6, Bishop Tuttle has sent to the Liberty Loan Committee one of his always virile messages. In commenting on this action the Committee says: "He has been a bishop for more than fifty-one years, a clergyman for nearly sixty years. He comes of Revolutionary stock, and is president of the Missouri Sons of the Revolution. Though in his eighty-second year the venerable Bishop is as vigorous as he ever was, a veritable watchman on the tower of his country." The message reads:

"Fellow Americans: All that we are in good will and strong nerve, and all that we have of spare means should be at the service of our country, now that she is in a determined struggle for her own safety, and for international rights and for freedom and justice and fair play for all the world.

"It's a time when, under the colors, and through Liberty Loans, and on the firing line we should cry aloud with Shakespeare's Wolsey,

"'Let all the ends thou aim'st at be thy country's, thy God's and truth's'."

THIRD LYNCHING PROTEST TO LOUISIANA IN SIX WEEKS

National Association Asks Governor What Steps State Will Take

New York City.—The National Association for the Advancement of Colored People has sent to Governor R. G. Pleasant of Louisiana a telegram of protest against the lynching of a Negro in the Court House yard at Monroe, Louisiana, on March 16. The Association's telegram calls attention to the fact that this is the third protest which it has been compelled to make against lynchings in Louisiana within the last six weeks involving altogether five Negroes lynched on three separate occasions and that no reply to the Association's previous requests for information or public statement as to Louisiana's attitude toward these lynchings had been made by Governor Pleasant. Similar telegrams were sent to the Chambers of Commerce of New Orleans, Baton Rouge, Shreveport and Monroe. The telegram follows:

March 18, 1918.

Hon. R. G. Pleasant, Governor,
Baton Rouge, Louisiana.

Sir—Associated Press dispatches of March 16 report that George McNeel, a Negro suspected of a crime but neither tried nor found guilty, was lynched in the Court House yard at Monroe, Louisiana, on the above date. The National Association for the Advancement of Colored People, composed of representative citizens of both races, addresses you for the third time within six weeks to ask, in the name of its one hundred branches and ten thousand members, for whom it speaks directly, and in the name of the law-abiding citizens of the whole country, what steps Louisiana proposes to take to vindicate her law. On February 6, we addressed you concerning the lynching of one Negro, on March 6, concerning the lynching of three Negroes. No reply has been made to us nor have we seen any statement in the public press which would indicate your appreciation as Governor of the State of the position in which Louisiana's mob actions place the nation at this time when national prestige abroad demands high regard for law and order at home. Does Louisiana wish the nation and her own thousands of colored soldiers now serving their country in the battle for democracy to understand that she will not protect black men accused of crime and that mobs may visit their vengeance upon Negroes without let or hindrance by the constituted authorities of your State? What shall we inform the newspapers who receive our press service regarding Louisiana's attitude?

John R. Shillady,
Secretary National Association for the Advancement of Colored People.

Historic Church Destroyed

Jacksonville, Illinois.—Trinity church, the Rev. J. F. Langton, rector, was entirely destroyed by fire March 14. Trinity was built in 1832 It is thought to have been the oldest church building in the State, and a landmark in this section. Many distinguished men have been associated with this parish in her long history. Its members confidently look for help in rebuilding from former members all over the country.

BISHOP MANN'S COMPANION BITTEN BY A RATTLESNAKE

Heroic Action of Two Young Women Saves Clergyman's Life

COCOANUT GROVE, FLORIDA.—During a short botanical trip south of this city in company with Bishop Mann and others, the Rev. B. W. Soper was bitten by a large rattlesnake. It was after killing the snake with a heavy stick that the Bishop discovered the serious injury to his companion. Only the quick and heroic action of two young women in the party, who sucked the poison from the wound at the risk of their own lives, saved the life of the clergyman.

After spending two days in visits to the missions and schools under Mr. Soper's charge, the Bishop with some other friends and Mr. Soper were examining some rare orchids, growing wild in a wood four miles south of Cocoanut Grove. At a cry from Mr. Soper, "Look out for the snake!" the Bishop turned to see a large rattlesnake coiled ready for action. Seizing a large stick, the Bishop killed the snake at once, only then discovering that Mr. Soper was already a victim of its venom, a bite given just above his ankle.

Realizing the urgency for immediate action the Bishop made a tourniquet with his handkerchief and a stick to prevent passage of blood above the wound. He then cut the bitten spot to let poisoned blood flow out. Two young ladies in the party added their prompt and heroic aid, by taking turns in sucking the poisoned blood from the wound, though knowing this was at risk of their own lives.

Mr. Soper was then hurried in an auto to the nearest physician, who warmly approved the course taken. He applied permanganate of potash, and the patient was taken to his home.

Beyond having a painful ankle and foot, Mr. Soper had no more serious result from this adventure, but has continued his work. Bishop Mann commented upon Mr. Soper's courage and calmness while fronting the speedy death which usually follows the bite of such a snake. This reptile measured five feet in length and eight inches in circumference.

During this same tour of east coast parishes and missions by Bishop Mann another of his clergy had a serious accident. A motorcycle used by the Rev. Robert D. Tracy of Buena Vista overturned with him while crossing a railroad track, inflicting such injury to one hip that he has since been confined to a hospital bed.

ARE ON THE KING'S BUSINESS

Brotherhood Secretaries in Camps Help Men of All Denominations

PHILADELPHIA, PENNSYLVANIA. — The Brotherhood of St. Andrew secretaries in the camps are on "the King's business" and their work is to bring words of comfort and good cheer wherever they may find the need.

No better example of the broadness of this magnificent work of the Church through earnest Churchmen has been shown than by the spontaneous request that Edmund L. Coyte, secretary of the Brotherhood at Camp Dix, visit a Methodist boy who had been ill in the hospital with pneumonia for two long months.

The request was personal and came from the boy's parents, although there were Methodist workers who might have been asked to see their boy.

And whether or not Mr. Coyte's visit accomplished its purpose may be judged by a note he received from the boy a few days later which said:

"Please come and see me as I need to see you very much."

Why Doesn't the Argument Hold Now?

WHEN he was Governor of New Jersey President Wilson said concerning the "zone" Postage System for newspapers and periodicals:

"It must be that those who are proposing this change of rates do not comprehend the effect it would have. A tax upon the business of the more widely circulated magazines and periodicals would be a tax upon their means of living and performing their functions.

"They obtain their circulation by their direct appeal to the popular thought. Their circulation attracts advertisers. Their advertisements enable them to pay their writers and to enlarge their enterprise and influence.

"This proposed new postal rate would be a direct tax, and a very serious one, upon the formation and expression of opinion—its more deliberate formation and expression just at a time when opinion is concerning itself actively and effectively with the deepest problems of our politics and our social life.

"To make such a change now, whatever its intentions in the minds of those who propose it, *would be to attack and embarrass the free processes of opinion.* Surely sober second thought will prevent any such mischievous blunder."

Congress—or a sufficient majority of it—has voted to destroy magazine reading. It has accomplished this by passing a simple law re-establishing a postal "zone" system for all publications—a zone system and postal principle abolished by President Lincoln in 1863, and by establishing through a complicated system postal rates that mean increases of from 50 to 900 per cent. postage increases to all periodical readers.

WILL YOU HELP?

Write to your Congressman, protest against this destructive law, and demand its repeal.

Get your church club or guild to adopt resolutions demanding its repeal.

Will you enrol to help repeal this law that penalizes periodical readers with heavy penalties

If so, send your name and address—and a copy of resolutions adopted—to

CHARLES JOHNSON POST
200 Fifth Avenue, New York City

CHARLESTOWN PARISH GIVES ITS WOMEN RIGHT TO VOTE

Only Male Communicants to be Eligible for Wardens and Vestrymen

CHARLESTOWN, SOUTH CAROLINA.—Important amendments and changes in the charter, constitution and by-laws of Grace Episcopal church, the Rev. William Way rector, have been adopted by the congregation. By virtue of the changes, the rector becomes a member and chairman of the vestry, women pewholders are given the right of ballot and men are eligible for wardens and vestrymen only if they are communicants. The recommendations were made by unanimous vote of the vestrymen.

The decision was made after a notice to the congregation had been made through the secretary, a portion of which was as follows:

"Please take notice that pursuant to a resolution adopted this day by the Vestry a meeting of the members of Grace church will be held in the church immediately after the morning service on Sunday, March 17, 1918, for the purpose of considering and voting upon such amendments and changes of the charter, constitution and by-laws of the Church as will conform the same to the canons of the Church by making the rector the chairman of the Vestry and also for the purpose of giving to the women members of the church the right to vote.

"Notice is hereby given that it is proposed to amend article one of the constitution so as to read as follows:

"Article 1—'All the temporal interest and affairs of this corporation shall be governed and controlled by the Vestry, which shall be composed of the rector of the church, if there be one, who shall be the chairman of the Vestry, and two church wardens and seven vestrymen, who shall be nominated in the presence of the congregation and elected annually on Easter Monday; the election to be held by the wardens or by such members of the Vestry as shall be appointed by the Vestry at the usual place of worship of the congregation between the hours of 12 o'clock m. and 2 p. m.'

"Also article two of the constitution so that the same shall read as follows:

"Article II—'Any male communicant in the church of the age of twenty-one years as shall own or hire a pew or part of a pew for three months immediately preceding the election for members of the Vestry shall be eligible as a warden or vestryman. Every adult worshiper of the church who shall have owned or hired a pew or part of a pew for three months immediately preceding such election shall be entitled to vote for the wardens and vestrymen.'"

GIFTS AND MEMORIALS

St. Matthew's mission, Winter Haven, Florida, has been enriched by a group of memorial gifts, very deeply appreciated by the faithful rector, the Rev. James H. Davet, and by the congregation. A handsome quartered oak altar was presented by Mrs. Julia J. Alvey in memory of her son Henry C. Alvey, and family; a brass cross and eucharistic candlesticks were presented by Mr. and Mrs. Duncan Bruce; and brass vases were given by Mrs. William Frederick Hutchinson in memory of her father, Mr. Hambury Twigg.

Our Weekly News Letters

NEW YORK

The Dream of Gerontius" at St. Thomas'—Perhaps the outstanding feature of *The Dream of Gerontius* at St. Thomas' church last Wednesday night was the absolute harmony of Gothic setting and music. We are so used to hearing the Oratorio Society and the Musical Arts Society in the glare of Carnegie Hall, and to put our eyes perforce to the incongruity of soloists in evening dress singing the music of the Passion, that perhaps the greatest joy of such an experience as that of last Wednesday was the lifting of the great beauty of the music out of the realm of physical disharmonies. Never did the Gothic of St. Thomas' more perfectly satisfy me than as I sat at the foot of one of the great ivory-colored pillars, and looked up into the glorious roof while the robed choirs under Mr. Noble's fine leadership sang Elgar's wonderful setting of Newman's soul-stirring poem. The benediction at the close dismissed the congregation after a Lenten service which taught a lesson deeper than sermon could teach.

The oratorio was given for the benefit of the Church War Commission and the Red Cross. Preceding it the *Liberty Anthem* dedicated to the Liberty Loan was sung by choir and congregation.

The music written by Mrs. George Barton French has a range that makes it suitable for every voice. The arrangement for chorus is by T. Tertius Noble, organist of St. Thomas' church; the words by Charles V. Gordon. The last verse is:

Now in our Allies' land, breasting war's tide,
Our sons march hand in hand, God is their guide,
Once more we hear the call, "Keep the world free",
Rise! rise! and give your all, for Liberty.

The Cathedral Easter Offering—The Easter Offering at the Cathedral of St. John the Divine is to be a great congregational offering for the maintenance of the Cathedral. The cost of maintenance has increased considerably, owing in part to rising prices, and in part to deterioration of the fabric, necessitating greater expenditure for repairs. Coal alone, in spite of economy in its use which the Winter congregations well remember, cost three thousand dollars more than in normal years.

The Cathedral is not a parish church, and has no parishioners to whom an appeal can be made. But the Cathedral has great congregations, among which there are many who attend with considerable regularity. To these in particular an earnest appeal has been made to sign and return the Easter Offering pledge cards.

The Island's League—The annual meeting of the Island's League will be held on Wednesday, April 3, at 2.30 p. m., in the Church Club at 53 East Fifty-sixth Street. All who are interested in the League and its work, all who care to become members, all who wish to find out what it is and what it does are welcome. The Rev. Wm. Watson will speak about the work in Cuba which is the special diocese chosen as the subject of this annual meeting.

Church Club Dinner—The dinner which the Church Club is planning in honor of the Archbishop of York and the members of the House of Bishops on the night of April 10 is going to be a very interesting occasion. Absolute simplicity is the keynote; an informal gathering of the Church people of the diocese to listen to the last message His Grace has to give them before returning to England.

Army Nurses Confirmed—One hundred and fifty of the army nurses who have attended the French classes and the singing of patriotic airs and popular songs, which have been conducted for several months at St. Paul's chapel, assembled in St. Paul's last Wednesday afternoon. Bishop Burch confirmed two of their number and blessed the service flag of Base Hospital 116. The Rev. Leslie C. Kelly, chaplain of Base Hospital 30, was in the chancel. He had hoped to have his portable altar blessed but unfortunately it did not arrive in time from the manufacturers. Bishop Burch addressed the nurses in most inspiring and comforting words which came with the special force from him because he is Chaplain General of St. Barnabas Guild for Nurses.

Consecration of the Huntington Chapel—The Chapel of St. Ansgarius is to be consecrated on Wednesday, April 3. It is given in memory of Dr. Huntington, late rector of Grace church, New York. Because the chapel can seat only 200 people special cards of invitation have been issued inviting those who contributed to the building to the service.

MARGARETTA MILLER.

BOSTON

The Bishop at the Cathedral—Bishop Lawrence occupied the pulpit of his Cathedral at every noonday service in Passion Week. Seats were at a premium each day. Wherever the Bishop speaks, whether in church or at secular gatherings, the magnetism of the undoubted leader in social and religious life draws crowds of the mentally awake to hear him.

The seating capacity of the Cathedral has for years been taxed during the noonday services of the Lenten season, but never, perhaps, so steadily and consistently as this year. When the War releases the money and energy of Churchmen of the diocese and frees the Bishop for another swift campaign for necessary funds, the reconstructed Cathedral fabric will be a cause for thanksgiving to the whole diocese.

Easter at the Cathedral—There will be a celebration of the Holy Communion at the Cathedral on Easter Day at 6 a. m. This will be followed by a second celebration at 7 a. m. and a third at 8 a. m. Morning Prayer will be said at 9 a. m. and at 11 o'clock will come the Holy Communion with the full choir and Dean Rousmaniere as preacher. At 4 p. m. the Carol Service of the Church School is to be held and at 7.30 the choir will sing the Cantata, "The Resurrection", followed by an address by Bishop Lawrence.

The "Daylight Saving" Time Schedule—Putting into effect at 2 a. m. Easter morning the new time schedule required by the "Daylight Saving" law is going to require alertness on the part of the average parishioner lest he find himself a full hour late to his Easter service. Several of Boston's weekly parish calendars are sounding a timely warning that might well have the widest sort of publicity. On Easter Monday the daily paper cartoonist will have his amusing fling at the slow-witted folks and the embarrassing predicaments into which they plunged on the first day of "daylight saving".

"Three-Hour Services"—Never have the three hours' devotion on Good Friday had so general observance in parishes as this year. Every one of the larger parishes of the city observed its own "Three Hours". The Dean conducted this service at the Cathedral and Dr. Van Allen at the Church of the Advent. The Rev. Prescott Evarts of Christ church, Cambridge, conducted the Three Hours at St. John's church, Roxbury. At Trinity church the rector was the preacher. The Vicar preached the Three Hours at St. Stephen's church.

Well-Known Churchwoman Passes—Miss Mary G. Hooper, nearly ninety years of age, has recently died. She was one of the oldest parishioners of St. Stephen's church, Boston. Coming as a worshiper and worker to St. Stephen's when it was first founded in 1891, she labored for many years as a Working Associate in the famous Branch of the Girls' Friendly Society at St. Stephen's and later became an Honorary Associate. Up to within a few months she was able to be a constant attendant at the services of her parish church. Her parish priest writes of her:

"For sixty years her life had been closely associated with that of another aged parishioner of our church, Mrs. Seth Sprague, who survives her. A friendship so long and so serene as theirs is indeed rare, and we must believe that it gained its unusual beauty from the deep religious basis on which it was founded. The sight of the two, 'walking in the House of God as friends', was as dear as it was familiar to the older members of the church. May God grant to the remaining friend peace in her latter days and to the soul departed eternal rest and light perpetual to shine upon her."

KENNETH RIPLEY FORBES.

GEORGIA

A Gala Day—March 1 was a day of great rejoicing in St. Matthew's church, Fitzgerald, Ga., the Rev. J. W. Bleker, rector. A beautiful new church was built several years ago and on March 1 the last dollar of the remaining debt was paid. The service on this occasion was a service of thanksgiving for the realization of their hopes. The rector paid touching tribute to the Rev. J. W. Turner, the pioneer missionary of the Church in Fitzgerald, who sowed the seed of which this splendid church is the result.

Bishop at Camp—The Bishop is deeply interested in the work at Camp Hancock, Augusta, and visits the camp as frequently as possible, preaching to the men at their regimental services, for which arrangements are made by the civilian chaplain, the Rev. N. B. Groton. It is estimated that there are at least two thousand communicants of our own Church among the

Pennsylvania troops. They have found a warm welcome in all the parishes in the city and have made many warm friends among the people who will regret to see them leave shortly for France.

Ten Per Cent. in Service—On Sunday evening, March 10, St. Paul's church, Augusta, the Rev. G. Sherwood Whitney, rector, unfurled a beautiful service flag with fifty-six stars, which represents over ten per cent. of the communicant membership of the parish. At the same time a very handsome national flag of silk was presented by a member of the parish to be carried in the choir processional. A prominent layman, Capt. J. Rice Smith, made a touching address, and the roll of honor was read by Captain John Clark, another veteran of the Civil War. The full band of the 112th Pennsylvania Infantry furnished inspiring music and the building was packed to the doors. The new St. Paul's church is practically completed but will not be open until about May 1; in the meantime the services are still held in the commodious Sunday school building.

The night service is preceded by a social hour for the soldiers, which has proved exceedingly popular and helpful in reaching the men from camp. The Bishop has recently confirmed two classes at St. Paul's which included fifteen soldiers.

G. Sherwood Whitney.

CONNECTICUT

Quiet Day—On Thursday, March 14, Bishop Courtney conducted a quiet day for women at Christ church, Hartford, under the auspices of the Companions of the Order of the Holy Cross. Holy Communion was celebrated at 7:30 in the morning, after which breakfast was served in the parish house. There were four addresses during the day, the last one being at 4:30. Luncheon also was served in the parish house.

Dr. Miel Given Indefinite Leave—A unique and important meeting of the congregation of Trinity church, Hartford, was held immediately after the morning service on Sunday, March 17. As soon as the choir had retired the senior warden, Mr. Henry E. Rees, advanced to the chancel steps and amid an impressive silence announced to the congregation the purpose of the meeting. In moving and seconding the motion to grant Dr. Miel leave of absence, it was pointed out that, while the vestry had legal right to grant this leave, that body had chosen to lay the matter before the congregation, in order that the rector should know that his people were not only willing that he should return to France, but were proud and happy to have such a man to offer to the country. The motion was passed by a unanimous rising vote.

Mr. Henry S. Robinson then referred to the splendid devotion and unselfish labor of Rev. Robert Eliot Marshall, assistant, who has carried on the work of the parish in Dr. Miel's absence, and who is again facing that responsible task. It was made clear that the parish was eager both in personal and in financial co-operation to support Mr. Marshall in the heavy duties which again fall upon him. A rising vote of appreciation and of confidence was tendered to Mr. Marshall, together with an earnest pledge of co-operation. Dr. Miel will leave very shortly after Easter.

Double Dedication—"A double dedication," as Bishop Brewster, D.D., put it, was held at the new St. Andrew's church, New Haven, Sunday, March 17. The church itself, some $40,000 worth of property, was consecrated free of debt Washington's Birthday, 1917. January 1, 1918, saw the church free of all other debts. There remains but $500 debt on the rectory at present. March 17 those essential memorials of brass, all Gorhams of New York, were dedicated. A pulpit given by Richard H. and Rose Hill, of Boston, in memory of Mr. Hill's sister, Miss Elinore Hill, a faithful music teacher of St. Andrews; a lectern was the gift of Mrs. Clifford and Miss Bertha Judson in memory of Martha Josephine Judson, long time a president of the Ladies' Guild; a prayer desk, in memory of George and Isabella Edwards, by their son, George S. Edwards, Junior. The church had only wooden furniture before. A New Haven cabinet-maker, Mr. Chas. E. Griffiths, donated the bases for lectern and pulpit in artistic oak. The dedication of these "essential" but "material" things, as the Bishop said, was but "secondary" as compared with the spiritual dedication, on this same occasion, before a full church, of thirty-one souls by confirmation. to the noble service and church of Jesus Christ. Eight of these, four being parents, were baptized recently.

William Hooper.

PHILADELPHIA

Help for Halifax Churches Urged—A meeting of interest to Church people was held at the Bellevue on Wednesday, March 20. The Rev. E. J. Donaldson, rector of Trinity church, Halifax, told the story of the disaster to the city, and more particularly to the churches there. The Canadian Government is aiding in the rebuilding of the churches—but the War has handicapped its ability, and aid is needed. The choir of St. James' church sang, and the Church people of the city were present in large number.

The Simes' Bequest—The recent report of the legacy left to Old Swede's church, Gloria Dei, was inaccurate. Mrs. Eleanor R. Simes, widow of the late rector, the Rev. Snyder B. Simes, died on February 21, and was buried in the Church-yard on Tuesday, the 26th. By the will of Mrs. Simes, a trust fund is provided to subscribe annually to the *Spirit of Missions* and the *Alaska Churchman* for the Sunday school teachers and the members of the vestry of Old Swede's. A second trust fund of $12,000 is established as a yearly revenue for the Missionary apportionment of the parish. Except for two bequests of $5,000 each, and one personal trust fund to be used during life, the entire residuary estate is left in trust for the benefit of the Church, the Sunday school and the grounds. It is expected that the principal of this fund will eventually exceed $60,000.

The congregation of Gloria Dei feel that the Church in its present condition of stability is itself a monument to Mr. and Mrs. Simes, who went to it as bride and groom just fifty years ago, and both in life and death gave themselves and their all to its upbuilding.

The Sunday school and congregation of Gloria Dei are planning to observe this year as the golden anniversary of Mr. and Mrs. Simes' association with the parish and to establish in their honored memory some permanent memorial on the mission field.

The annual service on Easter Day, instituted by Mr. Simes at Gloria Dei, many years ago, will be held this year at o'clock, and the same form of service, with special choir and music, will be as in previous years. Irving A. McCann.

KANSAS

Bishop Wise Holds Mission—Bishop Wise's Mission at St. Andrew's church, Fort Scott, Kansas, was held from March 3 to 10. The preparation for this mission was conducted all the preceding week by a daily service and short address on the way to cooperate by work and prayer to make a mission successful.

The *Daily Tribune* of Ft. Scott gave large contribution of notices and news about the "Mission" and the parish published a display ad. every day for two weeks on what may be called "Religious Rousers" to attract attention. These were not explanations of Church teaching on controverted points, but expressions of the common sense which underlies all religion. One of these paid advertisements is quoted as a sample:

"You can't fool God—He knows the true state of your heart. He knows the quality of your life. He knows the supreme aim of your life. He knows your trials and your cares. He knows your temptations. As the sowing so the reaping. Come to the Mission, St. Andrew's church, March 3 to 10."

Other preparatory work was done by window posters, a big banner, automobile pennants and service and a helping band of Church scouts to deliver letters and messages.

Jews Send Flowers—Conferences on "How to Make Christians" were held each day at 4 o'clock, with a large and enthusiastic attendance. These conferences roused great interest in parochial affairs and resulted in the lifting of a $4,500 debt of long standing. The mission preaching services were held at night and were attended by many outsiders. The service was short and unliturgical, followed by a sermon based on "The Prodigal Son". Then after a hymn the "Instruction on the Teaching of the Church." Bishop Wise made the parable of the prodigal son so impressive and graphic that it seemed like a new Gospel of God's love for sinners. An influential Jewish family who were seen in constant attendance sent flowers for the Sunday services with a kind note of appreciation.

WYOMING

Bishop's Lectures—Before starting on his tour of confirmation visitations throughout the district, Bishop Thomas is delivering a series of lectures at St. Matthew's Cathedral, Laramie, and St. Mark's church, Cheyenne.

Bequest for Memorial—St. Mark's church, Casper, has been given a bequest to be used in placing a permanent memorial in the church for Casper Collins, for whom the old Fort Casper was named, and whose name has descended to the present town of Casper.

Clergy Leave—The Rev. Franklin Smith, rector of St. Thomas' church

awlins, and dean of the Rawlins Deanery, to leave the district shortly, having re-gned his work to take up duty in the iocese of Bethlehem under Bishop Talbot. The Rev. Stanley S. Thompson of Du-ois has resigned his duty at St. Thomas' urch, and has enlisted in the service of ie country. LUCY M. TAYLOR.

BUFFALO

Noonday Lenten Services at St. Paul's—The attendance this year was large and ie preachers brought to Buffalo by the rotherhood of St. Andrew were men with message for the present. They were Dean ousmaniere of Boston, Dr. Tompkins of hiladelphia, the Rev. Luke M. White of ontclair, the Rev. L. Ralph Sherman of oronto, the Rev. William Wilkinson of ew York and Bishop Knight of Sewanee.

Churchman's Club—For the first time ie club held a series of Lenten services eekly, on Tuesday evenings, in St. Paul's hurch. The noonday preachers were the reachers in the evening, and many were ble to hear them who could not attend a ay service. Moreover, the services culti-ated a fraternal feeling between members f different parishes and emphasized the piritual side of the club's life. The choir as made up entirely of men from the arious parishes.

A Progressive Step in Church School Method—A most valuable suggestion as made recently by a member of St. lary's-on-the-Hill. As a practical remedy or the scarcity of qualified teachers he pro-osed training them from the ranks of the arish, and to that end subscribed gener-usly to a fund to pay a Normal teacher, ho is to be asked to conduct classes. This ounds to me refreshing. How are we to ave good teaching without proper train-ng? And where is a busy man or woman o be trained for the Church School? With-ut slighting or discounting the fine work f untrained teachers, it is surely a fact nat our religious instruction ought to be iven as scientifically as our secular instruc-ion. The man who affirmed, when he tried o enter the Scotch ministry without the roper educational qualifications, "God has o need of learning," was met by the truth-ul retort, "He has less need of your ignor-nce"; and certainly the day has gone by hen men "suffer fools gladly". (I speak f *method* out of a full heart, for I'm trying o conduct a big study class without any.)

The Rector of Trinity Given a Leave—Early in the year the Rev. Cameron J. Davis found it necessary to take a rest om his heavy diocesan and parochial work, nd the vestry granted him six months' eave of absence. Mr. Davis is in Ashe-ille, and we are glad to learn is finding ie change and rest beneficial. During his bsence the Rev. Rush R. Sloane, Mr. Davis' assistant, is in charge of the parish. The pulpit is being filled by out-of-town lergymen, among those who have already reached in Trinity being Bishop Courtney nd the Rev. F. B. Blodgett. Dean Fos-roke comes a little later.

ELIZABETH A. LAWRENCE.

BALTIMORE

An Ordination—On Sunday, March 17, he Rev. Edward Pinkney Wroth was ad-anced to the priesthood by Bishop Murray in Christ church, Baltimore. The sermon was preached by the Rev. Berryman Green, dean of the Seminary at Alexandria, Virginia. Mr. Wroth is a son of the Rev. Edward W. Wroth, rector of All Saints' church, Baltimore, and a nephew of the Rev. Peregrine Wroth, archdeacon of Baltimore. He will continue his work as assistant to the Rev. Dr. Niver at Christ church.

Dr. Gray at the Cathedral—On the fifth Sunday in Lent the special preacher at the Cathedral was the Rev. Dr. Arthur R. Gray, secretary for Latin America of the General Board of Missions. His subject was "American Interests in the Caribbean" and he brought out strikingly the growing importance of this region, which controls the entrance to the Panama Canal and in which there are more people under the American flag today than were in the whole thirteen colonies when the Declaration of Independence was signed. What the Church is now doing there and is about to do is therefore of momentous importance not only to herself but to the nation.

A Great Exhibit Preparing—Elaborate preparations are being made for a great Liberty Loan Cantonment to be held in the Fifth Regiment Armory, Baltimore, beginning March 30, which will symbolize the significance of the War to the United States. It will be a realistic reproduction of a sector of the battle front, with trenches, artillery, a genuine tank and many other exhibits brought from the front, designed to bring home vividly the tragic struggle in which the men who have been trained in the armory are now bearing an honorable part. It is intended to stimulate the sale of Liberty Bonds.

When the Prussians Came to Poland—This was the subject of an interesting lecture given by Madame Turczynowicz at Albaugh's Opera House recently under the auspices of the Red Cross Auxiliary of Emmanuel Church. The audience, a large and fashionable one, was seated by some of the leaders of society and was deeply impressed by the lecture. WILLYS REDE.

PITTSBURGH

Church Removes Garage—The Church of the Ascension has just purchased the Rex property at a cost of $30,000. This property consists of a large stone house and a garage on the corner of Ellsworth Avenue and Neville Street, directly in front of the church. Dr. Wyatt Brown, the rector, in his weekly Bulletin to his congregation says, "It has always seemed to me a case of hiding our candle beneath a bushel to have our exquisite church obstructed by the garage at its door. When the outhouse is removed, we shall, I believe, really for the first time appreciate what a superb plant we have at the corner of Ellsworth Avenue and Neville Street. Few Pittsburgh churches will boast a more sightly and satisfactory property than we in time to come. A new era begins with this acquisition and while an obligation is incurred, the advantage gained for the Church will make even this a source of pride and gratification."

Quiet Day—The Right Reverend the Bishop of the Diocese held a Quiet Day for the clergy on Monday, March 18, at the Saint Mary Memorial, Pittsburgh. In the morning there was a celebration of the Holy Communion and two addresses. A Lenten luncheon was served in the parish house, and the addresses were continued in the afternoon, interspersed with the singing of hymns and appropriate prayers.

Brotherhood Meeting—A meeting of Churchmen, under the auspices of the Local Assembly of the Brotherhood of St. Andrew, took place at Christ church, Pittsburgh, on Tuesday evening, March 19. A service was held in the church at 6:15, followed by supper in the parish house. The main meeting was held at 8 o'clock, when the Rev. Dr. Wyatt Brown of the Church of the Ascension spoke on "The Hope of the World"; and directors or representatives of various chapters made report of work being done by them at the present time. Quite a number of the soldier boys who are in Pittsburgh studying at Carnegie Technical School were welcome guests.

For St. Andrew's School—The Rev. McVeigh Harrison, O. H. C., lately spent several days in the diocese giving illustrated talks and making appeals in behalf of St. Andrew's School for Boys, situated among the mountains of Tennessee. In Pittsburgh he spoke at Calvary church and the Church of the Ascension, and made one of the noonday addresses at the Brotherhood Lenten services at Trinity church. He also spent a day in St. Peter's parish, Uniontown. His appeals were listened to with much interest, and he received a number of pledges in behalf of his school. JANE CUDDY.

CHICAGO

Visit of Archbishop of York—The principal event of the week past in Chicago, from the ecclesiastical and civic standpoint, has been the visit of the Archbishop of York. The Archbishop was entertained at dinner on Saturday night at the University Club by Samuel Insull, chairman of the State Council of Defense.

On Monday evening he was the guest of honor at the one hundred and sixth Convocation of the University of Chicago. The plans for Tuesday, the nineteenth, included a visit to the Great Lakes Naval Training Station, where he received official recognition as the representative of the Government of Great Britain. In the afternoon he delivered the Convocation address at the University of Chicago.

Free Tuberculosis Lectures—The announcement of the Free Course of Lectures, "Tuberculosis in Relation to Modern Problems", which are to be given at the City Club of Chicago under the auspices of the Chicago Tuberculosis Institute in connection with the Theodore B. Sachs Tuberculosis Study Class work under the chairmanship of Max Biesenthal, M.D., has been received with a great deal of interest by the social and civic workers of the city, who are invited, with others interested in the general subject, to attend. The first lecture will be given on Thursday evening, the speaker being W. A. Evans, M.D., on "The Press and Tuberculosis".

Vigilance Committee at St. Andrew's—The Rev. Benjamin E. Chapman of St. Andrew's church, West Side, has organized and put into active service a "vigilance

committee", which, while hardly so formidable as its name would seem to imply, is producing results in the matter of keeping alive the forces working in this congested west side district for purity and righteousness. The committee watches for strangers, seeking to bring them to the hearing of the Gospel; its members go to those who have grown indifferent to the work of Christianity in order to bring them back as active workers, and in general make a real effort to bring about a state of Christian devotion and loyalty to the things of God in the parish.

Church Improvements at Downer's Grove—Extensive repairs to the Church fabric have been made at St. Andrew's church, Downer's Grove, during the past few months. A new system of drainage has been installed on the roof; the stained glass windows repaired; the heating system extended to include the whole church, and a new lighting system devised and installed. A piano has been purchased for use in the Sunday school service and for choir rehearsals. This parish has been the scene of a distinct forward movement since the coming of the Rev. Hugh M. MacWhorter as priest-in-charge.

Rector's Son Receives Promotion—William B. Edwards, the son of the Rev. John Herbert Edwards, rector of the Church of the Holy Spirit, Lake Forest, has been promoted to the rank of ensign of the United States Naval Reserve Forces, being the first to receive such an appointment at the Great Lakes Naval Training Station at Waukegan.

ALBERT EDWARD SELCER.

LONG ISLAND

Fifteen Years of Service—The Rev. Nathaniel P. Boyd, rector of St. Philip's church, Dean street, Brooklyn, is just completing his fifteenth year of service. Mr. Boyd was one of Archdeacon Russell's boys at Laurenceville, Virginia, and while there learned carpentry. When he came to Brooklyn, he put on overalls and helped to build his own church, in which he has done good and successful work. With his people he is now rejoicing in the possession of a new organ, for which they have all worked most faithfully.

Missions of Holy Trinity, Brooklyn—A member of the Missionary Society of the Church of the Holy Trinity, Brooklyn, of which the Rev. John Howard Melish is rector, announced at a recent meeting of the Woman's Auxiliary that they were providing Mrs. T. C. Wetmore, principal of Christ School, Arden, N. C., with an automobile. We also learned at this meeting that the Junior Auxiliary of the diocese of Long Island has taken entire charge of a little Indian boy at the Navajo Mission Hospital, at Fort Defiance, Arizona. This boy who is blind from the awful scourge of trachoma, which is so prevalent among the Indians there, will be educated and well cared for and, as he gives evidence of being a most spiritually minded child, it is hoped that he will become a leader among his own people.

Money Raised Quickly—After a soul-stirring talk from Miss Helen Littell on China at a meeting of the Long Island branch of the Woman's Auxiliary, the $224.00 needed to complete its final pledge of $1,000.00 for the Church General Hospital at Wuchang, China, was raised from the floor in a comparatively few minute

MARY E. SMYTH.

English Church News

War Problems and Convocation—Convocation is often accused of discussing problems of merely academic interest, but the February sessions of the Upper House of Canterbury Convocation were entirely free from the reproach. The first business was the supply of chaplains. Though we have an average of 2,000 chaplains to the Forces—rather less than one-tenth of our whole number of active clergy—we are a long way below the numbers required. But the fault, said the Archbishop, is anywhere than with the clergy themselves, who have been literally straining at the leash in their anxiety to serve. The difficulty is to fill their places at home, and the Bishop of London suggested the establishment of some central board which would be responsible for finding suitable priests to carry on the most necessary parts of the home work. One satisfactory announcement is that the selection of chaplains is not now left entirely to the overworked Chaplain General. The Archbishop and apparently also some of the diocesan bishops are sharing the responsibility. This is a welcome announcement, as there have been many complaints of offers of service being unaccountably ignored.

The next announcement was that of the formation of a war council of clergy and laity, which is to deal with important problems, both those which exist at present and those which will become urgent during the period of demobilization. The dioceses have already elected their representatives, and the archbishops have added others. This is a matter of the first importance, as it will give the Church, as such, an organ for the expression of its view of social problems.

Purity of Life—"Always a difficult subject to discuss, not only because of exaggerations, but because people have cogent reasons for not discussing it in detail," said the Archbishop. He was almost scathing in his language of denunciation when dealing with the current slanders about the morals of the Women's Army Auxiliary Corps. He had been struck with amazement at the careful arrangements which had been made for the moral protection of the members of the W. A. A. C. He had been to the bottom of the matter, and he could safely say that the wild stories were a libel on those who control the W. A. A. C. and on the women themselves.

Turning to the protection of the soldier himself, the Archbishop said that there must always be danger when temporary leave is spent in cities. "This is strongly felt by our American Allies, who, as the result of our experience, have drawn up regulations at the outset, based on our experience." Many of the bishops then spoke of the difficulties of the work of purity in their dioceses, and of the attempts made to solve them. The remaining business of the Upper House was the proposal to recognize All Souls' Day. Notwithstanding the powerful advocacy of the Bishops of London, Winchester, Oxford, and others, who all urged the difference which the war had made to public sentiment, the motion was lost by ten against nine. Meantime th Lower House was engaged on a fruitles discussion on the Athanasian Creed, whic ended in an overwhelming rejection of th compromise proposed by the Upper House and in giving a cordial welcome to the nev Education Bill, with the proviso that Chris tian education should be given in all school according to parental choice.

Shorter Services—Dr. Percy Dearmer i always interesting. He is not afraid of th scorn of the old school, with their tales o the number of hours which were spent i church. Services in the Army *have* to b short, and they are all the better for it. S at least Dr. Dearmer claims in the course o an article in the *Challenge*. "The onl parts of our services which are intolerabl bad are the parts which the clergy them selves provide." So he would sweep awa the falsely sentimental hymns, the trivia chants and anthems, and the "lips whic drone at us from the pulpit". Also th "Vesper hymns, and other inanities". Tak away the prosy banality of the war pray ers—now become a machine—and what i left? Just the Prayer-book and Lection ary. We all want to revise it, he among others, but the changes would not be ver noticeable. We should shorten the variabl part, the psalms and lessons. Reduce th psalms to one, and allow the choice of an other than that for the day. Let the lesson be shorter and better chosen, with fewe blood-thirsty stories. Give leave to omit a exhortations, as non-liturgical parts of th service. And then see what would happe The bishops have power to sanction suc omissions. In the Army the service mu not last more than forty-five or fifty min utes, and the civilian services in India fo low the same rule. Yet in England we sti have an hour and a half—and people d not come. The reasons are not all bad "Life is not the leisurely thing it was century ago: long services are nearly alway more formal than short ones, and the length is generally due to bad music an bad preaching". The liturgical service generally liked, but we could also have simple service of the Y. M. C. A. type i addition on Sunday evenings.

[Deleted by Censor]—I must find spac to tell you about Mr. [deleted]. He wa just one of those devoted parish pries whom the world never hears about. H was rector of a London parish. [Deleted a man of "reckless ventures of faith, an tireless energy", as a friend described hir He lived for his parish, and was one of th first in London to appreciate the value o week-day sermons to workers. During ai raids he used to go round his parish, chee ing everybody up. But he did it, as th worldly man would say, once too often. I the full tide of his vigor, he fell like a so dier to a German bomb. And then th newspapers discovered that there had bee an "heroic rector". But his parish kne it for years. Little wonder that the Bisho of London came to the funeral and spok of the splendid example which he ha given.

JAMES CAIRNS.

Some Spring Book-Reviews

IE GOLDEN DAYS OF THE EARLY ENGLISH CHURCH. By Sir Henry Howorth. New York: E. P. Dutton & Company. Price $15.

The long history of England is practically a history of Christian England because the Saxon tribes who broke into the oman province of Britain did not commence to have a history in any real sense til they were converted to Christianity. this way the beginnings of English nalism coincided with the beginnings of ristian missionary work among the Engh. Unique in many ways is the story the conversion of England. No other ople in western Europe of either whole mixed Teutonic stock had the good forne to produce a historical writer of the pe of Bede to transmit to posterity the count of their Christian origins. Bede ight well be called the Herodotus of ristian historical literature. Like Herodus he is a charming raconteur; like erodotus, too, he has a sense of proporonate values in working up his material d he also shares with his greater and ore illustrious predecessor the gift of a ardy common sense which kept him from sing his balance even when he is telling out events and personalities which stir s own soul.

Sir Henry Howorth, who has already one valiant service as an historian, has ven the last years of an active life to the sk of presenting to the English-speaking iblic a popular account of the times of regory the Great. A fitting conclusion to s work is found in these three volumes, propriately entitled *The Golden Days of e Early English Church.* There is no isel to the gold; solid metal comes down us derived from Bede's fascinating cords. Those who question the accuracy Sir Henry's descriptive title or who won:r why they should be asked to share his thusiasm need only think by contrast of e almost contemporaneous period among e Franks described by Gregory of Tours compare our knowledge of the introducon of Christianity among the Saxons ith what can be discovered of the Chrisan beginning of the Visigoths from the n of even such a man as St. Isidore of eville or they might be asked to recall how sy it is to skip the dreary places in the rrative of Paul the Deacon, although he es his best to idealize the history of his vn people, the Lombard invaders of aly.

These three volumes may be called a mmentary on Bede's Ecclesiastical History, though, of course, they present a conuous and most interesting narrative. here is much artistic and archæological scussion suggested by Bede's work. Conmporaneous lives of the Saxon saints e drawn upon for material where Bede's iginal text can be augmented. As a deted disciple of his venerated master, Sir enry does not forget that his history must a personal record of men and women, ot an analysis of institutions or the ronicle of battles. These golden days the Church in England are the days hen Christianity was elastic enough to low wide play for personality. Where ould a man of St. Cuthbert's temperaent find a place in the modern Christian Church? The wild seafowl on the rock-bound coast he loved to talk to would still greet him as their friend, but where would he find a place among the canon lawyers and expert theologians of later times? How far elaborated institutionalism often crushes out personality may be seen in this delightful story of the ways and means by which our pagan ancestors became in God's providence the seed plot of Christian sanctity and devotion.

W. L. B.

THE IDEA OF GOD. By Professor Pringle-Pattison. Oxford University Press. $3.50.

So much modern philosophical work is confined to technical points in epistemology or to critical discussions of the respective platforms of Realists, Idealists and what must be called old-fashioned Pragmatists that it is really a comfort to read a book which discusses such a traditional subject as the idea of God. Professor Pattison has a deservedly eminent place among the modern leaders of philosophic study. He keeps to the historic standards of the older schools of European thought; he is not afraid to mention the names of Hegel and Lotze and he is not convinced that an age of finality begins under the auspices of William James or Edward Bradley. This does not imply that Professor Pattison has a slight regard for the representatives of modern thought. These lectures delivered at the University of Aberdeen are to a considerable extent concerned with contributions made by recent writers: Bergson, Ward, Bosanquet, Rashdall, McTaggart are not neglected.

Bergson occupies a prominent position, especially because of his subtle examination of the influence of the specialized idea of time. With many points in Bergson's teaching the Gifford lecturer agrees, but he finds it difficult to reconcile Bergson's idea of a free and creating God with the line of argument adopted in his published volumes. Progress predicated of God is an impossibility and on this point Professor Pattison is willing to make his appeal to the testimony of the religious consciousness. He calls the Absolute, which is the resultant of Bergson's theories, "a developing demi-god who would give the same account of his own development as the moral and religious man among ourselves".

One of the characteristics of these lectures is the frank readiness of their author to accept the religious man's account of his experience. We must go to him, Professor Pattison says, and not to the philosopher weaving theories about him if his experiences are to be properly understood. The ideals of the religious life have, he holds, an authentic basis in the nature of the world. They are more than devout imaginations and he fully accepts on this point the striking words of Mr. Bradley: "There is nothing more real than what comes in religion. To compare facts such as these with what comes to us in outward existence would be to trifle with the subject. The man who demands a reality more solid than that of the religious consciousness knows not what he seeks."

To a certain extent Professor Pattison sympathizes with the attitude of pluralism. He will have nothing to do with the Absolute of the Neo-Hegelian School and he preserves the freshness and initiative of individual life by insisting upon the need of discipline and experience by which man's soul is trained to take its part in the community of similar spiritual activities who in themselves reflect the character of the divine life. The theory here advocated suggests Leibnitz, but it is Leibnitz without his fancifulness. We have here presented a new Monadology founded upon a recognition of the achievements of modern science and, without the burden of the mathematical rationalistic limitations which render inadequate the speculation of the classical period of European thought. With Poincare and Boutroux the lecturer is in harmonious agreement as to the purely subjective zone of modern scientific discussion.

W. L. B.

The Scofield Bible

THE HOLY BIBLE, containing the Old and New Testaments, authorized version, with a new system of connected topical references to all the greater themes of scripture, with annotations, revised marginal renderings, summaries, definitions, chronology and index, to which are added helps at hard places, explanations of seeming discrepancies and a new system of paragraphs. Edited by the Rev. C. I. Scofield, D.D. New York: Oxford University Press.

The Scofield Reference Bible, with such relatively slight changes and improvements as nine years' wide use has suggested, is once more before us in two sizes and in bindings so varied as to meet alike the need of the economical and the taste of the most fastidious, at prices ranging from $1.50 to $14. The ingenuity of typographical presentation by which the editor has brought within the range of 1,370 pages of convenient size and clear printing the text of the authorized version, with needful explanations, chronological information, special introductions and a general conspectus of the whole, is really remarkable. Praiseworthy, too, is the industry with which he has enabled the student by a novel arrangement of references to follow the development of the leading ideas of Hebrew religion and of many secondary ones through the stages of their development till a final form is given them in the Epistles of the New Testament. The user should, however, recognize at the outset that the position throughout is rigidly conservative, the idea of inspiration very mechanical, the zeal for discovery of Messianic prophecy somewhat morbidly acute. The determination to "explain discrepancies" at whatever cost must sometimes make the judicious grieve. The little note on St. Luke, iii. 23, where it is found "natural" that one should be divinely guided to write "son" and mean "son-in-law", is an instance many times paralleled. Those whom The Reader's Bible attracts, those whom no earnest scholarship offends, will find other ways of approach to Hebrew and Christian scriptures. Others, and they are probably the great majority among both Bible students and teachers, can find no one book more fitted to strengthen them in their assurance and reconcile them to their limitations than Dr. Scofield's.

B. M. Wells.

Immortality

IMMORTALITY AND THE FUTURE. By H. R. McIntosh, D.Phil., D.D. New York: Geo. Doran Company. $1.50.

The Christian doctrine of eternal life is here discussed in the light of history and faith.

Ethnic ideas of death and the future, the eschatology of the Old Testament, of Jesus, of the Apostolic age and of the Church are examined widely, thoroughly and reverently.

A medieval legend tells of two monks who had debated regarding the future life, one contending that it must be *taliter*—or similar to earth; the other conceiving it to be *aliter*—otherwise than here below. They agreed finally that the first to die should, with God's permission, appear to the other announcing which was right. After the death of one the survivor was visited in a dream by his former fellow monk, who brought this message: *"Nec taliter, nec aliter, sed totaliter aliter".*

No one can read this book without feeling that Dr. McIntosh has let facts speak for themselves and has given us a complete introduction to eschatology at once Christian, true to history, true to faith, consistent with revelation and incidentally a book that is much greater than an argumentative dissertation; it is a winsome, wholesome reinforcement of faith.

A. L. M.

OUR SELF AFTER DEATH. By the Rev. Arthur Chambers. Published by G. W. Jacobs & Company. $1.00.

The question the author propounds is, Can we in the light of Christ and His teaching know more on this subject than is commonly expressed in Christian belief? His own answer is a sort of creed elaborated throughout the book somewhat as follows: I believe that the Church of Christ has not hitherto realized all that lies disclosed in the New Testament concerning our self after death. Our self is not dependent for existence upon physical organization, and survives separation from it. After death our self is not a bodiless entity. Then the mental powers and qualities of our spiritually encased self are retained. In after life the self, bodily, mentally and spiritually, advances. R. P. K.

Church and Crowd

THE CHURCH AND THE CROWD. By Richard Wallace Hogue, D.D. Published by Fleming H. Revell Company. 60 cents.

Dr. Hogue, who is a clergyman of the Episcopal Church and a member of the Social Service Commission of the diocese, will find without doubt many a sympathetic reader of his interpretation of what is the right answer the Church must make to the challenge of the day. There will be others who will not understand his terms at all. Therein is a real difficulty, even within the borders of the Church herself. Just now it is in the air to ring the changes on the importunate question, "Has organized religion lost its leadership?" Visualized in the light of the world needs suddenly thrust upon the Church her mission would seem to be suffering from a condition of detachment. Dr. Hogue is impatient with the Church's manner and method of meeting the present crisis. He finds a note of finality in humanity's demand upon the Church, a demand which admits neither of delay nor hesitation, evasion nor compromise.

Students of like literature will find much familiar material in this little volume. Though the fact that it is cast in a fresh form and the old problems of the relation of the Church to society restated in the light of a world war will stimulate and redirect attention to the weighty questions still untouched and at her own doors.

R. P. K.

JESUS: FOR THE MEN OF TODAY. WHEN SCIENCE AIDS RELIGION. By Prof. George Holley Gilbert, Ph.D., D.D. Geo. H. Doran Company. $1.00.

In literary style and fine imagination of the Palestinian background, in definite visualization of the personality of Jesus, through the distilled atmosphere of modern scientific thought, this narrative excels anything else that Dr. Gilbert has written whether in his *Students Life of Christ* or *Christianity in the Apostolic Age.*

The book is not a typical biography nor a theology nor a philosophy but a narrative that presents and interprets Jesus to the modern man. The author has the courage to let his story embody his theories of the Atonement, and of the Resurrection. There the story ends. The Ascension is excluded by the author's interpretation of the "resurrection" of the spirit of Jesus.

To many readers the literary excellence of the book will but aggravate the pathos of its doctrine. Others will see between the lines of this remarkably vivid narrative a modern scholar's earnest search for the reality in Jesus Christ.

A. L. M.

On Character

THE MYSTERY OF CHARACTER. By Herbert Parrish. Published by Edwin S. Gorham. $1.00.

An apologetic for belief in the Divinity of Jesus in a wholesome, original treatment of the character of Christ, based on a study of the unusual assimilation of all types in Him. It is an argument for the Divinity of Christ through an examination of the miracle of His character. For those who have sensed the supreme importance of a new heart, a regeneration of the nations, before the War can be won, Mr. Parrish's studies of the differing types of character will be a contribution of worth. It is so fresh with the material of the passing hour it will have a homiletical value to many who are anxious to show the necessity of a democracy made safe by the soundness of character.

THE DYNAMIC OF MANHOOD. By Luther H. Gulick, M.D. Association Press. 50 cents.

A helpful, sane book to be read by the layman who desires the profound facts of living and thinking in an understandable form. It is an examination of the driving or major motives of mankind, well called "stomach hungers and heart hungers". The first class is composed of hungers which benefit self, the second, those that seek some benefit for others.

R. P. K.

Two Books by Fosdick

THE CHALLENGE OF THE PRESENT CRISIS. By Harry Emerson Fosdick. New York: Association Press. 50 cents.

There are just two classes of pacifists in the United States—those who possess intelligence without honesty—the traitors; and those who possess honesty without intelligence—the dunderheads.

It is somewhat difficult to determine which is the most dangerous, because when the Lord makes an idiot who is a conscientious idiot, He has wrought a very masterpiece in the way of idiocy. There is nothing like it in the heavens above nor in the earth beneath nor in the waters under the earth. He is a dangerous species. However, our hearts naturally incline toward him, as one who should simply be pitied or perhaps despised; whereas the former should be shot. But the case of either, traitor or dunderhead, is well-nigh hopeless.

Nevertheless, if there is a glimmering possibility that a combination of honest and sense can be made to permeate the hide of either, then we recommend the careful reading of this book. Like everything which the author writes, it is a trenchant presentation of a righteous cause, which rings true on every page. G. T. D.

THE MEANING OF FAITH. By Harry Emerson Fosdick. New York: Association Press. $1.00.

This is a very different type of book, and is addressed to a different type of reader. It is safe to say that there are many thousands of honest, earnest, but grievously perplexed Christian hearts, who are asking themselves today, with deep groanings of spirit, "Where is God in this War? Is there anything we can still believe in?"

To all such, this little volume will be a genuine help. It reminds us that the very times when faith in God as represented in Jesus Christ and his religion was born were just such times as those in which we find ourselves now; when the best men in the world were being crucified for righteousness by the satanic powers of the earth when patriots and saints were "butchered to make a Roman holiday".

It shows how, if men trusted in God then we can trust in God now; and that if we do not, *we are forsaking our securest refuge; we are losing our fairest vision and our only hope.* G. T. D.

Men of God

MEN OF GOD. ADDRESSES AT CUDDESDON. By J. O. Johnston, D.D. Longmans, Green & Company. $1.25 net.

These are intimate talks to students who are thinking of ordination, by the Chancellor of the Lincoln Cathedral. The title is suggested by the object of the special spiritual and devotional training which aims to make the clergy "men of God". Only such men can be wholly committed the great trust of the ministerial profession. The author voices what is not only a hope in England but a growing desire here in America, that once the War is over there will be a large number of men seeking ordination, men "with well-tested character and with a most unusually good experience of life behind them". R. P. K.

The Hebrew People

THE EVOLUTION OF THE HEBREW PEOPLE. By Laura H. Wild. Charles Scribner's Sons. $1.50.

This book was written for students in Mt. Holyoke College and is designed to relate Bible study to the great fields of knowledge with which the student comes

ıtact in other departments of college ork. It offers a comprehensive back- ound against which the development of Hebrew people, as related in the Bible elf, may be more clearly seen.

Professor Wild's book is written in simple d untechnical language. It may safely be ced in the hands of any intelligent lay- n with confidence that it can be under- od. Its systematic arrangement deserves cial commendation.

D. N. A.

English Church History

URCH AND STATE IN ENGLAND TO THE DEATH OF QUEEN ANNE. By Henry Mel- ville Gwatkin, D.D. Longmans, Green & Com- pany. $5.00 net.

Readers of Professor Gwatkin's *Early urch History* will be grateful to have this ll account of the English Church, which s been published since his death. It is a rge book, full of detail, but thoroughly in- resting. Though it was written for schol- s, the ordinary reader will enjoy it.

This characterization of Henry VIII will ve one an intimation of the flavor of the ok: "He sent for Cranmer; but by the ne Cranmer came the King was speech- ss. Would he give some sign of his trust Christ? With his hand in Cranmer's, the eat King passed away, for surely great he as—great in character and power, great selfishness and crime, a great and terrible ing if ever there was one. 'Whom he ould he slew, and whom he would he kept ive.' His statesmanship was far from holly selfish, and it was clear-sighted ough to guide his country through the eatest of the revolutions it had seen since e Norman Conquest. If greatness be easured by far-seeing and enduring work, enry VIII is without question the greatest the kings that have reigned since Norman illiam."

C. L. S.

Our Children

HE CHILD THAT DOES NOT STUMBLE. By Wilhemine P. Willson. Badger. $1.25.

Mrs. Willson is not a mere thorist. She the mother of six children, the wife of clergyman of our own Church, a woman practical experience in educational lines ho has had in her own family a testing round for theories. She writes, therefore, actically, not academically. She has arned from her children as much as they ve learned from her. Her little book on ild culture is full of helpful suggestions r the moral and spiritual training of chil- en, and the reader will have the satisfac- on of knowing that what she writes has st been "tried out". C. F.

A New Gospel Hymn Book

TANDARD HYMNS AND SPIRITUAL SONGS. The Biglow & Main Co. New York and Chicago, 1917. In boards, $35 per hundred, 50c each; in cloth $45 per hundred, 60c each.

Mr. Main, friend of and collaborator with a Allen Sankey, has compiled a new gospel mn book containing 446 favorite hymns. y arranging several hymns that may be ng to the same tune on each page, an nusually large number of hymns is con- ined in small compass. The Creed, Ten ommandments and a series of Responsive eadings at the end of the volume make it l that is necessary for the congregation at mission service.

Philosophy and Social Science

PHILOSOPHY AND THE SOCIAL PROBLEM. By Will Durant, Ph.D. The Macmillan Company. $1.50.

The purpose of this essay is to show "that the social problem has been the basic concern of many of the greater philosophies" and "that an approach to the social problem through philosophy is the first condition of even a moderately successful treatment of the problem" and further the converse "that an approach to philosophy through the social problem is indispensable to the realization of philosophy".

The author admits the weakness of his method, which is "neither history nor criticism", but in his nine vigorous well-argued chapters he carries his reader so successfully through the Socratic ethic, Plato's philosophy, Bacon's science, by Hobbs, Spinoza and Nietzsche, with glances here and there at Utopias and Supermen, with a nod at Eugenics and Individualism that when he lets you down at the end of the book you are convinced that philosophy and the social problem have received a mutual elucidation.

A. L. M.

Shakespeare and Liberty

SHAKESPEARE AND THE FOUNDERS OF LIBERTY IN AMERICA. By Charles Mills Gayley, Litt.D., LL.D. The Macmillan Company. $1.50.

The purpose of this little book is to show the close and personal acquaintance that Shakespeare must have had with more than one of the English statesmen who, as members of the Virginia Company, wrested from James I the colonial charters by which English liberty was first planted in Virginia and New England. The author calls attention to the many close resemblances, both in word and thought, between the ideas of political liberty as held by the Earl of Southampton, Sir Edwin Sandys, and other leading spirits of the Virginia Company, and Shakespeare's conception of the relation of the individual to the state as gathered from his plays. Verbal coincidences are so frequent and so accurate as to make it practically impossible that the poet could have so worded his thought had he not possessed definite information either from the records or from the very lips of that inner group of governors and stockholders of the Virginia Company. The fundamental political ideas of both poet and statesmen are traced to their origin in the *Ecclesiastical Polity* of Richard Hooker.

Dr. Gayley's thesis is an interesting one and has been developed by him with great care and thoroughness. Anything from his pen is well worth the reading and this book is no exception to the rule.

D. N. A.

A Browning Lover

THE CONFESSIONS OF A BROWNING LOVER. By John Walter Powell. The Abingdon Press. $1.00.

Another book on Browning might seem unnecessary were it not for the fact that Mr. Powell views his subject from an angle that has been somewhat neglected by other interpreters. The author emphasizes the idea that Browning was first of all an artist and only secondarily a philosopher. He believes that it is primarily for his art, not for his philosophy, that his poetry is read today. Mr. Powell argues his case with feeling and conviction. It was undoubtedly the artist in Robert Browning that made him see life as it really was. But, having seen, the artist immediately turns philosopher and builds up his theory of life. To separate the one from the other is to make either the art useless or the philosophy untrue. Indeed, notwithstanding his thesis, Mr. Powell's chapter headings deal rather more with philosophy than with art. The book ends with a wonderfully inspiring chapter on Browning's conception of the future life. D. N. A.

On Finance

OUR MONEY AND THE STATE. By Hartley Withers. By E. P. Dutton & Company. $1.25.

For many years Mr. Withers was financial editor of the *London Times* and his books, *International Finance, War and Lombard Street, Stocks and Shares,* and *Money Changing,* have given him a recognized place as an authority on public finance, the problems of which are essentially the same the world over. Mr. Withers is of the opinion that if the War ends in a league of peace, as President Wilson has foreshadowed, the outlook on questions of taxation may henceforth have a new point of view and be directed to the furtherance of brotherhood.

The objects and limitations of governmental money borrowing, taxation and spending and their related problems are ably and very clearly discussed, not as abstract finance, but as a vital part of a humanitarian civilization.

INCOME TAX. By Godfrey N. Nelson. The Macmillan Company. $2.50.

In view of the intricacies of the Income Tax law and the costly penalty of misunderstanding it, this book is a most practical guide for business men and women. It should prove indispensable to accountants and lawyers. In admirably clear presentation the author defines the act; recites the very latest decisions of the Treasury Department; defines and illustrates profits and income, expenses and losses; explains in detail the operation and application of the income, War income and excess profits taxes; treats of the relationship of book values and actual values of assets for purposes of invested capital; suggests rates of depreciation for various classes of business; prescribes remedial measures for excessive depreciation charged off in former years; and outlines methods of bookkeeping for corporations whereby preparation of returns is simplified.

On Evolution

THE THEORY OF EVOLUTION. By William Berryman Scott. New York: The Macmillan Company. $1.00.

This volume contains Prof. Scott's lectures on the Richard Westbrook Foundation of the Wagner Free Institute of Science, Philadelphia. Dr. Scott, who is professor of geology and paleontology at Princeton, states that his choice of the theory of evolution for these lectures was due to the fact that there was an impression abroad that the theory had lost caste among scientists, and further, that the evidence for the theory was but little understood by the ordinary layman. The lectures are addressed to this latter class and are as untechnical as possible.

A Great Headmaster

THE MASTER OF THE HILL. A BIOGRAPHY OF JOHN MEIGS. By Walter Russell Bowie. Dodd, Mead & Company. $3.00.

John Meigs was the master of the Hill School at Pottstown, Pennsylvania. For forty years the institution remained under his kind and energetic leadership. He raised it from an obscure venture to an acknowledged place among the great preparatory schools of America.

The biography has been prepared by the Rev. Walter Russell Bowie, D.D., rector of St. Paul's church, Richmond, Virginia, primarily for those who have been students at the Hill School. But the beauty and earnestness of such a life as John Meigs' makes its appeal to a far larger group than the alumni of the Hill School. Everyone who admires courage, persistence, kindness and Christian manliness will find in the life of John Meigs an inspiration and an example.

Especially to the teachers of boys does he hold up a high ideal, an ideal difficult of attainment yet essential to success. His business was to create out of the raw material of boyhood poured into preparatory schools, often from thoughtless and indifferent homes, not only a youth who could pass a college entrance examination but a Christian gentleman as well. That he was so successful in his results is an acknowledged tribute to his methods and his personality. Deeply religious by nature, he found in Jesus Christ both guidance and help. He broke through his normal reticence to tell the school, both masters and boys, the joy he found in Jesus. This one insistent note rings out in talk and letter, in private conference and public address. It explains his strength.

Life offers no nobler work than that of the teacher of boys. It brings no return in place or money, but it yields the glorious satisfaction which is the unfailing possession of those who lead many to righteousness. For the real duty of the schoolmaster is not only to teach the brain but to guide the soul. This duty John Meigs fulfilled.

D. N. A.

John Quincy Adams

THE WRITINGS OF JOHN QUINCY ADAMS. Edited by Worthington C. Ford. Vol. VII, 1820-1823. New York: The Macmillan Company. Price, $3.50.

Volume VII of this remarkable collection of the writings of one who perhaps was our very greatest Secretary of State is of unusual value and interest. This statement remains true even when considered in the light of the great importance of the contents of the volumes that already have preceded it. Mr. Ford has collected in this volume the papers of John Quincy Adams which were written during the latter half of the period of his services to the country as Secretary of State, and they cover a large part of the correspondence in which he gradually developed the ideas that led to the formulation of the final statement of the Monroe doctrine toward the close of the year 1823.

Interesting sidelights are thrown upon the methods of government during those early days, and upon the daily life of the people in Washington, and much material of direct value to an understanding of that period of American history is also included. Perhaps the most important document in the whole volume is the very first one printed in this book which gives the reply of Adams, Crawford, Calhoun and Wirt, of Monroe's cabinet, to that President's query as to their opinion upon the constitutional right of Congress to make a regulation prohibiting slavery in a territory. The answer was a most emphatic affirmative, which shows that some people changed their minds during later years to such an extent that if inconsistency is a measure of greatness, Calhoun *et al.* were perhaps the greatest Americans of the nineteenth century! I do not refer to the twentieth.

Mr. Ford is performing a great service to the students and readers of American history by this series of publications and each new volume of his scholarly compilation reaches the high standard set by the first of them, which appeared in the year 1913.

Wm. Starr Myers.

English Biography

ENGLISH BIOGRAPHY. By Waldo H. Dunn, M.A., Litt.D., Professor of English Language and Literature in the College of Wooster. London, Paris and Toronto: J. M. Dent & Sons. New York: E. P. Dutton & Company. $1.50.

Readers of Mrs. Anna Robeson Burr's *The Autobiography* will welcome the present volume, which supplements that valuable work. According to Professor Dunn, "the ideal biography would exhibit the external life of the subject, give a vivid picture of his character, and unfold the growth of his mind". Judging by this standard, he traces the development of English biography through the ages, from Adamnan's Life of St. Columba to V. G. Allen's Life of Phillips Brooks. Only within recent years has biography come to be considered a distinct form of literature, with ideals and methods of its own. We are now asked to regard a biography as a work of art and biography in general as a type of literature of the highest human significance and value, whose genesis and development can be traced through twenty centuries.

M. T.

Two Americans

PAUL JONES, HIS EXPLOITS IN ENGLISH SEAS. Bibliography. By Don C. Seitz. New York: E. P. Dutton & Company. $3.50.

To lovers of Paul Jones and of American history this biography will be most welcome, especially just now when America is again taking her place upon the seas and there is a reawakening of pride in her exploits in our native element. It is not until we take up this volume that we realize the place which the exploits of this daring rover occupied in the daily papers of his time. It is all fascinating reading; while the bibliographical part of the volume offers to scholars as complete a survey of the historical field as can be given. The book is an important contribution.

THE LIFE OF AUGUSTINE DALY. By Joseph Francis Daly. New York: The Macmillan Company. $4.00.

This work will be of value to those who are directly concerned with the annals of the stage. We question, however, whether its popular appeal will be what might have been expected. It reads too much like a diary. It is more a record of personal happenings, lists of engagements, dinners, etc., than of biographical events of general interest.

However, the record is a commendable one. It reveals a man of high ideals, indefatigable in the pursuit of his business, and altogether trustworthy. It will be highly valued by his personal friends and admirers of whom there are a great multitude.

G. T. D.

Lord Redesdale

FURTHER MEMORIES OF LORD REDESDALE. New York. By E. P. Dutton & Company. $3.50.

Those whose expectations in opening the new volume from Lord Redesdale were based on the first publication of memoirs may feel some disappointment in opening the new volume. Not that the essays are not all charming and redolent of the many sided culture of this finished citizen of the world; all that he says of Japanese gardening, the religion of Buddha, pen portraits from the Commune, and Russia of the sixties, is interesting and has the Redesdale touch of charm. But the volume seems disjointed even to those who have nimblened of wit to follow the facile mind of the author. The chapters on the Commune and those on Russia are perhaps the most interesting, though some of us may feel that the author is a bit casual as regards the claims of Russian literature.

W. A. S.

The Gospel of Osiris

THE GOSPEL OF OSIRIS. A LAY OF THE LADY ISIS. By William Norman Guthrie. New York: Brentano's. $1.50.

Here is the noble imagination and the romance of the religious and philosophic spirit of the ages, sung in a courageous lay of the Lady Isis, avatar of the Divine womanhood, being an epic cento and paraphrase of ancient fragments depicting in blank verse, the great priestess, prophetess, typical woman of the mystic Egyptian lore whose personality, as it were, is the forerunner of the Christian ideal of womanhood, all beautifully printed on cream paper and bound in the best Brentano style and carrying the imprimatur of serious scientific scholars of Egyptology who have imagination enough to see the charming literary possibilities of Dr. Guthrie's spiritual interpretation of the age-renowned Gospel of Osiris now dedicated to the memory of Francis Wright D'Arusmont (Fanny Wright), who gave her able services and fortune to liberty and progress and, by her expression of the eternal ways of true womanhood, did much to make the modern woman a person possessed of the glorious virtues of the days of old and the high accomplishments of the days that are new.

A. L. M.

A Russian Anthology

A RUSSIAN ANTHOLOGY IN ENGLISH. Edited by C. E. Bechhofer. New York: E. P. Dutton & Company. $1.50.

Lovers of Russian literature will welcome this admirable Anthology in English, giving access, as it will to many, to Russian authors with whom they may not be familiar. The volume contains selections admirably made from Russian prose, Russian verse and Russian drama. In the volume Volynsky alone is new to English readers. We turn, upon opening the book, naturally to the characteristic passage selected from Dostoievsky. We find gratefully that the editor gives us the scene where the idiot finds Nastasia. This gives us confidence and we trust the editor to guide us into the heart of other authors with whom we may not be so familiar.

W. A. S.

The Churchman

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SUBSCRIPTIONS

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Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, ents. Obituary notices, complimentary resolus, appeals, acknowledgments and similar mat- 4 cents a word prepaid. No advertisements rted for less than* $1.00.

CHURCH NOTICES

Calendar for March

The third Sunday in Lent.
The fourth Sunday in Lent.
The fifth Sunday in Lent.
The Sunday next before Easter.
The Annunciation of the Blessed Virgin Mary.
Monday before Easter.
Tuesday before Easter.
Wednesday before Easter.
Thursday before Easter. (Maundy Thursday.)
Good Friday.
Easter-even.
Easter-day.

Preachers for Next Sunday

EASTER DAY

HEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Bishop; afternoon (4), Easter Carols.

CE CHURCH—Morning (11), the Rector; afternoon (4), Children's Carol Service; evening (8), the Rector.

STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. E. F. Ferris, Jr.

The Board of Missions

orrespondence is invited from those who wish know:
hat it does.
hat its work signifies.
hy the work can be helped most effectively ugh the Board.
ddress THE RT. REV. A. S. LLOYD, D.D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
The Domestic and Foreign Missionary Society he Protestant Episcopal Church in the United es of America."
The Spirit of Missions, $1.00 *a year.*
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HURCH MISSION OF HEALING, a Guild ntercession, Spiritual Counsel and True Science nervous, mental and moral sufferers. (Emuel Methods.) THE REV. THOMAS ELLIOT VERT, M.A., (Edin), Litt.D., Director of Psycherapy. Students admitted to individual inction in Suggestive Therapeutics and Advanced choanalysis. Patients seen by appointment. phone: home, Morningside 4595, 9 to 10 a. m.; e, Chelsea 9858, 2 to 3 p. m. Church of the y Communion, Twentieth Street and Sixth nue, New York.

Appeal

SEVENTH YEAR

The ALL NIGHT MISSION, now in the seventh year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000 and helped over 14,000 to a new start in life, and has made 800 visits to prisons, 900 visits to hospitals, and conducted 2,000 services, is in need of funds.

This is a unique and practical rescue mission for men which never closes NIGHT OR DAY, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, NIGHT OR DAY.

Through Mr. Dudley Tyng Upjohn, its President and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

The Daughters of the King

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired in every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week Day Service: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 12.30 NOON and 4.30 P.M. daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

MEANS.—On Friday, March 15, 1918, Henrietta, daughter of Robert Martin and Mary Pinckney Means, of Charleston, South Carolina. "We asked life of Thee, and Thou gavest a long life, even for ever and ever."

ACKNOWLEDGMENTS

Assyrian and Armenian Relief Committee

Woodbury G. Langdon, Treasurer
131 East 40th St., New York

Previously acknowledged	$96,985.71
A Daughter of the King, La Grange, Illinois	2.00
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N. A. L., New York	5.00
Junior Auxiliary, Grace Memorial Church, Hammond, Louisiana	5.00
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Church Mission of Help

The Rev. Henderson Watts, Haledon, New Jersey $1.00

What others have accomplished through the advertising columns of The Churchman, you can also. It enjoys the absolute confidence of its readers.

C. A. I. L. DISCUSSES LABOR BILLS BEFORE LEGISLATURE

Protests Against Bill Depriving Bureau of Statistics of Initiation

NEW YORK CITY.—At a meeting of the Executive Committee of the Church Association for the Advancement of the Interests of Labor at the Synod House, the Rt. Rev. Charles S. Burch, D.D., presiding, the subject matter of several bills of interest to labor, now before the Legislature, was discussed at length, after which it was unanimously voted to endorse certain of these measures.

The Walker Bill, No. 389 Int. 362, in the Senate aims to give classified civil service employes the right of mandamus. At present no civil service employe has the legal right to be heard. This measure was endorsed, and C. A. I. L. will work for its passage.

The Bewley Bill in the Assembly, No. 792 Int. 717, "To amend the labor law in relation to mercantile and other establishments"—it was voted to recommend several amendments. This was done and the committee in the Assembly on Labor and Industries was notified.

It was voted to protest against the passage of the Bewley Assembly Bill No. 795 Int. 720. This bill makes inoperative the provisions of Sections 63 and 64 of the Labor Law, or, as the Central Federated Union of New York City aptly points out, "it takes Labor out of the Labor Law".

Under this Bewley Bill the Bureau of Statistics and Information, whose powers and duties are clearly defined in the present act, will be deprived of authority to make investigations or perform research work relating to the economic and social conditions of labor. Neither can it undertake, with the least degree of success, investigations for the purpose of promoting the health, safety and well-being of persons employed at labor. The Speaker of the Assembly, President of the Senate, as well as the Committee on Labor and Industries was notified of C. A. I. L.'s protest.

C. A. I. L. is in thorough sympathy with the Lockwood Bill 1144 Int. 937. This bill which is now before the Senate Finance Committee seeks "to provide increased compensation to civilian employes of the State of New York during the existing war for civilization". C. A. I. L. believes with Senator Lockwood that the smaller salaried State employes should have their compensation raised at this time to meet the high cost of living, at least until the close of this awful War in Europe. According to data published by the Federal Government, the dollar of 1918 will buy approximately only 39 cents' worth of goods that could have been bought by the dollar of 1898, and that in the last three years the retail prices of foodstuffs have advanced 52 per cent.

C. A. I. L. through its members throughout the State is using its influence to promote this measure.

Convention Date for Newark

NEWARK, NEW JERSEY.—Because the regular date falls in Ember Week, the forty-fourth annual Convention of the Diocese of Newark will meet in Trinity Cathedral, Newark, New Jersey, on Tuesday morning, May 14.

DESIGNED AND MADE BY

Charles J. Connick

9 Harcourt Street Boston, Mass.

In a life time it would be quite impossible to step into all the homes of refinement which The Churchman enters each week and say personally for your school, what without trouble and at litte cost you can tell with better results through the advertising columns of The Churchman.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine —double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine, as this is sold under guarantee of money back if it fails to remove freckles.

COTTAGE MEETINGS HELP

Brooklyn Parish Meets Coal Shortage by This Method

BROOKLYN, NEW YORK.—The Lenten Season at the Church of the Redeemer began amid many discouragements. The coal shortage made daily services impossible and the Sunday night worship was curtailed. But the congregation rose to the occasion and triumphed over every obstacle.

Every night the rector gathered a group at the home of some member for a study of the life of Christ. A spirit of fellowship developed. Some who came timidly at first got the "cottage meeting habit". The attendance in every instance was large. Distance proved no obstacle. Undaunted parishioners have come in taxis, though once the rector, the Rev. T. J. Lacey, got lost in the wilds en route and the meeting was delayed in consequence.

The Bishop of Washington to His Clergy

TO the Clergy: I am impelled by the urgency of our need of Divine guidance and power in these critical days to ask you to add to such words as you may have in mind to speak to your people my earnest hope, as their Bishop, that they will spend these days of Holy Week in penitence and prayer and in withdrawal from the world for this Season that they may be thus alone with Him.

I especially urge upon them diligence in family prayer, as well as daily attendance upon Divine worship; well knowing that you, my brethren, will give them every opportunity practical for enjoying this privilege, and that now as always you will lead them. It would be well if the opportunity for Holy Communion with Intercessions were made frequent during the continuance of this Western Drive.

Faithfully yours,

ALFRED HARDING,
Bishop of Washington.

March 23, 1918.

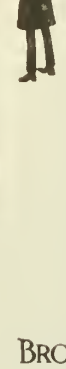
Mission Study Courses Announced

NEW YORK CITY.—The educatioal secretary of the General Board of Missions announces that the subject for Mission Study during the coming year is *The Church's Mission in the United States.* There will be only two textbooks published in connection with this course. The senior book, entitled *Winning God's Country*, is by the Bishop of South Dakota; the junior book is being prepared by Miss Dorothy Giles, and will be published under the title of *His Star in the West.*

Contrary to the custom followed in past years, only these two textbooks will be published, but the *Suggestions for Leaders of Classes* will be thoroughly and carefully graded. These *Suggestions* are now being prepared by expert teachers, all of whom are preparing to lead normal classes in the use of the textbooks at Summer Conferences this year.

It is expected that the textbooks will be published and ready for distribution the middle of June. The series of *Suggestions,* however, will not be issued in the final form until later, in order that they may be thoroughly tried out at the Summer Conferences, and the writers there have the advantage of practical experience in putting the *Suggestions* into final shape.

FOUNDED 1856



IF clothes buying has worried you, let us make you immune from further annoyance. We have the formula. Everything men and boys wear from shoes up, strictly in accord with the times—Spring apparel is ready.

BROKAW BROTHERS
1457-1463 BROADWAY
AT FORTY-SECOND STREET

Death of Rev. J. Leighton McKim

MILFORD, DELAWARE.—The Rev. John Leighton McKim died at his residence in Milford on March 20 at the age of [illegible]. He was the son of the Rev. John Linn McKim, who was at the time of his death in 1910 the senior clergyman in the Episcopal church, having been ordained under Bishop White in 1835.

The Rev. J. Leighton McKim was ordained deacon by Bishop Lee of Delaware in 1859, priest by Bishop Odenheimer of New Jersey in 1860. He was successively assistant at the House of Prayer, Newark, under Dr. Shakleford, rector of St. Timothy's, Roxborough, Pennsylvania, rector of Christ church, Milford, Delaware, for forty-two years, rector of St. Mark's Hall, Burlington, New Jersey, from 1887 to 1887, rector of St. Paul's, Georgetown, Delaware, and for many years in charge of St. Stephen's chapel, Harrington, Delaware. He was for seven years member of the Standing Committee of the diocese of Delaware and represented Delaware in nine general conventions.

The funeral services were held in Christ church, Milford, on March 22 with burial in the church-yard at St. Peter's, Lewes.

"Keep the Home Fires Burning"

NEW YORK CITY.—On the day following the death, as a result of an air raid on London, of Mrs. Lena Guilbert Ford, the author of *Keep the Home Fires Burning,* four hundred army nurses, assembled for a patriotic service in Old St. Paul's chapel, joined in singing this ballad as a memorial of the author, and the Rev. Wm. Montague Geer, S.T.D., the vicar, read the prayers

IDDLE WEST GIVES WARM WELCOME TO ARCHBISHOP

(*Continued from page* 428)

. Montgomery reading the Lessons. ishop Rhinelander read the Litany and d the concluding Collects. The Revs. R. L. Nisbett, A. H. Hord and W. H. rk were also in the chancel.

Bishop Rhinelander in a short and adrable address introduced the Archbishop. e latter took for his text "Behold Thy ng Cometh Unto Thee", from the First sson. Speaking without manuscript he oke with a remarkably sweet voice and the choicest diction. He referred symthetically to the memories of the old urch and to the Revolutionary history the Colonies. It was affecting when referred to the great battle now raging r the safety of the world, and said that would rather be alone and in prayer an in a crowd, for the men who were ar and dear to him were in that battle.

He spoke simply and plainly on the ritual lessons of the War, without at all eaching a war sermon, and urged upon his arers to bear in mind that the King was ays coming. The man himself with his ave, gentle message, in the awful circumnces of the hour, made an impression hich none can ever forget.

A very large collection was taken up for e benefit of the British and the American d Cross. The church was most handmely decorated with flags and banners, cluding the banners of the arms of the ocese and of the Archbishop.

On Monday morning, the 25th, the Archishop spoke to the clergy of the dioceses Bethlehem, New Jersey, and Pennsylnia at St. James' church in Philadelphia. shop Talbot was in the chancel with the shops of Pennsylvania at the Communion rvice. The Archbishop was the celebrant, shop Garland read the epistle, Bishop inelander the Gospel. Some thirty of the ergy in their vestments served as the oir. The rest of the clergy, about 300 all, filled the body of the church.

His Grace seated in the episcopal chair as introduced by the Bishop of the diocese, ho welcomed the chance to commit the ergy to the care and the direction of the stinguished guest. Rising and standing address the clergy, the Archbishop said:

"The ordeal through which the world is lled to go is like the overthrow of Rome, the time of the Renaissance or the Reformation, or the French Revolution. If is is a trying ordeal for the State, it is ore so for the Church. Our ministry is eant to mean more at this time than ever fore. Has the Church yet faced this ing, the meaning of this time? This is Day of the Lord, a judgment of the old vilization, the opening of a new civilizaon.

"If this is so—the Christ must have great ncern about it—and we are now His ewards. His messengers and watchmen. cannot put the responsibility that rests on us into words. The mission of the hurch in this tremendous time is a proetic one. We must see what this all eans in God's sight. We must hear and ter God's voice to the people. Patriotism not enough for priests. The only reason at young clergy are exempted from milry service is in the higher importance of their spiritual work—if the State sees this, so must the Church. We dare not be content to play the echo to patriotic note of the day—but we must see and set forth the message of God."

Speaking of the difficulty of getting the clergy in England to see that they must be more than patriotic, he continued: "Here it will be still harder—for you are more remote. But you here have the help in the almost prophetic words of your President. I wish the clergy here might reach the height of high, clear and noble sense of God's issues in the world situation that Mr. Wilson has set forth. I wish that England might have had her aims set forth in that same way so well. I have read the speeches of some of your clergy, and I am sorry to say that they seem a bit too much like a mere waving of the flag and a beating of the drum. They seem not to have listened to God's voice nor to have told it to their people. We were so for a while; then there came a shame at being only echos of patriotism."

His Grace then described the organization of the national Mission of Repentance and of Hope, and urged the clergy here to try some such scheme. He urged the need of prayer.

"Simple people losing sons and fathers will want a new philosophy of God and we will have to teach them. God is more a word than a reality with most men. We must teach them in prayer a new and greater sense of God's sovereignty. We must get them to see in the oft quoted words of your Lincoln—that it is most important that we be 'on God's side' in this war.

"Prayer first—and then penitence, though it will make the clergy very unpopular as it did at home. The people will claim that the cause is good, our motives high—why then penitence? Is there not for you, in your ideal of making Democracy safe for the world, a real danger of the spirit of the Pharisee? of thanking God that you are not as other nations? If you preach smooth things you will win applause, but you will win God's approval only by setting forth the true things. This is a very day of Judgment.

"People are hungering for news of the unseen world. 'How does it go with my boy, with my husband over there?' There is no real answer in the hymns, yet that is about the only place that this Church of ours has tried to set forth a teaching of the other side. Multitudes have gone to spiritualism to find a link that will bind them with those who have gone. We must think out these things for those who want more reality than we have in any official teaching.

"Then too we must have a new vision of the meaning of Christ in human life. Men in the War are now sure of two things:

"1. Jesus is the most potent Person in the world—but—2. He is not found in the Church of His Name. The first is our opportunity, the other our judgment.

"Why have we lost from the Church the potent sense of the presence of the Christ? Is it in part due to our neglecting His real presence in a call of humanity? He is not only, not primarily, in the Temple of His Sacraments, Creeds and Rites—but in the heart of the great stirring, striving and moving mass of humanity. We would prize, and others would value more highly, His covenanted Presence in the Church if we saw Him more in humanity and its hopes and aims."

(*Continued on following page*)

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Give me thy white and pink this Easter morn.
How fragrant are thy flowers! Heaven sings,
And stoops to lowly earth, and thou art born.

So be it, in some dewy hour, the Spring
Shall touch celestial hills, and souls I love,
That disappeared, from out the snow shall fling
Sweet petals with me to the winds above!

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(Continued from preceding page)

Prays for Those in Battle

HARRISBURG, PENNSYLVANIA.—The Archbishop of York and his chaplain arrived in Harrisburg at 1.30 on the 23rd. He was met at the station by a committee headed by the Governor of Pennsylvania, the Bishop of Harrisburg and State Librarian Montgomery. The chimes of Zion Lutheran church greeted the party as they emerged from the station and drove to the Bishop house.

In the Bishop's Chapel of the Holy Spirit the Archbishop prayed earnestly for the soldiers giving their lives at the front. He then ascended to the Great Hall, where he addressed the crowd of citizens and soldiers. The party then went to the Capitol where the British flag was waving for the first time in the history of Pennsylvania. In the House of Representatives, reputed to be the only legislative chamber which rivals the House of Lords in splendor, the Governor, the Mayor, Rabbi Haas, the Rev. Dr. Mudge of the Presbyterian church, and Mr. A. S. Patterson of the Chamber of Commerce voiced their welcome. The Archbishop then delivered a masterly tribute to America's place in history and her opportunity this critical hour of peril, closing with prayer for the boys at that very moment falling in the greatest battle in human history.

RELIGION IN THE HOME

Dr. Van Allen Lectures to Parent Guild of St. James' Church

NEW YORK CITY.—The family is older than the Church or the State. Both exist for the sake of the family, said Dr. Van Allen to the Parents' Guild of St. James' church, New York. The meeting was held at the home of Mr. Stephen Baker on the evening of March 22.

It is difficult to convey the charm and originality of Dr. Van Allen's lecture without giving his inimitable phrasing. He pictured the family religion that has passed away, and as it still exists in some old English homes where the father of the family is priest within his own household. Without family religious life there can be no real family life. The lecturer deplored "mixed marriages", where Christian women married men who were not Christian. Such a marriage is not a real marriage. Institutional churches should make provision whereby girls and boys could meet together under the roof of the church buildings, encouraging thereby the marriage of church boys with church girls. The whole family should go to one service on Sunday as a family and as a matter of course. He would almost be willing to restore the family pew if thereby he could bring back the family idea of worship in church.

Family prayers, including servants, grace before and after meals helped to make the home a religious home. With fine humor the lecturer described the modern Boston family where each member chose his own religion and separated on Sunday morning, one following a Hindoo cult, another was "in Science", another an Episcopalian.

Dr. Cyrus Townsend Brady, Noted Author and Divine, listening to his Ampico in his home at Edgecliff Terrace, Yonkers, New York. (From a photograph.)

A Letter from Dr. Cyrus Townsend Brady

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"And then, one day, you read that some favorite artiste like Teresa Carreno is dead. Her hands will witch no more noble music from the keys. But she being dead, yet plays on. The frail records give her immortality. You need not long for the magic touch of vanished hands. It is there. You have it, at your command. For the Ampico, which gives permanence to the evanescent, which embodies the immaterial, is an immortal instrument. Favorite of the gods is he who can manage to possess one by whatsoever sacrifice.

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New York - Saturday - April 6 - 1918

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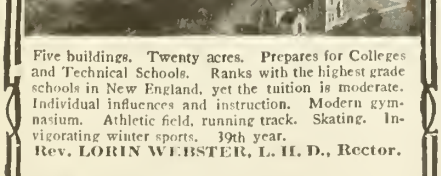

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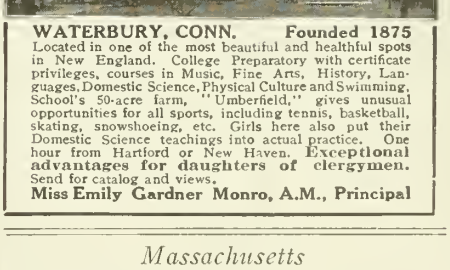

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AN EASTER MESSAGE

(Written by the Very Rev. Howard Chandler Robbins, D. D., for the Women's Bible Class, Auburn, New York.)

"Very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."—Mark 16:2.

It was loyalty which brought these women to the sepulchre. It was not confidence or hope. They brought with them spices to complete the burial, not palms to strew before their risen Lord. But when they reached the sepulchre, a radiant revelation was awaiting them. They in their weakness had been loyal, but the God of grace and glory had been faithful in His strength.

It is over this path of personal allegiance that we must make our way to the Holy Sepulchre. Our pilgrimage, too, must follow the path of loyalty. It must lead us to contemplate the sinlessness of Jesus, the only sinless life the world has known. It must lead us to the foot of the cross on the great day of his Atonement, and show us the Lamb of God that taketh away the sin of the world. And then, when we have gazed and gazed, until our minds are captivated by His goodness, and our hearts have gone out to Him in adoration, then and not till then the path of loyalty brings us to the sepulchre of the Saviour. And behold! we are not surprised to find it empty. For out of our recognition of the character of Jesus, out of our allegiance to Him, out of our loyalty, we gain the grace to recognize God's loyalty, and to believe that He has raised from the dead His well-beloved Son.

Personals

HE REV. BENJAMIN M. WASHBURN has resigned his post as vicar of Grace apel, New York, to become rector of St. ul's, Kansas City, Missouri. Mr. Washrn should be addressed after April 1 at 0 Walnut Street in that city.

IE REV. DR. FRANCIS L. BEAL, rector of cension parish, Cambridge, Massasetts, and chaplain of County Courts, l and House of Correction, has declined call to become rector of St. Mark's ish, Fall River, Massachusetts.

IE REV. JAMES W. TRIPP has entered upon duties as rector of St. Ann's church, chford, Vermont, holding his first service re on Palm Sunday.

IE REV. JAMES WILLIAMS, recently curate the Church of the Redeemer, Astoria, I., has been called to the rectorship of Church of the Holy Cross at St. Nichs Avenue and Himrod Street, Brooklyn.

IE REV. DR. F. J. BARWELL-WALKER has epted an unanimous call to become rector St. Paul's church, La Porte, Indiana, and y be addressed at St. Paul's rectory, 1006 chigan Avenue.

IE REV. J. ALBERT WEAGLE, formerly on staff of the Chapel of the Mediator, ish of the Holy Apostles, Philadelphia, nnsylvania, has accepted an unanimous l to the rectorship of St. Bartholomew's rch, Twenty-fifth Street and West Leh Avenue, Philadelphia, Pennsylvania, l entered upon his work there as rector February 11.

E REV. HOWARD W. GERNAND has rened the rectorship of Christ church, wark, New Jersey, to accept that of St. phen's, Millburn, New Jersey.

E REV. WILLIAM E. RAMBO, who for three nths has been in charge of the Church the Epiphany, South Haven, Michigan, declined a unanimous call to the rectorp. His address for the present is Covert, chigan.

E REV. H. B. LEE, D.D., has resigned the torship of Christ church, Charlottesville, ginia, where he has served as assistant nister and rector for the past twenty-ht years. Dr. Lee will retire from the ive ministry on April 1, and expects to ke his home in Charlottesville.

E REV. W. COSBY BELL, D.D., who was ble to remain in France as chaplain of 117th Regiment Engineers, has rened and taken up his duties at the Theoical Seminary in Virginia.

E REV. H. VAN KIRK, D.D., who has d Dr. Bell's place at the seminary with ch satisfaction to the class under him, returned to his parochial duties at St. e's church, Darien, Connecticut.

E REV. A. STUART GIBSON, rector of St. mas' church, Windsor, North Carolina, received a call to Dettingen parish, nassas, Virginia.

E REV. BURDETTE LANSDOWNE, of St. mas' church, Providence, Rhode Island, o is absent on leave for Y. M. C. A. work, has arrived safely in France, and is ctively engaged.

GEORGIA HAS LOST one of its most beloved and effective clergymen in the resignation of the Rev. Richard E. Boykin, for some twelve years rector of St. Mark's, Brunswick, who becomes rector of Grace church, Canton, Mississippi. He will be greatly missed in the diocese.

For Country

A VERY IMPRESSIVE service was held in St. Paul's church, Richmond, recently for the men of Base Hospital No. 45, known as the Medical College of Virginia Base Hospital Unit, who left the following day for Camp Lee, Virginia. The Rev. W. Russell Bowie, D.D., rector of the church, who is chaplain of the unit, preached an inspiring sermon on "Strength". Dr. Bowie was assisted in the service by Rabbi E. N. Calisch of Beth Ahabah Synagogue, and several militant hymns were sung enthusiastically by the unusually large congregation present.

MANY FALSE REPORTS have been circulated concerning the chaplaincy. Conditions have changed in such a way as to make false the statements that some time ago may have carried truth. How often one hears that the chaplain really does not have a chance—but new conditions have come and General Pershing's cablegram is representative of the present spirit in the Army. The equipment that previously has not been supplied is now available, both for use en route on the ship and for use with the troops in France. The backing that regular Army chaplains have felt the need of is now given to all chaplains through their denominations, the Chaplain Committee and the Federal Council. Hitherto men entering the chaplain service have not received training, but now a school has been established that will adequately meet this need.

BISHOP MCCORMICK, sent by the War Commission to France, has received a commission as major, and has been placed in charge of all Red Cross chaplains under General Pershing.

ON A RECENT Sunday All Saints' church, Providence, Rhode Island, entertained forty Naval Reserves from Newport. On arrival at the church at noon they were taken home by members of the parish for a hospitable afternoon. A special service for them was held in the parish house in the early evening, when the rector, the Rev. Arthur M. Aucock, D.D., made a patriotic address.

A MEMORIAL SERVICE was held recently at St. Mary's church, East Providence, Rhode Island, for Mr. Donald E. Cameron, a cadet aviator of the American Expeditionary Forces, who was killed in France in an aeroplane accident. President Edwards, of the Rhode Island State College, where the deceased was a Junior when he enlisted, made a memorial address, and the Rev. W. H. Jordan, locum tenens of the church, spoke in behalf of the parish. Fifty cadets in uniform were present from the State College.

A HANDSOME SERVICE Flag, the gift to Kenyon College of Mr. James H. Dempsey, '82, of Cleveland, was hung before Palm Sunday in the college chapel. The flag is nine by sixteen feet in size and carries on the white field in circular arrangement 221 blue stars, while three memorial gold stars are placed on the red border. After the return from France of President Peirce formal presentation of the flag will take place.

The Peking Language School

A missionary's first year in China is almost invariably spent in constantly studying a baffling language. Its delicate shadings and sounds and complicated inflections put a heavy strain upon the ear and upon one's vocal cords. The written language is really a picture language since there is no alphabet and every character stands for an idea. This makes it largely a matter of memory.

One of the recruits in the Hankow Mission who went to the Hankow District last Summer and is now studying in Peking, writes:

"The methods used in these language schools are wonderful. Even my dull brains can grasp a few Chinese sentences already.

"Our language study begins at 8:45 a. m. and lasts until 3:30 p. m. with an hour for noon recess. We alternate from class to private teacher all day. The first period we are given the new words for the day, during which time our teachers sit in the back of the room busily taking notes. Then we disperse either into small class groups or into our private studies, where this new work is repeated until we understand it and are able to construct sentences on it.

"Not a word of English is used, so if we once understand the meaning of the word in one use, it is tried in another, and sometimes we may spend two days trying to get one word. We are not permitted to take notes nor to consult with others in class about the words, and the first three months we were not permitted to use a text-book of any kind nor to know any characters. The object is to get us to speak as early as possible and it is wonderful how soon we do speak.

"We also have a splendid course in phonetics during the first term, which helps us in learning how to get correct Chinese sounds. I am glad I did not spend any time in studying this subject last year, because this one has given me more help than any I could possibly have had in New York. We have the Chinese with us to test conclusions drawn, which we would not have found in America."

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Our Contributors

THE uncertainty of the mails made it impossible for us to receive our Easter message from Mr. Campbell. However, two or three articles are now safely pigeonholed in the editorial desk, giving us a sense of security for some weeks ahead.

Louise M. Haynes is a New England contributor.

The Rev. John Howard Melish, the rector of Holy Trinity church, Brooklyn, has been foremost among those who have awakened the social conscience of the Church in this country. The establishment of the Social Service Commission is in large measure due to his vision and energy.

Florence Converse is now a member of the staff of the *Atlantic Monthly,* but for a number of years she was with THE CHURCHMAN. We are very happy to introduce her beautiful Pentecostal romance, *The Knight of the Labyrinth,* which will run from Eastertide until Whitsunday. Its mystical beauty and deep meaning should bring comfort and reassurance to many of our readers.

The Rev. John F. Scott is the rector of St. John's church, Providence, Rhode Island.

The Rev. Arthur R. Gray, D.D., secretary for Latin America of the Board of Missions, gave us a most interesting article last January on the Dominican Republic, where the Board of Missions has been able to send a missionary to care for the many communicants of the Church of England resident there. A crush of material which had to be published at once has kept the companion to that article, *Haiti and the Negro Problem,* waiting for many weeks. But those of our readers who have read of the fine beginning made by the Rev. Mr. Llwyd who went to Haiti about the same time Mr. Wyllie went to Santo Domingo, i. e., in the early part of this year, will read with deep interest Dr. Gray's discussion of the problems and opportunities awaiting us in the "Black Republic".

Eugenie Du Maurier is a Baltimore contributor.

George Herbert Randall is the Executive Secretary of the Brotherhood of St. Andrew and Editor of the *St. Andrew's Cross.* "I have been urged by good friends," writes Mr. Randall, "to put my hand to paper on a subject that is very near to my heart and which I have not seen touched upon recently in any Church papers, namely, the responsibility of a father for providing his son with the right sort of Christian home". An abridged article on the same subject appeared in the *St. Andrew's Cross* for March.

The Rev. Robert P. Kreitler, who reviews the recent literature of Religious Education on the book page of this issue of THE CHURCHMAN, is the rector of St. Luke's church, Scranton, Pennsylvania, and one of the leaders in religious education in the diocese. He is a member of the Council of the G. B. R. E. Many of our readers know him through his initials appended frequently to book reviews in our columns.

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SATURDAY - APRIL 6 - 1918

Our Easter

A SOLEMN but glorious Easter! The gloom and anxious waiting of Holy Week had given way to hope as brighter news came from the armies at the front. Not for a moment could our worshipers forget while singing their triumphant hymns the scenes of horror and desolation in lands across the water, but by our faith Calvary and the Resurrection blended into victory. We saw them as one experience.

It has been given to men and women of our generation to see the Atonement and the Resurrection released from the close air of theology into the clear, palpitating light of our common experience. He is indeed a perverse teacher of religion who need repeat by rote this year the worn phrases of theology. The humblest intellect could see in the lurid light of what is going on in the world today why Christ died for us and how the Son of Man is eternally crucified for man's redemption. The man least trained in theology can understand that by the power of love giving itself for the world humanity rises from death to life.

There is reason to believe that the Atonement will never again be made one of the hard sayings of Christianity. The little child can understand it. Theology without the help of the theologian has put itself into simple phrasing through the cataclysm of this War. The theologian and priest may see mystery and occult facts in the Atonement and the Resurrection which the plain man does not feel. But the most untutored can feel and see today all that is vital and needful for him to know to worship with understanding gratitude at the foot of the Cross and at the tomb of the Christ.

So it was on this Good Friday and Easter Day! We saw the Cross standing within the battle lines. We saw the Son of Man outstretched upon that Cross. We knew why He died for us and understood how love alone can save the world. That conviction mellowed our faith. It humbled us to the dust. We acknowledged our share in the Crucifixion. We knew how little was the measure of love which we had put into the life we dared to call by the name of the Master. And yet we knew that Christ had won in spite of us. The stratagem of general staffs and cannon belching forth death are not equal to the conquering power of love. All the while men are killing one another with weapons of hate, Christ is piercing the hearts of men with the shafts of kindness. Easter scattered our doubts. By faith we trusted the promise that love will build new worlds upon the ruins of our selfish plans.

The Resolution

EASTER meant to the serious minded something utterly new this year. If there were not a burning resolution deep in the heart of Christendom on Easter morning, we should say that this world-wide crucifixion of man had been almost in vain. He is indeed a hard man who did not resolve as he went to his Easter Communion that these men and women of our generation shall not have suffered and died in vain. They have given their lives for the sake of that better world that is to be. We shall be sharers in the benefit of their death. They ask of us more than lip gratitude. They require of us a cleansing conviction and a great resolution. It is for us to say whether the world that they made ready for us shall slip back into the old, sordid, selfish paths which led to this twentieth century crucifixion. A kinder world has risen from the tomb. Let us not be niggard in the offering we make to that new life! Out of the tomb of the old world a new industrialism, a new order of society must emerge. We must see to that. The powerful on earth know today, if they did not know three years ago, wherein their code was cruel, selfish, unchristian. Statesmen see that they must meet the new day with new convictions. The humility of the Christ that wills to give and not to hold must be the sum of all the virtues of the new order. These millions of boys have died to teach and to enforce that truth. They may not have seen or understood the meaning of the sublime deed which they have done. But we see its meaning in the light of this Eastertide.

"Christianity is the power to be glad against all odds." But that gladness is not merely the emotion of grateful hearts. It springs from a faith in the transforming power of a loving will. The shattered glory of the Cathedral of Rheims is a symbol of the disintegrating forces that brought to ruin the old civilization. The *will to power* has laid the world in ruins. The will to love must create a kinder world. We have pledged ourselves this Easter Day to take upon our shoulders the cross that has dropped from the weary fighters on the fields of Flanders and France—yea, and from the innocent victims among her own people whom Germany has sacrificed in behalf of her will to power. Let us see to it that the measure of our gift to Christ be not mean. We see a vision of the world grown young again as Christendom breaks its Alabaster Box and pours all its garnered beauty upon the risen life.

England

THE heart of America has been beating with pride over the heroic feat of English arms on the battle front during these anxious days through which we are passing. The word Verdun thrills the soul whenever it is spoken; but despite the claim that America with her diverse heritage has a score of fatherlands, there are many of us who still cherish the old tradition that England is our mother and all her honorable deeds belong to a heritage that is our birthright. So when we read what the boys of England have done and are doing at this critical hour along the line of the Somme, our hearts respond to the sound of this new Verdun in a quite new way. England, our mother, is guarding the citadel of freedom.

There has been no time, during the fierce onslaught of battle, for England's generals to tell the world what glorious deeds are being done by British soldiers. But Mons and Gallipoli have prepared the imagination to measure the glory of those deeds. Between the lines of Haig's brief reports, we read a story that thrills the blood. It makes us proud; but it also ought to make us humble. Men and women of our generation probably never before lived through such anxious hours as those of Palm Sunday when we crowded into our churches to tell to God our fears and hopes. Our faith in Christ's Kingdom compelled our belief that God would not deliver over into the keeping of German guns the ultimate decision of right; but as we read of the onslaught of waves upon waves of German soldiers equipped for destruction on a scale that stuns the imagination our faith was strained almost to the breaking point.

What filled us here in America with humility was a knowledge of something we should like now to forget. We have said some brave, fine words about freedom and humanity on this side of the water. Three years ago millions of Americans were ready and eager to give their lives, their sons and all that they had for a share in that atoning sacrifice that English boys are now making. We not only were not permitted to help, but we were forced to sit by and see the months of danger advance while our country was getting converted to the conviction that there was need of preparing for the great emergency. Those were cruel days for some of us. But we doubt whether they were quite as hard to live through as have been these

hours of watching when England and France are calling to us to hurry. Their boys are getting worn; they need us; they need us now. We can hold on, they tell us, but not forever.

Faith without works is dead. We dare not think of the humiliation we should feel, if our help should come too late. We dare not think, if things should go wrong, of the remorse of those who did not trust America to see the issue and accept its share of the sacrifice. That is past now. It is idle to talk about it. And yet what wouldn't we give to turn back the hands of the clock six months or a year that we might now be a substantial help to that fagged, worn line of English boys making a wall of their bodies between us and the foe. We are looking anxiously to our Government at Washington to speed America's help. We believe that the Government is doing its best to produce guns, equipment, ships, soldiers. It is useless to dwell upon mistakes. We believe that those in whose hands lies the direction of affairs are doing their level best.

There are some things that we individually can do which ultimately will tell for victory. We can do all and more than we are asked to do towards the conservation of food and the giving of money for war charities. Most of the people who worship in our churches and who perhaps may read these words need not be urged to increase their saving and sacrifice. It is a pretty serious minded people which gathers Sunday after Sunday in our churches. They have given more than money; they are doing more than to comply with Mr. Hoover's demands; they have sons and husbands and brothers in France or in training at home. But cannot some of us give more than we are giving? Every morning mail, every daily paper brings petitions for money-aid. There is no hunger in America; but there are starving children, mothers, old men and aged women in all the war-stricken zones of Europe and Asia. These we can help with our contributions of money. And the prisoners! Don't let us forget the prisoners! After this drive, thousands of the heroes who were left at their guns to protect the retreat, little companies of men fighting back the foe, will be lying in German prison camps. Every time we read an appeal for help for prisoners, let us give, give again and again. We were not ready to take our place on the battle line. Money is a poor substitute, but those of us who cannot give a soldier can give material help. Let us give that and be very humble about our share in the world sacrifice!

And then morale! Not for one moment must America harbor a thought of defeat. We hope what England hopes, that the settlement of this war will be so decisive that militarism will be forever destroyed. But meanwhile militarism has not yet been destroyed. If this war does not do it, another war, unless victorious Germany should be converted, will have to be fought. We can't risk the future by trusting any longer in soft words. As a nation we must dedicate everything we possess to the battle against militarism till a real peace be won. Let us put away luxury, vanities, even some necessaries and buckle down to the stern tasks of war. America is not yet entirely redeemed from frivolity.

THE WEEK

Chronicle and Comment on Current Events

America's Hundred Thousand

THE best that America has to give are pouring over the roads of France towards the Somme. It is only a little army as armies are accounted these days; it can do very little, perhaps, to change the fortunes of the mighty conflict in which they are shortly to be thrown. It is not the size of that army that we are thinking about as we follow them with our hopes and prayers. What matters to us here at home is that that army of American boys moving along the roads to the battle front symbolizes to us the best in the American soul. If there is such a reality as a "representative America", we shall find it there. They were born in families who have been accustomed to take deeply to heart the honor of the Nation. For three long years these real Americans knew that the War must be our war; they burned with eagerness to do their part; they gathered into mass meeting to urge our participation in the War; they sent petition after petition to the Government to act. Then when the hour came their boys, these real American boys, went forth eager to give their best.

However small and weak, counted in numbers, that little army may seem to the enemy and to our allies, it is to us who sent them over the waters the biggest thing in the whole world at this hour, for in giving them we gave all that we had to give. May God be with them and with those whose eyes are following them from home.

Journalistic Bombs

THE Odell bomb evidently did precisely the damage which the *Atlantic Monthly* hoped it would do. It got everybody talking. If the letters published in the Contributors' Column in the current number of that popular monthly are an indication of the amount of intelligent discussion which Mr. Odell's article produced we wonder whether the editors are not feeling the retribution of chagrin.

We are glad to read, however, in the April issue of the *Atlantic*, the very able reply to Mr. Odell by one of our own clergy, Mr. George Parkin Atwater of Akron, Ohio, entitled *Peter Stood and Warmed Himself*.

The whole article deserves reading, but we quote one admirable passage:

> "The clergy today have a serious task. This is a day of false alarms. Street-corner orators vent their spleen upon every institution of mankind, hurling invectives at the educational, commercial, and religious granaries in which is stored the wealth of the labor of ages; reviling the granaries which these orators themselves did not by constructive effort help to fill, while having no further foundation for their vituperation than the soap-boxes which they did not help to empty. Political parties and newspapers raise clouds of dust by their cunning manoeuvres, both in the hope that the public vision will be clouded thereby, and also in the hope that their crocodile tears of lamentation will turn the dust to mud with which to besmirch those whom they would destroy. Amid the public turmoil stand the clergy, representing a higher order of things. Realizing the moral weight of their collective judgment, every partisan would invoke them, as Balak invoked Balaam of old, to curse his enemies. But the clergy are not to be convinced by clamor."

Just as We Should Be

WE quote below what one of our bishops thinks about the all rightness of the Episcopal Church. It is designed to further the good work of church unity which, judging by our professions, we have so deeply at heart. The following is taken from Bishop Sumner's address to his clergy and laity:

> "We are hearing frequently in these wartime days of 'The Challenge to the Church'. My own feeling is that there should be a challenge *from* the Church to you of the laity and to lay people everywhere in this Christian world. I am not in sympathy with the statement, so oft expressed, that there is much the matter with the Church. Remember, if you will, that the Church is a divine organization, founded by Christ Himself. Those who belong to religious bodies which lack historical position, may well fear that there may be something the matter with their organization. That there is the Church has proclaimed for centuries, and therefore it is nothing new. But for us, in the Church, we need have no fear because 'Lo, I am with you alway, even unto the end of the world'."

We suppose that the most urgent reason why our Presbyterian, Congregational and Methodist fellow Christians are so active and efficient in good works for the Master is that not having "valid orders" they must make up for it by getting out and hustling for all the other good causes of which the Gospels approve. It is just this lack of validity that saves them from the sin of complacency. Isn't it almost time that our "Orders", like so many other

good things the Master has bestowed upon us, became a precious possession of which we are only subconsciously aware? They are there, bone of our bone and flesh of our flesh; but like breathing we ought, most of the time at least, just take them for granted.

The Easter Parade, Munitions and the Liberty Loan

THE New York newspapers commented on the fact that the 1918 "Easter Parade" was noticeable for the predominance of khaki among the men and last year's suits and bonnets among the women. Personally we were in a church far removed from Fifth Avenue at the time, and so do not consider ourselves in a position to pass judgment on the extent to which the War has sobered the butterflies, be they male or female, of the country. Contemplation of the shop windows, however, is not encouraging. From parasols to 1918 automobile models, it looks as though an appallingly large number of people were engaged in the production of non-essential luxuries.

Every one of these workers is needed, desperately needed to stand directly behind the men who are battling today on the banks of the Somme. The money that is spent selfishly and thoughtlessly for new automobiles, new victrolas, new clothes, unnecessary tobacco, wasteful confections, is urgently required by the Government. What good is depression over the news, sympathy, flaunting patriotism, if it is not at once translated into action, economy, Thrift Stamps and Liberty Bonds?

This is what Rudyard Kipling had to say on this subject to the people of Folkestone:

> "Remember, too, that everything we waste in the way of manufactured goods, from a match upwards, as well as everything we buy that isn't absolutely necessary to get on with, means diverting some man or woman's time and energy from doing work connected with the War. And war work, which means supplies, food, munition, ships, is the only thing that is of the least importance now. Everything outside that necessity is danger and waste.
>
> "The road has been cleared of all obstacles to saving. The interest on what we save helps to make us personally independent: the money we lend to the Government helps to set our land and our world free."

The Coming Storm

"THERE is gathering headway in this country such a movement for the social application of religion as I have never dreamed of seeing." This is the comment of a Churchwoman who is acting as one of the special student secretaries appointed by the Y. W. C. A. to meet the situation which they have sensed but of which most people are in profound ignorance. "It won't be spectacular, but it is so desperately real that unless the Church will meet students in it, we are going to lose them completely. On the other hand more than one student is facing an experience of penitence that will send her back to the Church if the Church's ministers are ready to understand."

We are too apt to look upon the undergraduate as a combination of ingenuousness and frivolity who will settle down to fixed opinions and beliefs only when contact with the work-a-day world brings an appreciation of realities. Whether this indictment has had truth in it in the past is not the question. The fact today is that the whole American student body has been jolted into an awareness of the stark realities of life almost more forcibly than has any other single group. There is an earnestness in their groping for God and their insistence on the dedication of their lives to His Kingdom that will not be denied. They are ready to overleap whatever seems to them a barrier. Their idealism, more brilliant perhaps than penetrating, is ready to overthrow a Church that does not measure up to the stature of the Christ they have newly discovered. They are not willing to tolerate the slightest sham, the least reserve in their gift of self for the betterment of the world. Can the Church supply the leadership they need and crave? Or will she let them drift into the churchless vagueness whither they seem by many signs to be tending?

The Five Forces

"THERE are five great Forces of Religious Education: The Home, The Church, The School, The College, The Seminary." So runs the Foreword of the initial Bulletin of the Board of Religious Education of the Province of Sewanee. The rest of the Bulletin is devoted to a succinct summary of the power available and the use made of it in each of these Forces.

As a guidepost for parents the Bulletin should prove of especial use. Of course clergy and teachers will also find it suggestive, but they usually have easy access to the information here so admirably brought together. It is fathers and mothers who are most apt to leave unfilled the simple obligations of religious training and to grope in vain for the right school or college for their boys and girls, simply because they neither know nor have the clue to the information. The list of Church schools is especially valuable for this reason. We can not think of a more helpful thing for a diocesan or provincial Board of Religious Education to do than to print and circulate among parents, as well as among the clergy and teachers, similar bulletins.

Holland

APPARENTLY our seizure of Dutch ships has created a good deal of bad blood in Holland. Judging by reports from the Dutch papers, our side of the question is not generally understood among the masses in Holland. We may be sure that Germany's version of the affair is admirably understood; for Germany is not only able to fight enemies upon every front, but she has time to look after the newspapers in most of the neutral countries. The Allies have been sublimely indifferent to these minor details of war. We neglected utterly Russian psychology; we are probably neglecting it now. Can we afford to let Dutch public opinion be entirely taken care of by the propagandum?

America has a good many orators with time on their hands. Commissions seem to be the order of the day. The Japanese Commission that came to this country did a great deal to create better understanding between this country and Japan. Why not send a commission to Holland? They could tell our side of the story; they could reach the public ear. Part of the heavy task we have undertaken for ourselves of making the world safe for Democracy is to make the people on the other side of the water understand what are the purposes and feelings of the American Democracy. Send some of our orators to Holland.

The Red Cross in France

WHAT the Department of Military Affairs of the Red Cross in France did in 1917 is only a faint foreshadowing of the scope its work will attain in 1918. Nevertheless the report just issued by the Director of Military Affairs to Major Perkins, Red Cross Commissioner in France, should be read by all who desire to appreciate the size of the job we have assigned our Red Cross. "The Military Affairs Department is the ally of the French and United States Armies," the report begins. It has acted as a "stop-gap to bridge over the period between the time America entered the War" and the period when our soldiers are bearing their full share of the burden. It has supplied "to the French soldier material evidence that America was in the War". It has concentrated its energies on canteen work for the French soldiers where it is able to give "ample hot repasts to 20,000 men a day". In the metropolitan canteens nearly three million men have been fed in the last four months. Here the American soldier is beginning to be a frequent visitor. Several of the independent American hospitals, those who kept the American flag flying in France during the first three years of the War, have been taken over by the Red Cross. Perhaps the research laboratories in connection with these are most worthy of special mention. The dispensary system that cares for the sick civil population of the devastated regions, the diet kitchens, the medical and surgical information bureau, the rest stations, etc., all give evidence that our Red Cross if adequately supported by the American people, are able to meet the increasingly great demand which the War will impose upon it.

SATURDAY NIGHT SERMON

Foregleams of Immortality

By THE REV. GEORGE THOMAS DOWLING, D.D.

"Weeping may endure for a night, but joy cometh in the morning."—Psalms xxx—5.

A LITTLE while before the Lusitania went down, Charles Frohman stood on the deck with some of his fellow passengers calmly discussing the possibilities of death. And he said, "Why should we be afraid to die? It may be life's most beautiful adventure."

I want to show tonight that what he presented as a probability and Jesus has presented as a certainty; that divine revelation of Easter morning, is endorsed not only by our own instincts, but by the profoundest reasoning of which we may be capable.

And the first fact which I want you to note in support of this splendid hope and expectation is that we *long* for immortality; that man is an embodied hereafter. We are so made that we yearn for a continuance of personality beyond the veil. *And that is one evidence that we are to have it.* Our aspirations for it are intimations of it.

We see the restless tiger moving ceaselessly backward and forward in his cage, and we know that the cage is not his home; that his dwelling place is in the jungle far away. We see the fluttering of embryonic wings in the fledgling in the eagle's nest, and we know it was not made to remain within that nest forever; that it was destined to sweep the stars. And one of the strongest proofs of immortality is that we are restless until it comes. There could be no reaching out after these things, unless there was within us something divine and indestructible which reaches out. *The only unsatisfied being on this earth is man.*

And then consider further,—and if you will think of it, this is one of the most singular facts in human nature,—that no matter how long we live, every one of us has a secret consciousness of unfulfilled destiny. The universal testimony of mankind from the beginning has been, that this life is at the most a period of expectation; never of complete satisfaction. If it is to be perfected at all, the perfection must be beyond. If this is all, then alas,

> "When the veil from the eyes is lifted,
> The seer's head is gray.
> When the sailor to the shore has drifted,
> The sirens are far away.
> O why should the clearer vision,
> The wisdom of life's late hour,
> Come, as in Fate's derision,
> When the hands have lost their power!"

The more we think upon the matter, the more certain we shall become that this strange Something within us, which we call the soul, or the breath of God, or what you will, does not exhaust itself in the performances of this life.

We have within us the consciousness of greater power than we have ever found the opportunity to wield. And there is not one of us who has honestly tried to do a man's work, however eagerly he has labored, however successful he may have been, who is not ready to cry out, in view of the slumbering and unused possibilities which he feels within him, "In aspiration infinite! In accomplishment *infinitesimal!*"

Theodore Parker on his death bed said to Frances Power Cobbe, "I am not afraid to die; but I wish I might carry on my work. I have only half used the powers that God gave me." "Where shall we bury you?" they asked of Socrates when he was about to drink the poison; and he only smiled and answered, "Anywhere if you can catch me." "My friends," said Joaquin Miller, "I cannot prove to you that the dead will rise again. I cannot prove to you that the sun will rise again. But I surely believe it. And I surely believe the dead will rise again. O why should man perish utterly? Blow a little thistle seed far away; a little thing no bigger than a pin-point. Let it fall on the dark earth, even though it be in the farthest corner of the world, yet it will in the springtime come forth a lovely flower, perfect in its kind. And man is surely as much to God as a little thistle-down."

Such is and has been the testimony of the greatest minds the world has ever known. "I am the back-bone of an angel!" said Victor Hugo. And when he came to die he wrote: "I feel in *myself* the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, and heaven lights me with the reflection of unknown worlds."

"You say the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head but eternal Spring is in my heart. . . . The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open in the dawn. . . . *The thirst for infinity proves infinity.*"

Have you ever stopped to think what it means that we have the possibility within us of thinking of things higher than we have ever seen or known; *that it is possible for us to have an ideal?* What makes humanity dream such things unless they are to be? You tell me that knowledge can only come from experience, and I believe it. We do not know anything except from experience. This dream of perfection is not knowledge of such a sort. We have never seen it. We have never known it. *Then where did we get it?* To me it is incomprehensible, unless we have within us the spark of a divine life, which, perfect in itself, can only be satisfied with perfection; and which *dreams*, because it has *foregleams;* a vision of that which shall some day be attained.

Let me remind you that these, and many more if I had space to refer to them, are fundamental instincts of life, and that *fundamental instincts of life are always trustworthy.*

There is no fraud in the constitution of things. Nature is truthful. No instinct that our Creator has ever implanted within us has proved to be an imposture. "He is a faithful Creator!"

Now read carefully. One of our most imperious instincts is that of self-preservation. In the moment of danger we strike out to defend ourselves, quickly and almost without volition. But notice! There comes a time when this instinct of self-preservation is made subordinate to a higher instinct: the instinct of self-sacrifice. Deep down in the human soul is laid the conviction of moral obligation; of the binding necessity of *right,* even though it may sometimes bring to us the enmity of those we love, ignominy, yes, death itself. What is the meaning of this sense of obligation which contradicts all our natural instincts of self-preservation? It has no meaning at all if life at the grave is to vanish like a ring of smoke.

Why should we feel within us any demands to observe a moral law? Like the other animals, let us eat and drink, for tomorrow we die. *It is a problem which requires immortality for its solution.* It is the only rational basis upon which you can account for these phenomena of human experience.

Grant an Easter morning to the soul, and then, but then only, that contradiction is explained; instinctively we know that we are not thereby sacrificing our real selves but only the brief and mortal part of us, for that which is to live forever and forever. On no other hypothesis except that each of us is a yonder-minded being can the omnipotent voice of duty within us be satisfactorily explained. The reason why a man obeys his conscience when it is to all his apparent interests to follow his lower tendencies, is because he feels within him the flutter of wings. There is a Something within him greater than he, which tells him, though perhaps he has never consciously recognized it, that "it is not all of life to live nor all of death to die"; that "weeping may endure for a night, but joy cometh in the morning". *And that Something is God.*

Hymns 398, 396, 404.

The Mystical Consciousness

By THE REV. R. J. CAMPBELL

THE mystics have always been consistent in their testimony that there is a higher state of consciousness open to every human being who is willing to ulfil the conditions for its attainment here and now, a :ate of consciousness as much above our present normal elf-awareness as the mind of a man is superior to that f a child. And, despite differences of phrasing and omenclature, it is clear that all the great mystical :riters are also substantially agreed as to the steps or tages by which this great experience is to be reached. But at the moment we are not concerned with these but :ith the validity and significance of the experience itself. There are probably very few people who have not at ne time or another had glimpses of it or at least brief ntimations, however fleeting, of the existence of a eightened and intensified mode of being compared with :hich our ordinary familiar consciousness of ourselves nd of life as a whole is

> As moonlight unto sunlight
> And as water unto wine.

Let us endeavor to understand just what this implies nd no more. It is not a question of swoons and ecstasies, till less of dreams and delusions; nor is it a temporary ending of the veil that separates seen from unseen, terestrial from celestial. The point of importance is that he every-day waking consciousness of the ordinary man r woman—our individual self-knowledge of the outside world, the sum total of the perceptions, feelings and impressions which make up our awareness of personal dentity as over against the rest of existence—can be, and ometimes, though seldom, is, immeasurably enhanced nd glorified, so that the person undergoing the change eels himself or herself to be another being without easing to be the same—a greater and more wonderful eing, no longer imprisoned and held in bondage by naterial things but lifted above them and utterly free, nd gifted with an insight which makes earth's woes and roubles seem but the tiniest shadows against an infinite ackground of eternal splendors and joys. This is as ear perhaps as we can get to a description of what is neffable. It is but rarely that any soul is privileged to aste of it in this world, but those who have once done o can never be the same again; and there is abundant vidence that gifted ones, souls with one master passion—he passion for God, and willing to dare everything for he love of God, have at times broken through, as it were, into this effulgence of divine light and ever thereafter borne something of its radiance about them. Thus Wordsworth speaks of

> Those obstinate questionings
> Of sense and outward things,
> Fallings from us, vanishings;
> Blank misgivings of a Creature
> Moving about in worlds not realised,
> High instincts before which our mortal Nature
> Did tremble like a guilty thing surprised.
> . . . . . .
> Though inland far we be,
> Our souls have sight of that immortal sea
> Which brought us hither,
> Can in a moment travel thither,
> And see the children sport upon the shore,
> And hear the mighty waters rolling evermore.

It may be too much to say that everyone knows something at first hand of this experience. Most of us are very earthbound, very sharply conditioned by our mortality, very gross, very evil; we cannot easily obtain vision of supernal things. But suppose it to be true, as all God's initiates insist, that a higher than our ordinary normal consciousness is possible to every man, a perception of reality before which all earthly glamours flee, what then? Well, for one thing, we should see that there was little left to trouble about; we should smile, not only at the trivial things which engross men's thoughts from day to day, the cares, and worries and dreads of life, but at most of its greater sorrows and tragedies too. Our whole focus of interest would be shifted; we should marvel at human blindness and folly, at the sheer futility of the ends which the great ones of the earth commonly pursue—at the craving for wealth, power, honor, prominence, success. We should mourn the wickedness and wrong-headedness of rulers and empire makers, no doubt, but we should discern infallibly at the same time that they were grasping bubbles and that the substance of good had never been in their hands or left to them t make or mar. Hindenburgs, Ludendorffs, Hertlings, Trotskys, Bolos—so many pathetic swaggerers that strut their little hour upon a miniature stage and disappear to learn how little difference they ever made to humanity's good or ill. We should discover that people we have never heard of may be immeasurably more potent than those we have; we should learn a different scale of magnitudes and acquire a new perspective when gazing upon naked souls. We should see how little anybody matters—and how much. We should know with a knowledge nothing could deceive that no evil has ever yet befallen any man from without but only from within; we should estimate at its true value, which is nothing, the fussiness and pretentiousness of those who think they are directing human affairs because they splutter and mouth on the outside of life. "Little Man," we should say to the potentate who takes himself most seriously, as to the most obscure member of a parish council who pants for recognition, "you are of no account; you never were; you are merely contemptible; bigness and smallness are not at all what you suppose or any of your flatterers." Even the consolation of being a terrifying criminal, a person who causes perturbation in heaven because of the vastness of the evil he has wrought, will be denied the sinner. His heart may be black enough, his intentions accursed enough, but he has never deflected a hair's breadth the august purposes of God.

And what of those who weep and mourn and will not be comforted? What of the millions who have suffered that others might prosper, who have shed their blood that their masters might gain a sordid advantage? What of grief, and tears, and slaughter, and outrages too vile for mention that cry to heaven for vengeance? The very same. God can afford to be silent and still, though never an indifferent spectator of man's inhumanity to man. We shall awake from the dream presently to find that not pain but sin was the soul's menace and that no true heart has ever lost its treasure. Ours is a troubled slumber, but let our eyes open for an instant to the glory about us and all the terrors of the night are gone.

Only one thing matters in this world, and that is so to live amid the shows of sense that the consciousness which will be ours in heaven may even now arise within us in such wise as to illumine and transfigure for us all that is dark and grievous in our earthly habitation and disclose to our trusting gaze the portals of our eternal home.

A Ship of Mercy

By LOUISE M. HAYNES

THE sea is green
Like an opal,
The sunset sky a pink seashell,
Floating on the waves.
Far on the soft horizon
Is a ship,
Each topsail aglow
With light—
The sun's blessing—
As it goes out to sea
And France.

Backward and Forward

By THE REV. JOHN HOWARD MELISH

Faith

IN this day of reconstruction, when the Church is thought by some to be the bulwark of conservatism, it is well to recall the spirit of other generations. The monks were revolutionists who believed that no half measures could cure the ills of the world. Nobody could join their fellowship until he disowned all that looked most precious in the light of the existing social constitution. The worship of the bones of the saints signified revolution in the beginning. For who were those saints who left their bones to be worshiped, but men of low degree, representatives not of the glory of war or the splendor of state, but of elemental humanity? Even the medieval dogma of hell, which was conscience in colors, asserted the eternal value which dwells in the common man.

Most people within and without the Church imagine that the social question has been sprung upon our time by economic changes. They should read and re-read the *Genesis of the Social Conscience* by Henry Sylvester Nash. It is the theme of that book, which, though one of the first, remains one of the most original in a rapidly growing social literature, that the social question is spiritually inevitable. Dr. Nash traced the pedigree of the modern reformer's conscience to the establishment of Christianity in Europe. The social question when run to the earth, says Dr. Nash, reads as follows: Is it possible to individualize the downmost man, to make him really count as one? How shall the downmost man bulk large enough before the terrestrial reason and conscience to force them to take cognizance of him?

The reformer will not get far before he awakes to the fact that there is no answer to his social question merely in economic changes, which aim to shift the balance between the lean and the fat. Nor is pity the inspiration of the reformer. Pity will land him sooner or later in the monastery. The one and sole permanent sprig of reform is reverence for humanity. And what is the fundamental life that is common to all men, the life which by common agreement in the past is called God? Is it creative or contemplative? Christianity declares that this fundamental life, conceived as one and self-consistent, is Desire or an infinite missionary force. In this fundamental life, dynamic and not static, in whom every man counts one, Dr. Nash finds the source of social life and inspiration.

The right of the downmost man to become an individual was to be worked out, according to former centuries, in eternity. Now, however, the social movement recognizes that an opportunity must be given to exercise this right in time. It is the supreme obligation of society to help to this right. In order to insure this success humanity has endowed the State with a large share of the spiritual capital of the Church. The modern free state exists in order that the downmost man may be given a chance to live nobly. And the reformer's conscience claims the right to audit the books of society.

Works

If Dr. Nash's book is a declaration of glowing faith in a new order, where shall we find the works without which faith is dead? Something more than the will to do good is needed if the world is to become altogether good. If good will were enough to save humanity, the Church, which contains a larger number of men of good will than any organization known to history, would hold a higher rating among reformers than it does. The recent report of the British Labor Party on Reconstruction after the War is commended to all constructive Churchmen as worthy of their serious study. *The New Republic* of February 16, 1918, performed a useful service to Americans by republishing that report in full.

What first strikes the religious reader of the report is its religion. On this side of the Atlantic we are not accustomed to hear men of labor quote scripture. "We are members one of another", says the British Labor Party. "No man liveth to himself alone. If any, even the humblest, is made to suffer, the whole communit and every one of us, whether or not we recognize it, i thereby injured." The writers of this report apply thos Biblical and Christian principles to humanity as a whol not to a section of humanity or to a group called out o the common humanity. Have they not caught the visio of the Christ?

The report sets forth a deliberately thought-out, sys tematic and comprehensive plan for the immediate socia rebuilding of the British Empire. Those men of labo are concerned with nothing less thorough and radica than a new social order. Recognizing that they are build ers, they put forward, as a policy of action, what the call the form pillars of the house that is to be: (a) th Universal Enforcement of the National Minimum; (b the Democratic Control of Industry; (c) the Revolutio in National Finance; and (d) the Surplus Wealth for th Common Good. Leaders among American labor me have been deeply stirred by the declaration of their com rades in England, and are studying the application o those same principles to American society. Wha America needs, first of all, is a union of Labor and th "Intellectuals", as in England.

Prayer

Every great movement, the end of which is the goo of man, sooner or later is found upon its knees befor God. The soul, when deeply stirred, prays. The socia movement, long spiritually inarticulate, has begun to fin utterance in some stirring prayers. The finest collectio of social prayers still remains that of Prof. Rauschen busch, in a little book entitled *Prayers of the Socia Awakening.*

Though lacking the rhythm and liturgical form t which we Prayer Book Churchmen are accustomed, thei social prayers have soul and vision. One feels in then the heart throb of a new age. The language has dignit without being antique. Modern facts find expression i them without grating upon the ear. Why should we no pray for the co-operative commonwealth if that is wha we mean by the Kingdom of God? The prayer for a sorts and conditions of men doubtless includes mothers But strong men are helped by remembering before Go in their prayers the mothers who bore them in trava and loved them the more for the pain they gave; and a men grow in self restraint by praying that girls may pre serve their bodies and minds in purity and strength fo the holy task to which the future may summon them.

We do well to pray God to send down upon ou bishops and other clergy the healthful spirit of Hi Grace. But would it not help both bishops and clergy sometime to be specific, and pray to be freed from al entanglements that have hushed their voice and boun their action; for grace to look upon the veiled sins of th rich and the coarse sins of the poor through God's eyes for a new light and a new message, for prophetic visio and apostolic sympathy? Business men are performing a necessary service to humanity, and are beset by peculia temptations. Would it not be well for prayer to tak note of these modern facts, and to give wing to the ideals hopes, efforts of business men? We who rejoice in th noble heritage of a great liturgy need to vitalize ou religious life with prayers of a social character.

"THERE are some foul souls, kneaded together o filth and spawn, incapable of other delight than tha which comes from gain or the avoidance of loss; inquisitive and eagerly hankering after the smallest farthing their whole attention taken up by their debtors, everlastingly uneasy about the rise and fall of money values weighed down and smothered by contracts, title deeds and parchment. Such men are neither friends nor citizens, nor, perchance, are they men; what they want is money."—*La Bruyere, as quoted by Emile Faguet.*

The Knight of the Labyrinth

By FLORENCE CONVERSE

ONCE there was a King's daughter, and she was dumb. No one knew why. Physicians came from far countries to look at her little pink tongue, and went away saying they found naught amiss. Nevertheless, she could not speak. Merlin, the great enchanter, that was counselor to King Arthur, journeyed from Camelot at her father's entreaty to discover if by good hap his learning might avail. But so soon as he had set eyes upon her he said, "Magic may not meddle here". And at this time she was six years of age, or thereabout, and she made as if she would sign the sign of the cross upon Merlin's brow, but he avoided her. And they that saw him ride forth the hall said that the tears ran down his beard. And the years passed.

Now, there were those who whispered that because the King, her father, had sinned, the princess was dumb. But if this were so, who shall say? Howbeit, true it is that her father had sinned, and the manner of his sinning was in this wise:

His father, which was grandfather to the princess and the man of most cunning in Britain at that time, except it were Merlin—and some said he was a greater than Merlin, for that he wrought his miracles without magic—had fashioned for his own pleasure, and to learn the folk wisdom, for so he said, an inscrutable labyrinth whereof only he held the clew. Notwithstanding, any man might enter therein, whether Knight or churl. And the old king said to his son,—which was father to the dumb princess, howbeit at that time she was as yet unborn,—"Son, I will that thou search the labyrinth to discover the secret place". And the son said, "Yea, Father, I will well," for he was ever courteous. But he went not. He had liefer sup and sing songs with his friends. And again the old king said, "Son, I will that thou search the labyrinth to discover the secret place". And again the son made answer courteously, "Yea, Father, I will so to do". But he went not. And when the old King was on his death bed, and the priest at hand to shrive him, he said, "Son, so long as thou lingerest to search the labyrinth, so long as thou knowest not the secret place, even so long shall this realm of mine lack a wise ruler, and a just and a merciful. Nevertheless, thou art mine heir; thou must do what thou wilt". And his son wept, for he loved his father; and he said, "Father, I will well". And the old King answered him, "Mea culpa," and presently he was dead.

And within a while the young King put off his mourning weeds and took unto himself a wife, the daughter of a king. And when the year was run this lady was delivered of a child and died the third day after. And this child was the princess.

Now herein the King did sin, for that through sloth he disobeyed his father, and by that disobedience he brake the commandment which saith, "Thou shalt honor thy father and thy mother". And also he lied to his father in that he did not that which he said he would do. But if this sin were cause why the King's daughter was dumb, who shall say? And the years passed.

And it began to be noised roundabout that a knight should one day win to the secret place within the labyrinth and find therein the wherewithal to heal the princess of her infirmity. And whether it was Merlin that first let publish these tidings, or who it might be, no one knew. Notwithstanding, the rumor spread through all lands; and knights, and earls' sons, and the sons of kings, Christian and Paynim, came from the ends of the earth and the far isles unto the realm of the Slothful King to essay the labyrinth. And many knights of the Table Round rode forth on that adventure at this time. For those were the days before the Quest of the Holy Grail, and the Fellowship was not yet scattered. But there was none might win to the secret place. And the princess was seventeen years of age, or thereabout.

II

Now there dwelt at Arthur's Court in those days a fair youth that was kinsman to Sir Launcelot, for his mother and the father of Sir Launcelot were brother and sister, wherefore he was cousin likewise unto Sir Galahad; and King Arthur was his godfather and held him at the font, and his name was called Hugh, which was afterward called Lepenseur, for to set him apart from another Hugh that was likewise page to Queen Guinevere. And this Hugh Lepenseur served esquire to Sir Gareth that was brother to Sir Gawain. And at the High Feast of Pentecost, what time the Court was at Winchester, King Arthur made him knight. And he kept his vigil before the high altar of the Cathedral of Winchester.

Then said King Arthur, "Rise, Sir Hugh Lepenseur; ask, and thou shalt have". And Sir Hugh answered him, "My Lord the King, that I may go on the Quest of the Labyrinth, to discover the secret place and to succor the damsel that cannot speak".

"Now alack!" quoth King Arthur, "I am very loth to grant thee this boon: for knowest thou not that thou art dear to me as mine own son? And knowest thou not that from this quest none ever returneth?"

"Sire," said Sir Hugh Lepenseur, "Sir Fentris is returned."

"Oh, sweet friend, alas and weylaway!" said King Arthur, "He is blind."

"Sire," said Sir Hugh, "Sir Mordaunt of the chilly forest is returned."

"Sir Hugh, sweet friend, sweet son, hast seen him?" quoth King Arthur. "He that was once so hale hath a shaking palsy."

"Sire," said Sir Hugh, "Sir Graeme Grahame is returned."

"Fair sir, my heart's friend," said King Arthur, "Knowest thou not that what time he taketh food he hath a colic, and this endureth day after day and may not be cured? And whether suffers most Sir Graeme or the Lady Custance his wife, who shall say?"

"Sire," said Sir Hugh, "there be many more returned."

"Say you so?" King Arthur cried thereupon. "Say you so? And all they be clean gone out of their wits! Is this to return? By my troth, I think not so. Oh, Sir Hugh Lepenseur, Oh, thou, dearer than son of my body, wherefore wilt thou forth upon this adventure?"

"Sire," said Sir Hugh Lepenseur, "for that dumb lady's sake. She sings to me in my dreams."

"Now fare thee well, Sir Hugh," quoth King Arthur. "This is thine adventure and this is thy quest."

And on the morrow after Mass, they armed him in clean armor and set him on horse with his spear and his shield. But as yet there was no device graven on his shield, for Sir Hugh Lepenseur said, "When I have achieved the quest, by God's grace, and when I have entered into the secret place, then shall the labyrinth be graven upon my shield".

And Sir Gareth buckled on his spurs, and Sir Launcelot belted him with his sword, and King Arthur kissed him as he had been his own son. And when the Bishop of Winchester had blessed him he rode forth right joyfully upon his quest.

And for many a day thereafter men said one to another, "What tidings of Sir Hugh Lepenseur?" But there were no tidings.

To be continued

THE portals are open, the white road leads
Through thicket and garden, o'er stone and sod.
On! Up! Boot and saddle! Give spurs to your steeds!
There's a city beleaguered that cries for men's deeds,
For the faith that is strength, and the love that is God!
On through the dawning! Humanity calls!
On to the walls! On to the walls!
On to the walls, and over!

—*Hermann Hagedorn.*

The New Order

By THE REV. JOHN F. SCOTT

Mark XIV:54 *"Peter sat and warmed himself by the fire".*

UNDER the caption "Peter Sat by the Fire Warming Himself", the Rev. Joseph H. Odell has delivered himself of what he calls a "volcanic eruption". In strong and unsparing language he accuses the clergy of the Christian Church of gross and absolute failure in fulfilling their prophetic function between August, 1914, and April, 1917.

He is calling attention to the fact that no man or group of men in the name of the Christian Church has stood forth as a representative of righteousness and justice and pointed the way for this people to go, as, for example, Cardinal Mercier in Belgium—and that is right. There has been no common leadership in the Christian Church here; the various branches have not got together and said: "Germany's aims and methods are the very antithesis of what we stand for. They are in the spirit of anti-Christ. We cannot and we will not stay idle and allow this thing to go unchallenged." The Christian Church, I say, did not do this thing, as it undoubtedly ought to have done. And no denunciation can be too scathing, no arraignment too severe, for the Church's woful failure. It does not lighten the guilt one bit to point to our divisions into God knows how many denominations and sects, and to say therefore common utterance and leadership is impossible here as in Belgium. As a matter of fact, this is the very reason for the Church's weakness in the face of this world catastrophe. And we may well thank the Rev. Mr. Odell for shaming us to our face for our smallness and consequent incompetency when brought before large issues. The Churches have been busy—oh, feverishly busy—in the past building their denominational fences, and they have built those fences so high that they are unable even to look over them, to say nothing of climbing over them. They have lost touch with their neighbors, and because their vision has been thus narrowed they have come to believe and to assert that their respective sectarian claims are coincident with the Kingdom of God, and that the only way thereinto is through their special gate. And now we have the unlovely and deplorable spectacle of the various Christian bodies clamoring for proportionate representation in the army and navy chaplaincies—each one still thinking, of course, that the forces will go to ruin without its special brand of Christianity. And, what is even worse than that—here at home energy and material that ought to be used for the salvation of the world is being wasted in strengthening our differences.

Such a state of affairs must not be—it cannot be. With all the world casting aside the inessentials in secular pursuits, with the elimination of waste and the concentration of energy, with millions of men facing the unadorned, elemental facts of life and death, the Churches will not be suffered simply to feed their denominational fires. There is far bigger business on hand than that. The great fire of democracy is ablaze in the world. If it is to do its best work and warm the hearts of mankind it must be spiritualized. Men must be shown that democracy is not simply a matter of politics and economics. In its framework it doubtless is that. But the thing that can give it life and warmth, that can make it a vehicle through which men may express themselves, is the spirit of love, which is the spirit of God. Oh, the opportunity is so large today for a united Church to fulfil its mission as the representative of the Christ! The world is wearying of the old order of strife and competition; it has had enough of autocratic potentates political and commercial; it is sick unto death of servitude and inequalities and injustices. The vision has come of a new order of peace through co-operation; of democratic government and industry; of freedom and justice and brotherhood. The Churches can, if they will (not make the vision come to pass, for that will be done anyway); but the Churches can enhance the value of what does come to pass. They can make the new order satisfying and permanent; they can put a heart into it and make it throb with life and love; they can make the coming democracy of man into the republic of children of God! But to do this thing which is really their task, they have got to rise from before their comfortable braziers in the courtyard of the world's judgment hall where they are constantly denying the spirit of their Master for the sake of their own comfort, and follow Him through the fiery trial before priest and king even to Calvary. Then shall the Church be rid of those garments which hinder her progress and of those thoughts of self which are making her forfeit her right to live, and she will stand forth to light the way to peace.

One thing is certain: The day when the Churches can thrive on differences of doctrine and polity is gone by. The Churches have got to put their whole energy into the common task of humanity; to create conditions in which men can live together in peace and brotherhood; and the Churches cannot do this while petty jealousies and rivalries prevent any real unity of action. The crying need of the world today is for concerted action on the part of all the forces of righteousness; and that means, among other things, some sort of Christian unity.

The editor of THE CHURCHMAN remarked in one of the recent issues that there were four chief barriers to Christian unity: the Roman Church, the Greek Church, the Episcopal Church, and all other Churches. And I am afraid that is the plain truth. We have grown to think so much of our organization that we cannot think of Christianity in any other terms. But, we shall have to shortly. These are days when the world is talking and thinking in terms of the simplest essentials: and the Churches must do likewise.

And what are the essentials of our religion? We have but to go to the New Testament to Jesus' own words: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength" and "Thou shalt love thy neighbor as thyself." Here is the sum of all the law and the prophets. To love God is to love the things He stands for: righteousness, justice, mercy and truth. To love one's neighbor as one's-self is to live by the golden rule. Here is our religion in its simplest terms; and the basis of it is the fatherhood of God and the brotherhood of man. We naturally honor and revere the man who illustrated these principles so completely in His own life; somehow we cannot separate the teachings of Jesus from Jesus Himself and so we call Him Lord and Master. (But it must be said, I think, that Jesus was not nearly so concerned over proper respect for Himself as he was for the godly and brotherly life.) The sole purpose of the Christian Church then is this: to stand in Christ's stead in the world and inculcate such a love of God the Father as will manifest itself in righteousness and sincerity of action and in loving co-operation with our fellow men.

What could the Churches not do if they would only face the enemy with a united front: divided by temperament, but together with God.

What would happen to the liquor-traffic and its ally commercialized vice, in this country if all the Christian Churches would put their shoulders together against these two insidious evils which destroy manhood and spread misery in their wake?

What would happen to our industrial injustices, which enrich a few at the cost of the many, if the Christian Churches could unite on the platform of a common brotherhood with equal opportunity for all?

And what would have happened, think you, if in 1914 when Belgium was ravished and later when the Lusitania's human cargo was sunk, the Christian Churches had stood forth in the name of God and humanity and said: "America cannot stand for that because Jesus Christ cannot stand for that"?

It makes one sad when one thinks of the great need in the world today for the truth about God and men which Jesus taught and lived and of the Church's failure to meet the situation. The (*Continued on page* 474)

Haiti and the Negro Problem

By THE REV. ARTHUR R. GRAY, D.D.

SINCE the fell day on which that fine old saint, Bartholomew de Las Casas, who by the way ought to be in our diptychs, made the ever memorable blunder of suggesting African slavery as a method of obviating the necessity of forcing labor upon the Indians, the Negro problem has been upon us. The only bright spot that I can find in it is a dark one, namely, that we can take heart when we remember that a man like Fray Bartholomew could make such a mistake. God knows he lived to rue the happy thought, as he imagined it to be—for about five minutes.

However, the problem sits athwart our chest like some dread nightmare, and the sooner we remember that there is no use indulging in our pet Caucasian weakness of trying to reduce swollen facts with ointments of theory the better.

And so I would thrust under your nose this enigma for the purpose of awakening you to the crushing fact that there is a way of partial solution, a way which is blessedly free from theorizing and entirely concerned with facts. I say a partial solution, for it only pretends to accomplish a certain amount of what has to be done; but, as we have learned from our cradles, half the job is in the starting.

To put it in prescription-like brevity, this is the theme I have to develop: Haiti is the beginning to the solution of the Negro problem; by concentrating on work in that island the Church can accomplish more for our brethren than in any other way. Let us see.

What is the Negro problem anyway? Can we ask and answer honestly, without giving offense? I hope so, and shall let my record of good will stand against any possible misinterpretation. If the slippery lead with which I write betrays me into some apparent flippancy or sophistry, forgive me and believe me that I am on my metaphorical knees as I write upon this solemn and dread subject.

The Negro problem is not, as Mr. Chesterton would put it, the Negro problem but the Caucasian problem. It is not the Black Man who makes the difficulties but the White Man. By which I mean to say that the alarms we hear on all sides are due to the Anglo-Saxon's proficiency, super-proficiency, rather than to the Black Man's deficiency. To aver anything else is to take the position of the gilded youth who claims that everybody obstructs his passage when he wants to burn down Michigan Avenue at forty miles an hour. The slow-moving vehicle or body is the average body, and this is a world wherein the average person has the right of way. Our laws and customs are based upon the rule of the average man, and the Anglo-Saxon, to revert to our metaphor, with his high-power car is really the one in the way; that is to say he is in the way so long as he forgets his good manners and faults others for blocking the road. When, arrogantly, he thinks that his kind, numbering a few hundred million, can elbow off the road those, numbering several billions, who cannot move so quickly, one really feels it's time to call in the traffic cop. If we were using nautical parlance we would refer to the rules of right of way, according to which in all the harbors and seas of the world the sailboat has the right of way over its more fortunate steam-driven rival. Oh, for some race manners and a dose large enough for Behemoth of *noblesse oblige*—German papers please copy.

Such is the Caucasian problem which brought upon itself that by-product, which we call the Negro problem, four hundred years ago. You remember how it happened; how our impetuous forbears in order to speed up the development of the New World imported thousands of their slower-moving brethren from the West Coast of Africa. Strange irony of fate that they got their slow-moving brethren to enable them to go faster. They did not have to have them, it was merely a case of not being willing to open up the Western wilderness at a rate, let us say to maintain our metaphor, of ten miles an hour. They had the get-rich-quick scorpion in their bonnets and, as we would say in these days, were ready to suspend any and all immigration laws to accelerate the gathering in of gold.

When common sense overtook them, and they dropped their brethren, they began talking, oh, the folly of inspissate youth, about the Negro problem!

The second point I want to make is that whatever efforts are put forth to solve this secondary problem, one must remember that the United States is a White Man's country. Japan is for the Japanese, China is for the Chinese, Africa is for Africans, and America is for the Anglo-Saxons. Our saying so doesn't make it so because God had the determination of this matter long before our vocables came into use. There is no use blinking and talking about the homes of the free, etc., for that is merely to drop back again into anointing facts with theories; into putting, let us say, chloroform liniment on a major fracture.

Joyfully we can and will make our brethren of other colors at home in this land. Gladly we shall always treat them as honored guests and put them in our best spare bedroom and kill hecatombs of fatted calfs for them—but it gets you nowhere. We can give both hands of fellowship to the Japanese, but their habitat will always be Japan, and we can pour out gallons of good cheer upon Africans, but their home will never be here—they can at best be our honored guests.

This at once suggests the serious handicap under which such schools as St. Paul's, Lawrenceville and St. Augustine's, Raleigh, and Hampton and Tuskegee labor. To what can they point their graduates beyond participation as guests in the progress and good things of America? How would Groton feel if it knew that none of its graduates could ever really be at home in the land? Every time this thought strikes me I want to go literally down on my knees and pray for noble leaders like Archdeacon Russell and Archdeacon Delaney and many another man of God who finds himself in their position. The enormity of the crime which we white joy riders of civilization committed in bringing our slow-moving brethren over here was so great that a world court today could scarcely do less than hang us—unless some statute of limitations could be made to apply.

So much for the situation. What is the panacea without the pan? My answer is Haiti.

Down to the south of us, occupying the western third of the old island of Española is the Black Republic. A land it is of inconceivable fertility. The million and a quarter who live there today could be increased to fifteen million without taxing the resources of the soil. Given a fair chance, the people can and will increase in wisdom and stature and in favor with God and their critically minded fellowmen. Being one of those who believe outspoken that eventually the Black Man will be capable of governing himself I assert that the whole thing is merely a matter of time, of speed. The mythical sons of Ham differ from us not in kind but degree. They are today where we were, let us say, in the thirteenth century. Some day they will reach the twentieth and will make of Haiti a republic of which they can well be proud. Give them time and a chance; don't yield to the journalistic fault of judging the whole world from a twenty-four-hour point of view. *Sub specie æternitatis* ought to be burnt into the brain of every newspaper editor in this land. I get desperately tired of their taking a day's or a year's experience as a criterion, and this applies particularly to the productions of so-called scientific and literary people.

A good beginning has already been made in Haiti. Uncle Sam has sent down a splendid lot of Marines who are busy teaching the people how to administer their finances and how to organize their police, and indirectly how to run their schools; in other words how to govern. But men with guns can do no more than schoolmarms

with switches behind their backs, particularly in Latin America. They must be helped by scientific diplomats and that is where the Church comes in. If we will but send down in sufficient force and place beneath the benevolent tutorings of the soldiers the kindly ministrations of the Church, the progress of the people along the road to the twentieth century will be greatly hastened.

After years of waiting the Board has at last sent a man to the Black Republic. It was at the request of the people themselves that he is a white man. There is no use discussing that problem here. The important fact is that the Church of Haiti, which has been without sufficient guidance for many years, is at last to be taken under the serious guidance of the American Church.

This Winter the Rev. A. R. Llwyd has made what we hope will be a triumphal entry. He is to be the representative of the Bishop of Porto Rico, the dignitary having ecclesiastical jurisdiction, and under him we hope to see the work so bravely begun by Bishop Holly take on new vigor.

Just what forms of activity will be developed it is not for me to say, though I hope it will be schools, schools, and more schools. Above all I hope it will be industrial schools, since democracy will only rest easy on busy-ness. Idleness, lack of reasons for being interested in public welfare, absence of that striving which comes from personal ambition, these will never provide a foundation for democracy—and of course our duty down there is to teach government of, for, and by the people. Only those who are home owners, property owners, and business owners will have that personal and selfish anxiety about the affairs of government which compels men for their own sake to vote intelligently. It is the old story I have quoted so often, that while a man will get a gun and fight for his home he will never lift his finger in defense of his boarding house. Neither Haitians nor Hanoverians can develop public spirit until their private interests compel them to think about the bono publico. Is this utilitarianism? It all depends on how you interpret it—I at least don't mean it in that way.

Some years ago the business men of Jacksonville rose up and expelled the racetrack because they found that it hurt their business by undermining the character of their employes—that was utilitarianism but not of the John Stuart Mill type.

What we must do is to get the Haitians sufficiently interested in the development of their island's resources to cause them to rise up and expel any and all revolutionists and ragamuffins who interfere with the lawful occasions of commerce. Mr. C. W. Barron has recently applied this same reasoning to Mexico in his excellent little book *The Mexican Problem.* His chapter heading "Business and Not Politics Can Redeem Mexico" is worthy of inclusion in some modern book of proverbs. Business and not politics, provided the business be tempered with the gospel of God, can redeem all Latin America and in particular Haiti. Therefore I cast my vote for industrial schools in the Black Republic. Give us enough of them and the land will come to its own.

The only other place on earth where an independent Black Republic is possible is Liberia, and its future is problematical. There is nothing uncertain, however, about Haiti since we shall never annex it. It is merely a question of their developing sane democracy and of our doing all we can to help.

By this time some one will be saying "Silly scribe, he wants to try again the old game of solving the Negro problem by wholesale deportation". Far from it. I would never dream of such an impracticable scheme. I said that my cure was a panacea without the pan, a partial solution, and what I meant was that in part the problem will be solved if the Negroes have a nation of their own. The Japanese in America do not mind its being a White Man's land since they know there is also a Yellow Man's land—it gives them a sufficiently comfortable feeling to prevent difficulties arising. The Black Man on the other hand is a man without a country, and until he gets one he will be like Hale's unfortunate, a nondescript. I often wonder whether the solution of the Hebrew problem is going to be found by providing them with a home in redeemed Palestine. Make of Haiti a clean, strong republic, and you alter the atmospheric pressure. At once your slow-moving brother will find himself in the position of the Japanese or the East Indian, whose situation as guests is entirely satisfactory. If I went to stay in a man's house as his guest and knew that I had no home, I would never be at ease. But so long as I knew that there was a little corner which I could call my own, it would be possible for me to live out my days as a guest with perfect self-respect.

Therefore, I say, let us get behind Bishop Colmore and Mr. Llwyd and their native Haitian priests. Let us pray for the Church in that island of radiant possibilities, remembering that every milestone passed by its people means just so much nearer have they come to a solution of that problem into which the saintly old Bishop of Chiapa plunged us four hundred years ago.

The Easter Bells

By EUGENIE Du MAURIER

IT happened a long time ago, in Austria, in the very little town of Feldkirch. It was during the time when the great Emperor Napoleon was having some of his dreadful wars. Massena was the name of one of Napoleon's generals. Massena went one Easter Eve to capture Feldkirch. He took with him more than 18,000 soldiers.

When the sun rose and shone in all its golden light over the mountain tops, the people of the little village could see the bright sun-rays gleaming on the swords, and cannon, and guns, and on the armor of the soldiers, as they were scattered over the hillsides. The poor people of Feldkirch told each other that it was useless for them to fight and in any way try to defend their town. They were not prepared. They had been a peace-loving people. They never thought that the great Napoleon would consider them of sufficient account to battle against. So they agreed among themselves that the better part of valor for them was just to allow the soldiers to enter their little town. They would treat them as guests, show them how they loved their little town, how they tilled their ground, and were living like men and brothers together among their hills.

After they had come to this decision, the minister of the little old church rose, asked the Father's guidance and protection, and then said:

"You all know what day this is. It is the Day of our Lord's Resurrection. The day of passion, the day of crucifixion, suffering and death—these days in our Lord's life are over. This is the Easter Morn. It is a day for joy and not for foreboding and sorrow. Look over yonder in the East. The sun is dancing glad hallelujahs of rejoicing. The Lord is risen! 'Let us go up to the House of the Lord' and praise Him as freely and gladly as all nature is doing. Go, make the bells of the church ring out their melody! The strife is over. The battle won! We will have our service as usual. God will help us if we trust Him."

The people all agreed that the church service should be held. So the bells began to ring out their glad music to tell all the people that it was Easter Day. Soon the streets were filled with the carefree and happy villagers hurrying to the church.

The soldiers camped on the hillsides could not understand what it all meant. They saw the people going through the streets of Feldkirch on their way to church. They heard the bells ringing their joyful music. And they began to think that somehow these simple-minded mountain folk had some special reason for their gladness and rejoicing. They conferred with Massena. They soon decided that the people of Feldkirch, perhaps, had a great army of soldiers hidden away in the cellar of their little church. So before the bells stopped ringing the soldiers of Napoleon's army under General Massena on the hillsides around Feldkirch, had broken camp and departed.

And so there was a real Easter service held in that little Austrian village church that day more than a hundred years ago.

A Father's Part and Duty

By GEORGE HERBERT RANDALL

EVERY patriotic American must deplore the exaggerated accounts of immorality in our camps, cantonments and naval stations. Young men going into these can find, if they are bent upon doing so, the bad side of life as well as the good But to find the bad they must put themselves to inconvenience It is not being thrust in their faces, reports to the contrary notwithstanding. As this War and the enlistment of the world's young men are the greatest ever known, so the forces for good have been mobilized much more rapidly, completely and effectively than in any previous war. Not only that, the Government and our military authorities, sensing the immediate and great need for preserving the moral and physical purity of our armies, have been unhesitating in their endorsement of all those recognized means of helpful and clean recreation, moral protection and religious culture with which the good men and women of the land have sought to surround our boys in the uniform.

But this is not saying that every young man is clean minded, of lofty ideals, and immune from temptation. The danger does lurk in hidden places for many, and the tempting of the devil is so cunning and well devised as to make gross immorality possible to those who are seeking it. Let us be fair as a nation of well meaning citizens and face the fact that the greatest dangers are now menacing those young men who in their boyhood days have been without the inspiring as well as restraining influences of Christian homes in which religion has been a vitalizing feature rather than merely a symbol of respectability. What your boy is today seeking as recreation while serving in the Army or Navy is very likely to depend upon what sort of home you have provided him with during his years of moral and educational growth. "Train up a child in the way he should go: and when he is old, he will not depart from it." Neither will he be likely to depart from it when, separated from parents and sisters or from wife and children, he finds himself merely an atom assimilated into the impersonal fabric of our mighty engine of war.

The fathers of young men may well reflect in these days upon what they have or have not done in a positive way to lead them into outstanding and effective Christian lives. For such religious training as they have received how much are they indebted to the uplifting and exalting influences of a truly Christian home—Christian in fact rather than merely in name? The days when parents may well look back over their own lives and ask themselves how far they have been careful personally to safeguard their boys—these days have arrived. A mighty revolution in conditions has taken place, and the fathers and the mothers whose days are now passed in peace of mind as to the moral and spiritual security of their boys are those who minded them well in the days of their youth.

There are exceptions to the rule. There are moral perverts—perverts in spite of the refining influences of a home where God's altar has been set up. But these but prove the rule, they are the rare exception. Taken by and large the young man now in uniform who feels himself with God's help secure against the temptations to wrong-doing is he who has a father at home whose life has been to him an unerring example of the strictest moral rectitude and the closest devotion to his God; and in whose home the reading of God's Word, the habit of family prayer, the saying of grace at table—some of these or all of these—have effectually supplemented the ministrations of the Church in service and sacrament.

We did not look for this War and the tearing asunder of our homes. It is all an unexpected thing, and it has introduced a new set of conditions. Too many homes have been taken unawares. The War has come as a thief in the night, and from many homes has taken away that which is more precious to the father than life itself. Because of his love of righteousness and his devotion to country, he bears the separation with faith and confidence if he has set the feet of his boy in safe places; with regret for his own failure and fear for his boy's moral —not less than his spiritual—welfare, if he harks back upon days of so much preoccupation in the mammon of this world that he has withheld from his son his rightful possession of a home of positive and inspiring Christian ideals and practices.

It is bad enough when heads of households are so remiss before the very eyes of their sons that they refuse to make even a decent contribution to the definite work of the Church as they have opportunity in the various channels of parish life. It is worse still when they stimulate an attitude of contempt for the worship of God by appearing in their pews only so often as is necessary to retain their "good standing" in the parish and community. The smug intolerance of things deeply religious on the part of too many so-called "pew holders" and their definite refusal to bear their share—if we may so limit a man's duty—of the work of the Church, constitute the chief barrier that hinders multitudes who otherwise would do so from casting in their lot with the Church. Such negligence on the part of a parent, and particularly in these times, should bring the blush of shame to his cheek, if he have the capacity for such an emotion.

That, however, is only a part of his remissness. For the home of many a Churchman is so destitute of the exalting and inspiring *evidences* of a strong religious life as to dull in the mind and heart of the average youth all the promptings toward a vital and outreaching witnessing for Christ through His Church with which—let us hope—he was born. No Bible reading from one week's end to the other, not even five minutes of daily united family prayer, not a thought of thanksgiving for food and shelter, never a word to the boy as to what he is thinking about concerning his Christian life!

What criminal folly! Many of our boys in the camps and trenches are realizing for the first time in their young lives what all these years they have been deprived of. The letters of some of these young men indicate it. They are experiencing in their barracks and huts a more vitalizing atmosphere of positive Christianity than they ever experienced at home. And this means that, although they are too loyal to bring the indictment openly, the fault may almost invariably be traced to the doorstep of the preoccupied and indifferent head of a so-called Christian home. Surely, the blush of shame born of sincere repentance should spring to the cheek of such a parent!

If, on the other hand, you have tried consistently to make your boy's home all that it should have been, if true religion and undefiled has been the most significant feature of its adornment, then thank God that your boy is now true and pure and straight, and that you have helped him to be so. He is the finest patriotic sacrifice you can make to your nation—the finest any man can make. No war is mighty enough or wicked enough really to take him from you. He may die in body, in trench or hospital or on the sea; but if his home has been through your efforts one of high ideals and holy living, his last earthly prayer will be one of gratitude to God —and to you—that that was so.

A Prayer for Our Enemies

O FATHER of every nation, give to our enemies the freedom which Thou hast given us; deliver them from rulers who exercise lordship, forgetting that they are servants of all; and grant them to see with joy the coming of government of the people, by the people, for the people in the whole earth, wherein they and we shall be brethren together under one Master, Jesus Christ.—*Amen.*

NEWS OF THE CHURCH

NATIONAL CAPITAL GREETS THE ARCHBISHOP OF YORK

Preaches 3 Easter Sermons—In Philadelphia and New York Holy Week

The Archbishop of York preached three sermons in Washington on Easter day, and received an enthusiastic ovation from members of the diplomatic corps and other prominent representatives of the various governments and armies.

During the first part of Holy Week he was in Philadelphia, as recorded in these columns last week, and later was in New York, where he addressed the clergy of the Dioceses of New York and New Jersey at St. Thomas' church, Tuesday, and conducted the Three Hour Service at Old Trinity on Good Friday.

His itinerary this week included Baltimore and Pittsburgh. From the latter city he goes to Ottawa, where he will be the guest of the Duke of Devonshire. He will return to New York City to attend the meeting of the House of Bishops, on April 10. On that evening the Church Club will give him a dinner, and on the following day he will make his last address in America at Columbia University. The university will confer upon him the degree of Doctor of Laws.

In New York Holy Week

NEW YORK CITY.—"The Cross is always the touchstone of human life. Just in proportion as the Cross is near to us or far away can we judge a man's life. The difficulty is to bring men into real relationships with that Man on the Cross. But here the Cross is near to us, and speaks today in the ordeal the nations of the world are passing through."

These, the opening words, were the keywords of the Archbishop of York's preaching at the Three Hour Service on Good Friday at Trinity church. By half-after eleven it was impossible for anyone to find even standing room. Never was there a similar service at Old Trinity where the worshipers passed in and out so little and when a deeper spirit of devotion and humility marked those who had assembled to watch through the Three Hours at the foot of the Cross. The minds of many went back to Good Friday, 1917, when in the same pulpit Father Huntington held up before the congregation in prophecy the cup of sacrifice and suffering which he bade the American people unfalteringly take into their hands.

"Good Friday will always be memorable to you," the Archbishop continued. "I bid you have in remembrance today those men who are in the midst of the most awful battle in human history. . . . The Cross of Calvary is not a single event. Christ is ever giving Himself. . . . The Son of Man is wholly identified with man. We are beholding afar another Calvary,—I ought to say the *same* Calvary."

Throughout the Three Hours His Grace made the congregation conscious of a vigil spent not simply on the Calvary of Palestine but also on the Calvary of France. Through those who were at that moment engaged in battle on the Somme, who were writhing in the agonies of wounds just received, who were dying before the onslaught of the enemy, the meaning of the Saviour's wounds and death was interpreted; and through His Triumph on the Cross the meaning of the present Calvary illuminated.

The meditation on the First Word gave help to those who have found it difficult to pray for the enemy. "Does prayer for our enemies come from our hearts?" the Archbishop began. "If we fail here we can go no further. The rough and ignorant soldiers, . . . it was easy to pray for them. . . . But what of those who do know? The crowd of those who had rejected Him surrounded the Saviour. . . . We do not pray for our enemies to be let off the consequences of their sins. We pray in the Litany that God will 'turn their hearts'". "As our Brother," His Grace said in his meditation on the Second Word, "He passed through the overwhelming experience of the Cross, and as a Brother he spoke to the penitent thief. . . . The rough, goodhearted, undisciplined soldiers now meeting death in this awful battle . . . in the chivalry of sacrifice" will be given opportunity to complete the development only begun; will, as a young officer prayed just before he died, "be given another chance elsewhere".

Perhaps the most beautiful meditation His Grace made was that on the Third Word. In this time of "severing of friendships," he said, "when not a man in the Army, not a woman or girl in England but has lost someone very dear", we find "a Friend in the heart of humanity". "He will save and restore our friendships for us." And meanwhile He bids us be mother and son to those who have been bereft. "We are called to perfect our use of the great gifts of friendship."

The meditation on the Fourth Word was a call to loyalty to God. "This is the darkest day in the life of the human race," said His Grace, "the hopes of three generations are dashed to the ground. An evil spirit is abroad. Nations are committed to destruction. Men are drawn up against each other eager to kill. . . . From humanity goes up the dying Saviour's cry, 'My God, my God, why hast Thou forsaken me?' Why? The answer is not yet. . . . But if man will hold just that invincible loyalty to God, keep just that assurance of the sovereignty of God, he will have something he can trust and use. . . . The lesson of Good Friday is that if a nation will believe in righteousness, will hold on to righteousness and will stay on God, it can not be defeated. Christ's assurance is that righteousness is the one thing in the world that can not be defeated."

The absolute certainty of the presence of the White Comrade on the battlefield was the dominating impression left by His Grace's meditation on the Fifth Word. "Never has there been a time of so much

(*Continued on page* 464)

PERSHING'S SERVICE STAR ON WESTERN CHURCH FLA

St. Mark's, Cheyenne, Gets Perm sion From General Through Bisho

CHEYENNE, WYOMING.—When the serv flag for St. Mark's Episcopal church w unfurled here on Palm Sunday it carri one of the most honored stars in America that of General John J. Pershing.

Some time ago Bishop Thomas wrote General Pershing, relative to placing name on the Episcopal honor roll of Ch enne, and to placing his star on the serv flag.

Following is the reply received from Ge eral Pershing:

"France, February 15, 1918

"Bishop N. S. Thomas,

"Cheyenne, Wyoming.

"My Dear Bishop: I regret very mu to find that your letter of October 31, 19 has not been answered and wish to assu you that this was not due to a lack appreciation but through inadvertence.

"I should be very glad to have my nam placed on the honor roll of St. Mar church, Cheyenne, and deeply appreci your kind thought of me in this connecti

"With warm regards and very b wishes, believe me, as always,

"JOHN J. PERSHING."

This letter, together with the envelope which it came, has been framed and hu in the vestibule of the church, according Bishop Thomas.

The service on the morning of Palm Su day was an event of special significance the light of the call to deeper prayer a supplication for our Allies and our cau The many worshipers at the service we saddened and sobered by the reports fr Paris, and all united in intense petitio that our arms might be strengthened, a the right revealed to us. The service fla bearing twenty-eight stars, is the gift the church of the Knights of St. Paul a the Junior Auxiliary of St. Mark's churc Cheyenne.

Bishop Rowe Sails for Alaska

SEATTLE, WASHINGTON.—Bishop Ro has sailed for Alaska. He expects to ma a trip into the interior from Cordova goi as far as Tanana Crossing, to visit t Indian Missions in that most isolated se tion. This trip is made at the urgent r quest of the Rev. F. B. Drane, missiona in charge of the Tanana Valley Missio who writes him that the Indians have be eagerly anticipating his visit.

This journey will prevent Bishop Ro from attending the special meeting of t House of Bishops in New York on April

Bishop Lloyd Returns to U. S. Direct

NEW YORK CITY.—A cable from Bish Lloyd has been received at the Chur Missions House stating that he and Arc deacon Schofield will return by a dir route from Liberia to the United Sta instead of going via England.

IRISH CHURCH PLAYS PART IN STRUGGLE OF DEMOCRACY

Editor of "Irish Field" Tells Story of His Own Friends

Dropping into THE CHURCHMAN office the other day, Mr. J. Henry Carleton, editor of the *Irish Field,* brought an inspiring story of the part the Episcopal Church in Ireland is playing in the Great War. Mr. Carleton is in America during these days, as a result of the suspension of his journal for the remainder of the War, owing to the economic stress on publications in Ireland. Here is the statement he gave concerning things in the Church of which he is an ardent communicant:

"It was a beautiful day in April, 1916, when the Rev. James Owen Hannay, Canon of St. Patrick's Cathedral in Dublin, and well known to millions of readers as the great fictitionist of Irish life, heard the call of the troops for army chaplains—and went. Possibly the American Churchman will know him better by his pen name of George A. Birmingham. Loving Ireland—its people, its rugged shore, its fishing glens and its vast mountains—Hannay accepted the call and went to France to do 'his bit.' Three weeks before he went into the great adventure he sat in my office in D'Olier Street, Dublin, and discussed the making of flies, the choice of bait and the thousand and one other things dear to the heart of an enthusiastic angler in the early springtime.

"Duty called him and he went, manfully and unafraid, although he was many years beyond the allotted age for service. After many months at the Front he came home to spend a few days with 'the kiddies.' I saw him in their midst, strong, capable and loving—the same Canon who went away—the same Irishman who could always find reason for laughter in everything. After the children went to bed we sat in front of the cheerful fire and he told me things out of his war experiences that would make one's blood run warm—for the things our troops were accomplishing—and cold because of the barbarities of the Hun monster.

"Canon Hannay was not the only Irish churchman who heard of the need of chaplains with the troops and who went forward. The Rev. James E. Powers of Carlow, the Rev. Edward O'Connell-Lyne of Athy, the Rev. James J. Farnsworth of Naas, the Rev. James E. Bruen of Kilkenny and the Rev. James J. Atkinson of Abbeyleix are among the men whom I know well who are giving of their all in order to help and guide the boys who are carrying the flag to victory.

"Strange as it may seem to many Americans, whose ideas of Irish affairs are conceived from cursory newspaper reports, the solution of the much-vexed question of political autonomy for Ireland is very near. Churchmen throughout Ireland are speeding the day towards this much-to-be-desired result. Redmond, the genial, moderate 'conciliator,' who died a few weeks ago, was the most prominent and capable advocate of parliamentary methods. He had the almost unanimous support of the Irish Church.

"No matter what Ireland's political fate may be, however, the big fact stands out that Ireland's Churchmen are doing their duty in the great World War and in this admirable manner helping to stimulate a kinder feeling between Ireland and the Empire, as well as acting as a bond to weld into happier conjunction the discordant elements at home."

Read and Be Patient!

IN requesting our readers to be patient when their paper is delivered to them late we have felt that our explanation was not, perhaps, clearly enough stated. We have often imagined that our subscribers do not appreciate to its full extent the terrific congestion in the New York Post Office. We are therefore going to tell them a little story which has the merit of being true.

Perhaps you do not know that all copies of THE CHURCHMAN are put in bags by the printer and delivered by a truck to the General Post Office in New York City. There this truck is unloaded, and the mail bags transferred to trains.

One day recently the truckman with his bags of THE CHURCHMAN drove up to the Post Office and there found a line of trucks stretching several blocks. He took his place in line.

This was four o'clock in the afternoon. Six o'clock arrived and he was but a little nearer the entrance. Slowly the hours passed, but more slowly did his truck advance. The night grew bitterly cold. At twelve o'clock he was beating his arms to keep from freezing; but he dared not leave the truck or his place in line would be taken. Gradually time passed. Numbed and frozen he at last managed to send a small boy who was passing for a pail of hot coffee. This revived him sufficiently to enable him to keep up his night-long vigil.

Slowly the East brightened, the sun rose, morning was here—but his truck with the precious mail was not much nearer the entrance of the Post Office.

Finally—and this is not exaggeration—at two o'clock the following afternoon he delivered his bags at the Post Office and drove home to a well-earned rest.

This is merely an example of the state of congestion at the New York Post Office. Perhaps our readers will realize the difficulties under which all publications are struggling by having the fact brought home to them by such a story as this.

We hope that you will be patient. Your papers will arrive eventually; and in the meantime we are doing everything in our power to speed up deliveries. Remember that this is war time and that war materials have precedence over everything else on the railroads. We assure you that you are not being neglected.

CIRCULATION MANAGER.

ARCHBISHOPS APPEAL FOR MINISTERS AND TEACHERS

G. B. R. E. Says America Must Face Same Problems for Future

NEW YORK CITY.—The General Board of Religious Education in its quest for a War-Time Education Fund of $45,000 to meet the conditions in education brought upon the Church by the War, is calling attention to the appeal recently made by the Archbishops of Canterbury and York for ministers and teachers. The appeal says:

"By its Divine commission, and by its long association with the national life, the Church of England is called to take a foremost place in the spiritual renewal of the nation and of the world. For the fulfillment of this high endeavor it must now be girding up the loins of its mind and will. It must secure a material equipment worthy of its spiritual mission.

"First, the power of the Church to show forth and to set forward the Kingdom of God must largely depend upon the leadership of the clergy. In other words, the Church must have a ministry adequate in numbers and in training. But there is now only one source from which in the first years after the War the ranks of the ministry can be filled. It is the manhood of the Nation now serving in the Navy, and especially in the Army. Unless a great number of these men are ready to offer themselves for ordination it is hard to see how the Church can rise to meet new calls or even carry on its necessary work. . . . We have felt bound to give an assurance that no man whose fitness for the ministry has been tested and found true shall be debarred by lack of means from following his vocation or from receiving the best training that the Church can give. The Church must ultimately provide a very large sum of money if this assurance is to be made good.

"Secondly, on the teaching of religion in our schools must depend the tone and spirit of citizenship in the days to come. What gives reality and effect to the teaching of religion is the personality of the teacher—the teacher's own personal character, ability, faith. Through the men and women trained in its own colleges the Church has and must keep its place in training future generations of citizens.

"The responsibilities laid upon us, the men and women of the present generation, cannot be met by relying on the bounty of our ancestors. They can only be met if we can prove that in the sacred cause of the Church we are capable of sacrifices not unworthy of those which we are willing to offer in the service of our country."

The G. B. R. E. says: "These will be the needs of the Church in America as the War wears down the Nation, and in the days that follow victory. Subscriptions to the War Time Education Fund will increase the number of both.

"Pledges and checks may be sent to Harper Sibley, chairman of Finance Committee, Sibley Block, Rochester, N. Y."

Chaplain Knox in War Work

NEW YORK CITY.—The Rev. Raymond C. Knox, who has preached to thousands of students in his ten years' service as Chaplain of Columbia University, announced Sunday afternoon that he was going to France in the interest of the Y. M. C. A.

ECUMENICAL CONFERENCE OF MANY NATIONS PLANNED

Invitations Sent to Pope and 25 Protestant Communions

NEW YORK CITY.—The Federal Council of the Churches of Christ in America has received an invitation, signed by H. Ostenfeld, Bishop of Seland, Denmark; Nathan Soderblom, Archbishop of Upsala, Sweden, and Jens Tandberg, Bishop of Christiania, Norway, to attend, through its chosen representatives, an international ecumenical conference, to be held probably either at Upsala or Christiania. The Pope and other prelates of the Roman Catholic church have been invited, with twenty-five Protestant communions and certain special groups.

At a special meeting of the Administrative Committee of the Federal Council it was agreed that it was not advisable for the Federal Council to take definite action on the matter at this time.

The subjects proposed for discussion are:

(a) The spiritual unity in Christ of His disciples, without loss of loyalty either to the talents and duties entrusted to nations or to the creeds they profess; facts and their expression.

(b) The shortcomings of the Church with regard to the realization of Christian brotherhood and of the spirit of Christ in all human relations. Penitence of the Church.

(c) Possibilities and duties of the Church in counteracting the evil passions of war and promoting that frame of mind which makes for righteousness and good-will among nations.

(d) The Christian Doctrine on the sanctity of law and on the work of international legislation.

(e) Actual church problems viewed practically and universally, e. g., The Mission Field.

WHOLE VILLAGE DOES HONOR TO MEMORY OF CHURCH BOY

Clergyman's Son First of His Town to Give His Life

SAG HARBOR, LONG ISLAND.—Paul Howell Baer was the first volunteer of this place, where his father, the Rev. Francis V. Baer, is rector, to give up his life in the service of his country.

Since the war broke out between this country and Germany, the lad, not quite twenty-one years old, had been seriously considering how best he could make his life count in behalf of the cause for which the world is in arms against the Central Empires. Finally securing his parents' consent, he enlisted in the field artillery. His body was brought back to his stricken home just seven days after his noble resolve. Prior to his death, which took place March 19, from pneumonia, Paul was a student in Trinity College, Hartford, in preparation for the Church's ministry.

The funeral service, which was fully military, was held on March 22, being conducted by the Rev. John A. Howell, rector of Christ church, Ballston Spa, New York, assisted by the Rev. Messrs. E. S. Bourne of Easthampton, S. C. Fish of Bridgehampton, and W. R. Mulford of Sag Harbor.

The funeral was the largest and most expressive of sorrow in the history of the village. The public school was dismissed, the flags were at half mast, and rich and poor alike vied with each other in showing the heart-broken parents that their son's life and character would never be forgotten. The Roman priest and the Sisters at the Convent were particularly kind in their expressions of sympathy and regret.

An Appeal for the Third Liberty Loan

By the Archbishop of York.

Come to England and France quickly with money, ships and food. There is a terrible strain upon my countrymen in the trenches. We are not whining and asking for sympathy, but you will be cheering us to new hope, if we know that all the power and resources of your country will be given to the future of civilization.

You cannot send as many men as you wish, but you can send other things. Send money. Where men cannot go, money can. The ocean cannot stop it. Your dollars are the only bullets that will never miss their mark. You are going to have a great Liberty Loan soon. Put all the vigor into it that you can. Don't delay. We are asking you, as brothers and partners, to come and help us. Every man, woman and child can help in this fight to free the world from the menace of German domination.

We have to settle whether the spirit of irresponsible autocracy or the spirit of freedom is to prevail among the nations of the world. So vast and fundamental an issue naturally draws all the free nations of the world together. It must be settled now and forever, cost what it may.

The world must decide whether it will submit to the domination of a spirit which, if it were to prevail, would plunge the nations of the world into a long restless career of military rivalry. On such an issue there can be no such thing as compromise. We must be worthy of our task. We must recover for the world the atmosphere of freedom.

SEND BOOKS TO ALASKA

The request is made that all who have good magazines which they no longer need will send them to St. Matthew's Mission, Fairbanks, Alaska, for distribution among the miners and trappers in that part of Alaska. This distribution has been carried on for a number of years. Of course, if any prefer to send to the cantonments, we do not desire to interfere in any way with that work, as that is most necessary, but there are probably many who have used magazines which they will send to us here in Alaska. If there are any individuals or Sunday Schools who have juvenile books, especially for boys and young children, I shall be grateful if they will send them to St. Matthew's Sunday School, Fairbanks, Alaska, where they will be appreciated and well used.

H. H. LUMPKIN.

CLERGYMEN ASKED TO HELP FOOD-PRODUCTION CAMPAIGN

Leaders of All Religions to be Enlisted by the Government

WASHINGTON, D. C.—Every Christian clergyman and every rabbi in the United States is to be asked to join in the campaign that aims to insure this year record-breaking crops of every farm product.

The United States Department of Agriculture, through the States Relations Service and by co-operation with the Federal Council of Churches, is sending a special letter to all clergymen in the South asking their assistance in the Food-Production Campaign. They are being asked to get in touch with county agents and with the State extension service, which represents the State agricultural college and the United States Department of Agriculture, and to devote as much time as possible during April to enlightening their people regarding the necessity of local food production. They are being furnished with data regarding the great burdens upon the transportation system of the country, and, in sections where the food production is insufficient for local needs, a special message is being sent to urge increased production to meet local demands.

This message is being sent first to 45,000 ministers in the South, but will reach those in the North and West before the planting season.

KENYON PRESIDENT IN FRANCE

Letter Home Tells of Work at Front —College Hears French Lectures

GAMBIER, OHIO.—The first word received recently from President Peirce since his arrival in France was over three weeks *en route*, and tells of busy days on behalf of Red Cross work. Storehouses, canteens at railroad stations, tuberculosis sanatoriums and military hospitals had been inspected, wounded men visited and *poilus* met informally at station canteens.

A Larwill Lecture in French was given at Kenyon College by M. Cestre, professor of English literature in the Bordeaux University of France, on Friday, February 8. M. Cestre is this year exchange professor at Harvard.

On behalf of the movement for the "Cercles Francais", a branch of which is formed at Kenyon College, an address in French was given by M. Delemar. Informal musical programs have also been delightfully rendered by the three French musicians, Monsieur Albert Larrieu, Madame Genevieve Lecomte and Madame France Ariel.

Parish Shows Growth

BAYONNE, NEW JERSEY.—Calvary church has come into a new spirit and is on the way to better and bigger things. With a communicant list of nearly 600, a Sunday School of 200, and a church, the seating capacity of which is 180, the work is handicapped by small equipment. There are two distinct congregations, morning and evening. The parish is in the growing part of Bayonne, thirty new families having come into the church since the last six months. On March 28, Bishop Stealy confirmed a class of fifty.

PARISH IN SPARTANBURG HAS REMARKABLE SERVICE

Flag Presented by Family of New York Boy Who Died in Southern Camp

SPARTANBURG, SOUTH CAROLINA.—A service of unusual interest was held in the Church of the Advent on Sunday morning, March 17. The occasion was the presentation of a memorial flag by Mr. William H. Rowe and family, of Ossining, New York. On the ninth of December, 1917, Charles Watson Rowe, a member of Company I, 107th New York Infantry (the old 7th New York), died of pneumonia at the base hospital. The funeral service was conducted at the Church of the Advent by Major William E. McCord, Chaplain of the 107th Regiment, and Rev. W. H. K. Pendleton, Rector of the church. It was the first military funeral held in the church.

By order of the commanding general certain members of Company I, including Corporal George Rowe, a brother of Charles Rowe, were excused from duty to attend the service. Major Mazet, in command of the 107th Regiment (in the absence of Colonel Fisk), was also present. Fifteen pieces of the regimental band were furnished to assist with the morning service. Officers and enlisted men from the 107th and other regiments were present in large numbers.

The same bugler who had sounded "taps" over the young soldier's body stepped forward and sounded the call to the colors. In the stately building, accustomed to the quiet dignity of the service, the effect was thrilling. At the first note of the call, Corporal George Rowe appeared in the doorway bearing the beautiful flag. Reaching the chancel steps he stood at attention. The band then played "The Star Spangled Banner", and the whole congregation, largely made up of soldiers, stood at attention. The Rev. G. W. Harris, rector of Trinity church, Ossining, New York, in behalf of the family, presented the flag to the Church. The rector received the flag with appropriate reference to the meaning of the occasion.

Major McCord, Chaplain of the 107th, was absent in New York. His place in the service was taken by the Rev. Herbert Shipman, D.D., rector of the Church of the Heavenly Rest, New York, and chaplain of the 104th Field Artillery. It is difficult to put into words the thrilling interest of this service. It is the first memorial of any sort placed in Spartanburg in connection with the presence of the army at Camp Wadsworth.

Mr. and Mrs. William H. Rowe were present, with their son, William H. Rowe, Jr., who, on account of physical disability, has been rejected for the army, but who has not yet relinquished hope of securing a place in the service.

The beautiful flag will be displayed at every important service at the Church of the Advent in proud and grateful memory of the young soldier who gave his life for the great country which that flag represents.

Professor Palmer at Union Seminary

NEW YORK CITY.—A course of eight lectures will be delivered at Union Seminary on the Ely Foundation by Professor George Herbert Palmer, Litt.D., LL.D., of Harvard University, on the Thursdays and Fridays of April, at 8.15 p. m. The subject will be: "The Nature and Varieties of Altruism". I. Thursday, April 4, Introduction; II. Friday, April 5, Manners; III. Thursday, April 11, The Generous Soul; IV. Friday, April 12, The Rejection of Charity; V. Thursday, April 18, Business Ethics; VI. Friday, April 19, The Conjunct Self; VII. Thursday, April 25, Love and Justice; VIII. Friday, April 26, Conclusion.

CONSECRATING OUR MONEY

Mightiest Force in History is Invincible Aspiration for Freedom

NEW YORK CITY.—In speaking of the coming Liberty Loan the Rev. J. H. Jowett, D. D., Minister, Fifth Avenue Presbyterian church, New York, said:

"Liberty Loan is not merely an investment of our money, it is a consecration of our money to a sacred cause. We shall never feel the constraint to put our money into it until we have a glorious ideal of the liberty we want to defend. If liberty means little or nothing, then we shall hand over our money as it may best serve our own material ends.

"But if liberty is a tremendous thing, part of our most precious inheritance, we shall willingly lay down our money, not for any pecuniary return, but because of our ambition to retain liberty as one of the cherished possessions of our race. Happily the passion for freedom is one of the rarest of spiritual flames and it cannot easily be quenched. Again and again militarism has sought to crush it, but it has seemed to share the very life of God.

"No menace of material strength has ever been able to destroy it.

"The mightiest force in all history has not been the power of threat, and powder, and sword, but the breath of invincible aspiration for freedom which is the very breath of God. In all the centuries men have been willing to defend their freedom with their blood. Many of the men of our own country are ready to make that great sacrifice. It may be that we shall not all be called upon to lay down our lives in the sacred cause; but surely we shall all be ready to lay down our money! He is a poor patriot who is not ready to bleed for his country! He values his liberty only as a pawn who will not lay his all upon the altar!

"I have confidence that the people of America will pour out their substance with unbounded consecration, and will hand down to a succeeding generation the liberty which we have received from our heroic fathers."

New Bishop for Fukien

LONDON, ENGLAND.—The Rev. John Hind has been appointed to succeed the Rt. Rev. Bishop Price as Bishop of Fukien. Mr. Hind became one of the missionaries of the Dublin University Fukien Mission, working under the auspices of the Church Missionary Society, in 1902, and from that year until 1909 he was stationed at Funing. For a short time, in 1909-11, he acted as curate of St. Mary, Belfast. On his return to China in 1911 he was appointed principal of the C. M. S. Middle School.

LOANS TOTALING $24,000 AND GIFTS OF $5,700 VOTED

American Church Building Fund Helps 14 Parishes and Missions

NEW YORK CITY.—The action of the American Church Building Fund Commission at its meeting on March 21, held at the Church Missions House, seems to indicate progress in advance of the Church's material well-being. Loans amounting to $24,000 were voted to the following parishes and missions: St. James parish, Fresno, California; St. Peter's church, Lake Andes, South Dakota; St. Paul's church, Brookings, South Dakota; and St. Michael's mission, Wind River, Wyoming. Gifts amounting to $5,700 were voted to the following parishes and missions: St. Mary's church, Waynesboro, Pennsylvania; St. John's chapel, Oklahoma City, Oklahoma; St. Paul's church, Kumagai, Japan; Grace church, Broad Brook, Connecticut; Church of the Atonement, San Diego, Texas; St. Andrew's church, Port Aransas, Texas; the Church of the Good Shepherd and Holy Comforter, La Grange, Georgia; the mission church at Guadalajara, Mexico; Grace church, The Plains, Virginia, and Christ church, East Norwalk, Connecticut.

By the action of the Board gifts for churches, rectories and parish houses are now available, the scope of the work of the Board having been enlarged by permission of the Supreme Court of the State of New York.

GIFTS AND MEMORIALS

CLAREMONT, NEW HAMPSHIRE.—Since the coming of the Rev. George Huntington to Claremont as rector of Trinity church a number of memorial gifts have been made to the Church. Mrs. Charles H. Long has given a handsome lectern Bible, American revision, in memory of her husband, the late Col. Charles H. Long. A Prayer Book and hymnal for use in the chancel are in memory of Edward T. Hendel, the gift of his mother. A Litany book in memory of Col. Austin Lovering, the gift of his sister, Mrs. C. W. Barrett. Six Vesper lights in memory of Mary Windsor Dow, given by her sisters, Misses Susan and Elizabeth Dow.

Mr. E. W. Humphreys Dies

BAYONNE, NEW JERSEY.—In the death of Mr. Edward Walsh Humphreys on March 22, Trinity church, Bayonne (Bergen Point), has lost one of its oldest and most prominent members. He had been connected with this parish since its formation in 1858, singing in the choir, as a vestryman, and for a number of years was its senior warden. He was the son of Solon Humphreys, who, with the late Captain LaTourette, gave the land, consisting of a city block, on which the church property is located.

Tells Presbyterians Why

NEW CASTLE, PENNSYLVANIA.—The Rev. Bruce V. Reddish, rector of Trinity church of this place, spoke, during Lent, in the Presbyterian church on the subject, "Why I Am an Episcopalian". The pastor of the Presbyterian church has been asking men of different denominations to make a frank statement of the fundamental tenets of his denomination.

NATIONAL CAPITAL GREETS THE ARCHBISHOP OF YORK

(*Continued from page* 460)

concentrated pain. Hundreds, thousands of men while we are eating and sleeping are in unimagined pain. Ceaseless streams of wounded men form part of our daily life. . . But only men who like myself have been on the battle line can realize it. . . . The unseen Brother, Comrade, knowing, understanding the bitterness of it all, is surely with them. Otherwise, I could not account for the marvelous patience, courage and magnificent spirit of simple, ordinary men. Someone greater, stronger, nobler than themselves is with them in their pain. . . . And He it is who said of the cup of cold water, 'inasmuch'. It is He who is inspiring the wonderful ministry of healing. . . . A lad in hospital, writhing in fearful agony, said to me as the nurse left him, 'I thank God for the touch of a woman'. But the touch of that woman was also the touch of the Son of Man."

"There is a deeper pain and thirst we are less able to understand and meet. . . . We know where alone that thirst can be found. . . . Yet it is not to us that our brethren turn. They have found the religion of Christ hard, cold, conventional. They take themselves elsewhere. They have turned to broken cisterns. With the woman of Samaria the woman whose boy is killed cries to us 'Give me this water that I thirst not.' . . . When has the message committed to us been more desperately needed than now? It is a secret the world has not possessed, that of the Living Water springing up into everlasting life."

"Finally there is the thirst for a fuller share of human life," were the words with which His Grace concluded this most thought-provoking of all his meditations. "There is a deep and growing hope that out of this War may come a better and juster order, of social life. . . . The civilization for which working men have given so much will surely give more to them. . . . With them this hope is almost equal to the hope for victory,—that they may come back to a fuller life. . . . I call upon you to dedicate yourselves here to the ministry of the more abundant life."

Then coming to the Sixth Word, His Grace repeated what he has emphasized so often during his visit here, that only as the will to love becomes dominant can we hope to cry with our Lord His triumphant "It is finished". "There is something of the spirit of the Cross in the words 'With malice towards none, with charity towards all,'" he said, repeating in full Lincoln's great utterance. "It is not a feeling or an emotion that we need. We need a principle of life."

The church bell was tolling when His Grace spoke the Seventh Word. Linking again the great ordeal of today with the Cross, he dismissed the congregation with an assurance of trust and triumphant in God that will remain with them and keep them in inner peace throughout the days to come. "The one final reality is the will of a Father," said His Grace. "That is the summary of all philosophy. As children, look up at the Cross and say 'Father, into Thy hands I commend my spirit'".

In Washington for Easter

WASHINGTON, DISTRICT OF COLUMBIA.—The Archbishop of York preached three sermons in Washington churches Easter day, declaring his faith in the allied armies meeting the great German attack in France and voicing England's gratitude to America for her heartening support at a critical time. In the congregations were many members of the diplomatic corps, high officials of the Government and Army and Navy officers.

"This Easter," said the Archbishop, "makes a demand upon the strength of our faith such as perhaps no other Easter has ever made since its light has shone.

"There came a time about a year ago when we asked ourselves whether it was really true that we were struggling for things upon which the future of the world must depend. There came the first and faint element of division and discussion.

"Dispute and doubt, and then it was that this great nation arose and said in words spoken from this city, words so redolent of a proud faith that all the world must needs hear and hearken, 'These things are so absolutely at stake and so vital to the future of the new world as of the old that we will forsake all our past traditions, abandon our prized security and cross the ocean and make the struggle of the free peoples of Europe our own.'

"For that vindication of our faith these nations and my own will never cease to thank the President of the United States and the people of this great country."

Last Talks in Philadelphia

By the Rev. Irving A. McGrew

PHILADELPHIA, PENNSYLVANIA.—While in Philadelphia the Archbishop addressed several other meetings besides those reported in the columns of THE CHURCHMAN last week. More than 3,500 gathered in the Metropolitan Opera House on Palm Sunday afternoon to hear him speak to a mass meeting of the citizens of Philadelphia. It was one of the most remarkable audiences ever gathered here. More than 70 of the leading men of the city were on the platform—the British Recruiting Mission and officers of our Army and Navy were present in uniform. The inspiring singing was led by the men of the Orpheus club. Mr. Charlton Yarnall presided.

On Monday afternoon in Holy Week the Archbishop of York spoke to some 800 Vestrymen of the Diocese of Pennsylvania at a service in the Church of St. Luke and the Epiphany in Philadelphia.

On this day the distinguished visitor spoke also to a large group of students at the University of Pennsylvania.

On Tuesday afternoon the Academy of Music was overcrowded with the women of the city who had gathered to hear the Archbishop of York deliver a message from the women of England to the women of America. His grace was visibly impressed with the sea of faces of the women who are spending themselves daily for the men in the service of the Nation.

At the Metropolitan Opera House meeting the Archbishop asked that his titles be forgotten, that they were more accounted of here than in his own land. He said that he had felt more at home in Philadelphia than elsewhere in this country. "Your very streets seem to indicate a security and steadfastness—you seem to share with us a belief in grandfathers." He felt mos at home in passing Indcpendence Hal "where I realized that though the Mothe had stupidly refused to give her daughte the birthright, and had compelled her t take it, yet that birthright breathes an speaks of the old home. That Liberty w both love is now seen to be unsafe, an must be saved. As we meet here we mu be thinking of the men and of the struggl that they are engaged in to save that Lib erty for the world. I would ask you t think of those men as citizens and civilians they were miners and millmen, clerks an men from the fields. Now they are with standing the fast and full pressure of trained and prepared professional army, th worst pounding of artillery that the worl has ever imagined."

"It had seemed last summer that the Cer tral Powers must realize that no settl ment could be won on the West—then Ru sia broke down. Now we have entered on new stage, and only God knows how lon it will last. Italy is at bay and breathin hard; France is worn to the bone; th United States must save the situatio America must see and settle for the wor what Lincoln saw and settled for Americ the world must be made free for all me 'we cannot exist half slave and half fre As a man who cares for Peace more tha he can express, I know that that Pea must be one that we can respect, and o children can preserve.

"We are in this encounter. Let us get far in that at the center we shall meet o conscience and our God, and not con out until we can bring for ourselves a for our children the Peace of the wor vindicated and secure".

At the meeting for women on Mond the Archbishop eulogized the women England "without whom it would have be impossible to have the country stand stea and keep the cause. Three times in Yor shire a munition plant blew up, he said, a each time the women returned there work, saying 'this is nothing to what o men have to stand over there'; we pro ised to 'deliver the goods' and we shall.

To the Wardens and Vestrymen H Grace said:

"Now that you are in the war, it belon to you to be the keepers of the Natio ideals, you must keep them pure and brig and high. You are the guardians of t conscience of Democracy; you must ke it linked in close touch with God. Y have more to do than to throw your all giance into the cause of the country. The are dangers in patriotic fervor. War br talizes as much as it exalts a people, unl a power is kept lifting them. You mu keep other citizens free from passi ferocity and vindictiveness.

"We are called to fulfill our Churchma ship in the most critical hour of the wo and of the Church. The old civilizati that ignored the Christ is being done aw the new civilization has now its chance heed Him. He is moving through t clouds of the War, seeking to destroy spirit that seems bent on continuing that was wrong with the nineteenth c tury. Now He is saying to us in H Church 'Ye are My witnesses'. Perso significance or the lack of it is no exc —as your Lincoln said, 'We cannot esc history, we shall be remembered in sp of ourselves'.

Our Weekly News Letters

NEW YORK

Easter Day—With blare of trumpets, the music of a brass band and the singing of patriotic songs the clock in the Metropolitan Tower was advanced to three o'clock two on Easter morning. Thanks to the minute directions given by the city clergy, church people had not forgotten to advance their timepieces, and were on time at their morning services. Although the day was mild and balmy, there was an encouraging lack of display in clothes and flowers. The so-called "Easter Parade," said *The New York Times,* was hardly any different from the ordinary Sunday morning crowd on Fifth Avenue, and murmurs of disapprobation greeted any especially giddy Spring dresses or bonnets. In the churches the flowers were certainly far simpler, and to my mind it was a real relief to see flowers only on the altars instead of banking the chancel steps, and covering every available piece of church furniture with the "floral display" Pastor in Arbe has been condemning recently in these columns. There were men in uniform at all the services, many of whom were the guests of parishioners at dinner afterwards. The Easter sermons for the most part had a war ring to them. In the afternoon there were many children's services where the boys and girls sang Easter carols and presented their Lent mite boxes.

Crowds at the Cathedral—The great need of hastening the building of the Cathedral nave was again proved on Easter. Thousands were turned away in the course of the day, people who had come from great distances many of them, to worship in the Cathedral church. The number that made their Communion at one of the Easter services is the largest in the history of the Cathedral. The offering which as we go to press is reported as $7,500, with more still coming in, is larger than the combined offerings of all previous Easters in the history of the Cathedral. An effort was made for a great popular offering for the maintenance of St. John's, and although of course the sum received is not sufficient for all expenses, it is gratifyingly large, and will be a great help. Dean Robbins preached in the Cathedral, and the Bishop Suffragan preached at Trinity church.

Good Friday Services—Probably never in the history of New York was Good Friday so generally observed as this year. Dutch Reformed, Presbyterian, Unitarian, Swedenborgian churches all displayed signs advertising Holy Week and Good Friday services. Many business houses were closed all day. At the Church of St. John the Evangelist on West Eleventh street a union Three Hour Service was held with addresses by ministers of various communions. A rather interesting fact came to my attention in connection with the Three Hour service at St. Andrew's, Harlem. St. Andrew's, the oldest Episcopal church in Harlem, has never for more than thirty years failed to observe Good Friday in this way, and for at least twenty of these thirty it was the only church in Harlem to hold the Passion service.

To Mark Our Entry Into the War—A special noonday service will be held at Trinity church on Saturday, April 6, to mark our entry into the War. The rector will come up from Camp Upton to be the preacher.

St. John's Chapel Organ at Holy Rood—Easter morning marked the first use in Holy Rood church, Fort Washington Avenue, of the three-manual, forty-stop organ that was formerly heard in St. John's Chapel in Varick Street. It has been rebuilt and modernized throughout, and cathedral chimes have been added.

On Low Sunday special services commemorating the twenty-fifth anniversary of the founding of the parish will be held. At the morning service a sermon bearing on the history of Holy Rood will be preached by the rector, Dr. Carstensen, and at the evening service reports of things accomplished and proposed by the various organizations of the church will be made. On Tuesday evening, April 9, a reception will be held in the parish house.

Community Chorus Sings "The Messiah"—The Messiah in the four quarters of Greater New York, free to the people, sponsored by the citizens' Messiah Committee, Dr. George F. Kunz, chairman, and sung by the New York Community Chorus, Harry Barnhart, director, will have its Western presentation, which is the first, in the Great Hall of the College of the City of New York, Thursday evening, April 4, at 8.15 o'clock. The orchestra for the four productions will be the Senior Orchestra of the Music School Settlement, Arthur Farwell, director, with added wind players. There will be community singing and special musical numbers, including the Senior Orchestra, from 8.15 to 8.45. Admission for all four presentations of the Messiah will be by free tickets obtainable one week before each event, at special distributing centres. The chief system of individual ticket distribution will be through the public library branches.

The Eastern presentation of the Messiah, which is the second, will be at the Brooklyn Academy of Music, Wednesday evening, April 10. Tickets may be had for this production by applying on and after Wednesday, April 3, at the box office of the Brooklyn Academy of Music.

Joint Conference—At Synod House on April 9, afternoon (at 4.30) and evening (at 7), the diocesan Board of Religious Education and the Junior Auxiliary will hold a conference which is significant of the close relation which has been already established between the Church school and the Juniors on the "New Junior Plan". "Win the War—Win the World" is the topic of conference. In the afternoon Bishops Perry and Page and Miss Frances Withers will speak. After supper together in the undercroft, the simultaneous conferences, four in number, promise to be especially suggestive. At 8 p. m. Dr. Gardner and Bishop Thomas will speak. Bishop Courtney, chairman of the diocesan Board of Religious Education, will preside.

MARGARETTA MILLER.

LOS ANGELES

Work of the War Commission—At Camp Kearny, near San Diego, several of the churches of different denominations have advanced one step towards the solution of the problem of "Church Unity". They have collaborated together in building a "Clergy Hut". Our Church is one of those to cooperate in the plan, with the result that we now have a resident clergyman for our chaplain at Camp Kearny. There are, I think, a Presbyterian, a Methodist, a Baptist, a Roman Catholic, and a Jewish Rabbi, together with our own representative.

But here, it would seem, unity ends—just where it began. The building consists of several rooms; and each clergyman is assigned to one of these rooms. This affords him a place where he can have private chats with any of the soldiers with whom he comes in contact, and where he may in a private way entertain small groups of men from time to time. Our share in this building has cost our Diocesan War Commission $550. This includes a room in the garage where our chaplain, the Rev. Frank Roudenbush, keeps his car. Camp Kearny is a cantonment of about 40,000 men—a considerable city in itself. Besides the great cantonment at Camp Kearny there are, in and around San Diego, seven other military camps, which form a part also of the Church's responsibility.

Dean Barnes, rector of St. Paul's church, San Diego, and president of the War Commission, is doing his utmost to bring the Church into vital touch with the men in these various camps. If the work continues to increase, an additional clergyman ought to be provided to help him.

At San Pedro, part of Los Angeles, there are four different military organizations, each of them having from one to four thousand men attached. These are: Fort McArthur, the National Guard, Trinity Camp, the Naval Training School and the Submarine Base. About $12,000 so far have been contributed by the parishes in the diocese to the purposes of the Diocesan War Commission. The Brotherhood of St. Andrew have appointed Mr. E. D. Williams of Los Angeles as their representative at Camp Fremont, Palo Alto, and Mr. Williams has gone to reside there as long as there is need for his services.

Bishop Rowe gave a hurried visit to Los Angeles, preaching once in St. Paul's Pro-Cathedral. He was on his way North, after visiting his son who is in training at Camp Kearny.

ALFRED FLETCHER.

BOSTON

For Women Delegates—The coming Diocesan Convention will face an early and determined effort to have women delegates admitted from any parish in the diocese that wishes to send them. This action was urged last year in the form of an amendment to the canons, but was lost through a technicality. This year the energetic committee having such amendment in charge are putting their case before delegates to the Convention in advance so that there will be time for adequate consideration and the probability of early action.

The committee recommending this action to the convention consists of the Rev. Frederick B. Allen, financial secretary of the Archdeaconry of Boston; the Rev. Howard K. Bartow, rector of St. Stephen's church, Cohasset and voluntary chaplain at Camp Devens; the Rev. William Grainger, rector of Christ church, Quincy; the Rev. William H. van Allen, D. D., rector of the Church of the Advent, Boston; Joseph H. Beale, Esq., Christ church, Cambridge, and member of the Standing Committee; Mr. William V. Kellen, Trinity church, Boston, and lay deputy to General Convention; Mr. Ralph R. Nauffts, St. John's church, Charleston, and John L. Wakefield, Esq., St. Paul's church, Dedham.

Endorsing this petition of the above committee are the following women of the diocese:

Mrs. E. S. Rousmaniere, Mrs. D. D. Addison, Deaconess Margaret S. Lloyd, Mrs. Charles H. Baldwin, Miss Abbie Farwell Brown, Miss Florence Converse, Mrs. Ralph Adams Cram, Miss Ellen Douglas Deland, Miss Helena Dudley, Miss Geraldine Gordon, Mrs. Bertram Greene, Mrs. Edwin Farnham Greene, Mrs. Francis Peabody Magoun, Mrs. Lionel S. Marks, Miss Emily Morgan, Miss Vida D. Scudder.

The 1918 Convention—The one hundred and thirty-third annual meeting of the convention of the diocese will convene in Boston on Wednesday, April 17. The opening of the Convention this year will be in Trinity church instead of the cathedral. Regarding this change of place, Bishop Lawrence says: "I have made this change in the hope that all the members, clerical and lay, will find it possible to join together in the celebration of the Holy Communion, the service which ought to mean so much to us all as we undertake the work of the Convention".

The "Hand Book" of reports of various permanent boards and committees is already published and in the hands of clerical and lay delegates.

Personal—The Rev. Arthur W. P. Wylie, curate at All Saints', Ashmont, has left his parish to join Base Hospital Unit No. 44, made up from the personnel of the Massachusetts Homeopathic Hospital, Boston. This unit went to their training camp two weeks ago and will doubtless be heard from in the not distant future in France. The Church in this diocese now has three of her priests as chaplains of base hospitals sent out by large Boston hospitals. The unit from the Peter Bent Brigham Hospital was the first to go and had as its chaplain the Rev. Malcolm E. Peabody, curate at Grace church, Lawrence. The Massachusetts General Hospital sent the next unit and the Rev. Henry K. Sherrill, curate at Trinity church, Boston, went as its chaplain and now Fr. Wylie is about to go with the third of the large Boston hospital units.

Great Church School Service—Bishop Lawrence has written to the children of all the Church Schools of the diocese that on April 13 there will be a great diocesan service in the Cathedral at which the missionary offerings of Lent will be presented and the Bishop will address the children and others on the great opportunities of the mission field,—made incomparably greater by the War.

KENNETH RIPLEY FORBES.

NORTH DAKOTA

Entire Easter Offering for Missions—It is always gratifying to find laymen alive to the highest interests of the Church and there is an increasing number of them who are thus awake. At the last meeting of the Chapter of Gethsemane Cathedral, Fargo, it was unanimously voted to give the entire Easter offering to the general mission work of the Church. If those dioceses which failed to meet their apportionments last year could only catch a little more of this spirit there would be no difficulty about the future finances of the Church's Mission work.

Clerical Changes—The Rev. Frederick Gunnell, who was recently advanced to the priesthood by Bishop Tyler and who has done faithful and efficient work for several years at Linton, North Dakota, has received and accepted a call to the Diocese of Washington, D. C.

The Rev. Frederick H. Oehler, rector of the Church of the Advent, Devils Lake, North Dakota, since 1914, has been called to St. Luke's church, Willmar, Diocese of Minnesota, and expects to leave for his new field of labor directly after Easter. Mr. Oehler's going will be a distinct loss to the district of North Dakota as he has not only done good and effective work in his parish at Devils Lake, but has been active in diocesan matters also, being on the District Board of Missions and the Board of Religious Education and also one of the examining chaplains. The best wishes of many friends go with both Mr. Oehler and Mr. Gunnell.

In response to the call of the general war-time commission of the churches the month of March was observed by all of the churches of various communions in Fargo, uniting each Friday evening in a service of prayer and intercession. It was a source of help to many to find that we could thus get together in these crucial days and find we have so many things in common. A large mass meeting was held one Sunday evening when special speakers were sent by the Government in the interest of food conservation. All of the churches gave up their evening service and united in a meeting at the city auditorium which packed the building and many hundreds were turned away unable to find standing room. There was a brief religious service preceding the inspiring addresses, presided over by Bishop Tyler. An offering amounting to several hundred dollars was taken for Armenian and Syrian relief.

Clergy in War Work—Quite a number of the clergy in North Dakota are taking an active part in war work in various ways. The Bishop, the Dean and others are serving as four minute men. The Rev. Jonathan Watson of Grand Forks is serving as chairman of the Junior Red Cross organization for the eastern section of the State and the Rev. Geo. Buzzell in the same capacity for the western section of the State. The patriotism of some elements of North Dakota may be called in question, as indeed is the case in many other States, but the rank and file of the citizens are loyal subjects and when it comes to the clergy and the people generally of the Episcopal church there are no more loyal, self-sacrificing, devoted supporters of the Government and "Old Glory" to be found anywhere.

HENRY F. KLOMAN.

VIRGINIA

Bishop Randolph's Illness—Bishop Randolph, who has been ill for some time, continues about the same.

Miss Howard Resigns—Miss Jane Colston Howard, principal of Stuart Hall, has resigned on account of the illness of her mother. She has been in charge of Stuart Hall for several years, succeeding Miss Maria P. Duvall. Miss Mary Williamson of Hollins College, has been elected to succeed her as principal of Stuart Hall. Miss Williamson has every qualification to fill the position and all interested in Stuart Hall most earnestly hope she will accept the position.

New Church for Easter—Christ church congregation in Roanoke will use their beautiful new church on Easter Day for the first time. This church is built of stone of old English Gothic type of architecture will seat four hundred, and is finished with great taste and beauty. Bishop Tucker will be present on Easter Sunday morning to have charge of the opening services and to confirm a large class. The congregation is to be congratulated in securing a large and commodious church, parish house and rectory in the most desirable location of Roanoke.

Resumes His Work—The Rev. J. W. C. Johnson, rector of St. John's church, has been ill during most of the season of Lent. His illness has not been critical, only that he has been confined to his house and unable to take but an occasional service in his church. The doctors promise that he will be able to be on duty Good Friday and Easter Day. During this period the Rev. T. C. Page of Bedford, the Rev. F. H. Craighill of Wytheville, Virginia, the Rev. T. F. Opie of Pulaski, Virginia, the Rev. C. E. A. Marshall of Radford and the Rev. G. Otis Mead have given services at St. John's.

G. OTIS MEAD.

ERIE

Great Mission Closed—The Rev. H. V. Stowell, Field Secretary for Missions in the Province of Washington, has closed a series of Missionary Missions and campaigns in the parishes of Grace church, Ridgway; Cathedral, Erie, and Christ church, Meadville. Trinity and St. Mark's churches in Erie combined with the Cathedral for a city-wide mission with excellent results. Large congregations everywhere greeted Mr. Stowell, and the services were inspiring in that for the first time many people realized that the missionary work of the Church is only for practical Christianity. Mr. Stowell carries with him many charts and posters which vividly illustrate the religious conditions at home and abroad.

Archdeacon at Camp—The Ven. E. Owen, archdeacon of Meadville and rector of St. John's church, Sharon, is visiting Camp Lee for the purpose of looking up the Churchmen from this diocese who are in the draft army, and discovering ways in which the diocese can help them in the army life.

ARTHUR L. SEITER.

NEWARK

Building Progress—While there has been a general agreement not to press large church building undertakings in the diocese at this time, some special plans are being carried out. The large and beautiful new Church of the Redeemer, at Morristown

s in walls and roof complete and will be eady for use in a few months. The money or the building has all been subscribed and ubscriptions for an organ costing $15,000 re now being collected. The work upon he new rectory for Trinity church, Arlington, has begun; the work upon a new parsh house at Bergenfield, especially for the se of Camp Merritt, is now proceeding. A ew rectory at Ampere has been secured nd a disused armory at Montclair for Trinty Mission.

At Long Branch—The Rev. Edgar E. Brooks, who has been in Government service in western camps for some time, is stationed at Long Branch, representing the Commission on Training Camp Activities, he Fosdick Commission, for the oversight f institutional work in the forts and camps rom Sandy Hook to Sea Girt.

New Rector—The Rev. J. Burnham Ashworth, of the Diocese of Easton, has taken harge of the church at Pompton, with he ministry in the section of the diocese here the great powder works at Haskell ave made a large increase in the population.

Large Classes Under Drew Graduate—here was a notable confirmation of 117 ersons at St. Matthew's Mission in Jersey ity on March 21, making 250 persons preented by the Rev. William Martin within hree years. Mr. Martin is a graduate of rew Seminary.

SPOKANE

Farewell to Dean Hicks—An impressive atriotic service was recently held at All aints' Cathedral, Spokane, as a farewell onor to the Dean, the Very Rev. W. C. Hicks, D.D., who left Easter Monday to ake up his duties as secretary of the Y. M. . A. work in France. Bishop Herman age presided, and in the chancel were rouped also the Dean's brother and succesor, the Rev. Reginald T. T. Hicks, the ev. W. A. A. Shipway of St. Matthew's, he Rev. J. A. Palmer of Holy Trinity, and he Rev. M. J. Stevens of Hillyard. Adresses were given by Thaddeus S. Lane, resident of the Chamber of Commerce, ho emphasized the fact that, in losing ean Hicks, the city of Spokane loses a alued citizen, but the army gains a valued hampion, and W. S. Gilbert, speaking for he local Y. M. C. A., said that he was glad he Dean was going on his mission, and hat as a member of the Y. M. C. A. he as mighty proud the organization had ained such a man. A reception followed he service, when Fred Phair, representing he people of the parish, presented the Dean a parting gift with a purse of $500.

Good Copy"—In the current issue of he *Church News*, edited by the Rev. Gilert W. Laidlaw, of Pullman, Washington, ppears the first of a series of articles by ishop Wells, entitled "Memories of a Pioeer Missionary". The whole issue is unsually full of what newspapers would call ood copy.

Chapter Meeting of Deanery—The first hapter meeting of the Southeast Deanery as held at Starbuck last month, and was pened with a conference on the Christian urture Courses. The Rector of St. Paul's hurch, Walla Walla, the Rev. B. A. Warn, officiated at the evening service, assisted by the Rev. John Leacher, M.A., and the address was given by Dean Laidlaw on "The Doctrine, Discipline and Worship of the Church". All the sessions were well attended.

The Rev. G. H. Severance reports growth in his field in the Okanogan country. He has an unusually large field to serve, to which he has recently added the town of Orient, where he finds a keen interest and large congregations are in attendance at the monthly services. Improvements are being made in the property at Republic, and at a recent fair held by the Senior and Junior Guilds enough was made to cancel all debts.

Patriotism of Roslyn—The Rev. W. A. Sharp, of Roslyn, reports that quite a few improvements have been made in the church. Bishop Page presented the church with a national flag. Eight men have gone from the parish to serve their country and their names are on the honor roll which hangs in the vestibule of the church.

Parishioner Dies—Holy Trinity Church, Palouse, Washington, has sustained a severe loss in the passing hence of George N. Lamphere, Sr., who for many years has been a devoted parishioner. W. A. Shipway.

ALBANY

Dean Hodges at Albany—On Good Friday, Dean Hodges of the Episcopal Theological School, Cambridge, was the preacher at the Three Hours' Service in the cathedral.

Bishop Leonard Confirms Grandniece—During Holy Week the Bishop administered the rite of confirmation to classes in the Cathedral of All Saints, St. Peter's church, and the Church of the Holy Innocents, Albany, and in St. Barnabas' church, Troy. At St. Peter's he was assisted by Bishop Leonard, of Ohio, whose grandniece was among those confirmed.

Rector Emeritus Resumes Work—Following the resignation of the rector, the Rev. F. R. Hallock, the Rev. David H. Clarkson, rector emeritus, was asked to resume the active rectorship of Christ church, Schenectady. Mr. Clarkson retired from duty shortly after the completion of the new church, because of poor health, and he has since resided in Albany.

The Rev. Paul H. Birdsall, who is shortly to relinquish the rectorship of Grace church, Albany, to engage in Y. M. C. A. work among the American forces in France, was the preacher at the Three Hours' Service, Good Friday, at St. Ann's church, Amsterdam. Russell Carter.

CHICAGO

Churches in Third Liberty Loan Campaign—The churches of Chicago, including all the Christian communions and the Jewish churches, have been organized under the supervision of Mr. Albert J. Hunter for the purpose of furthering the sale of Liberty Bonds of the third issue. The city has been divided into districts, with a chairman in charge of each. The churches have been divided into three distinct groups: The Protestant group, under the chairmanship of the Rev. George W. Dixon; the Roman Catholic group, consisting of the churches of the diocese, with the Rev. Father T. V. Shannon, of St. Thomas' Aquinas church, in charge; the Jewish, with Charles Rubens, of Sinai Congregation, as chairman. A call for volunteers was made from every Chicago pulpit on Saturday or Sunday of this week. Sunday, April 7, has been set apart as "Liberty Loan Sunday" by the Chicago Church Federation Council.

Dry Petition Invalidated—The Chicago Dry Federation has suffered an adverse ruling by the Board of Election Commissioners in the matter of the "dry petition" containing 140,754 signatures, which was filed on January 31. In part, the ruling is as follows: "It is ordered by the Board of Election Commissioners of Chicago that the question whether Chicago shall become anti-saloon territory be not placed on the ballot to be voted on by the voters of Chicago at the election to be held in said city on April 2." The ruling was issued on the basis of the report of Chief Clerk Egan that "the petition is defective in that by the number of 7,515 valid signatures it falls short of the number of names of voters required under Section 2 of the Local Option Law". The dry forces claim that the petition really contains from ten to fifteen thousand good signatures in excess of the number required, viz., 106,427, but that from fifteen to twenty thousand of the protested signatures were invalidated on mere technicalities. Mandamus proceedings were begun at once, the petition being filed in the Superior Court by the Business Men's Committee of the Chicago Dry Federation. The decision has not yet been handed down.

Noonday Services at Pontiac—Noonday Lenten services were conducted the last nine days of Lent at Grace church, Pontiac, beginning on Thursday of Passion Week. The preachers at the services were the pastors respectively of the Methodist, Lutheran, Presbyterian, Baptist, and Christian churches, an Evangelist conducting services at the Christian church, and the Rector of the parish, the Rev. Albert E. Selcer. The director of music was Mr. T. J. Killin, the secretary of the local Y. M. C. A.

Oak Park Rector at Camp Bowie—The Rev. Francis R. Godolphin, Rector of Grace church, Oak Park, has been granted a leave of absence by his vestry and has gone to Camp Bowie, Texas, as a volunteer chaplain under the auspices of the Church War Commission. Mr. Godolphin has had some naval training, serving during a cruise of the U. S. S. Louisiana in 1916. The Rev. Sidney R. S. Gray, Vicar of Emmanuel Memorial church, Denver, will act as Locum Tenens at Grace church during the absence of the Rector.

French Army Officer at St. Peter's—The Men's Club of St. Peter's church, North Side, was especially favored in having for the speaker at its March meeting Major L. C. Eckenfelder, of the French Army, his subject being, "The French Army and the French People at War". Major Eckenfelder is one of the officers sent to this country by the French Government for the purpose of instructing the officers and soldiers at the various cantonments. A committee has been appointed to investigate the possibilities for Red Cross Work for men, with the idea of increasing the activities of the club to include such work. All meetings of the club are now open, all are patriotic meetings, and all are planned with a view to spreading the "gospel of patriotism" in the parish.

Girl Scouts in Liberty Loan Work—A troop of Girl Scouts numbering thirty-five, from St. James' church, North Side, of which the Rev. James S. Stone, D.D., is Rector, have volunteered the services of the troop for intensive work in the Twenty-first ward selling the bonds of the Third Liberty Loan. The girls meet twice each week for "military drill", with Miss Bernice A. Chapman as captain and drillmaster.

In the porch of St. James' church, which is the Mother Church of Chicago, there was erected soon after the close of the Civil War a monument containing a tablet bearing the names of all those communicants of the parish who fell in battle. A portion of this memorial was "marred" though not destroyed in the great fire of 1871. Recently the monument was decorated with the flags of the Allies, and the lighting system changed from gas to electricity, so that it might be illuminated adequately at all times.

The Passing of a Pioneer Churchman—Another of the pioneer Churchmen of Chicago has passed to his reward in the person of A. Tracy Lay, of Trinity church, Highland Park, who entered life eternal during the week just passed. Mr. Lay was born in 1825, and came to Chicago in 1849. He was a faithful worker and for a long time a vestryman at Highland Park.

ALBERT EDWARD SELCER.

UTAH

Changes in the Staff—The Rev. Maxwell W. Rice resigned the string of missions centered on Garfield, to accept a call to Wappinger's Fall, New York. Mr. Rice joined the Utah Mission in 1908, originating the work at Garfield and the smelter towns.

The Rev. J. Wesley Twelves resigned the care of St. Paul's Mission, Vernal, to accept work at Danbury, Connecticut. Mrs. Twelves was house-mother of St. Paul's (G. F. S.) Lodge at Vernal.

The Rev. Alfred George resigned the work at Helper and other "coal camps". These places are high up in the mountains and the altitude often affects the hearts of dwellers there.

"News" Enlarged—The Episcopal News is now appearing in enlarged form, under a board of editors appointed by and subject to Convocation. This is a co-operative venture, the cost of publication being divided among the parishes and missions in proportion to the copies received. In this way it is placed in every Church family.

Twelve From Hospital in Service—St. Mark's Hospital has given twelve members of its medical staff as commissioned officers in the Medical Corps and fourteen of its graduate nurses to the Red Cross.

New Church to Be Opened—St. Paul's church, Salt Lake City, will use its present buildings for the last time on Easter evening. The final service will be a "de-consecration service" authorized by the presiding Bishop, after which the building will be wrecked by the purchaser. The new St. Paul's will be opened on Low Sunday.

Work With Indians—The Missionary to the Indians, the Rev. M. J. Hersey, in speaking of services held at Ouray, says: "There were present Indians, cowmen, sheepmen, miners and farmers to hear what the minister had to say regarding those things that are really worth while. This congregation was seated on the floor, counters of the store in which the service was held, on dry-goods boxes, or standing against the walls." There are few spots left in this country where services can be held for such a congregation.

Old-Fashioned "Pound Party"—The Rector of the Church of the Good Shepherd reports an old-fashioned pound party in a new guise. Mr. Hyslop moved into Ogden after the "canning season" was over, but the good women of the parish soon remedied that by stocking the storeroom with a choice display of canned fruits and vegetables.

HOYT E. HENRIQUES.

RHODE ISLAND

Two Serious Fires—Two serious fires have occurred at St. Augustine's church, Providence. One, on March 10, caused a damage of $3,000; the other, on March 25, a damage of $2,000. Both are believed to be incendiary. During the past year depredations upon the church have been numerous, and on one occasion vestments to the value of $70 were destroyed. Anonymous letters have been received by the rector, the Rev. P. G. Moore-Browne, threatening the destruction of the church unless it was closed. St. Augustine's is the only parish of colored people of the Episcopal church in the diocese.

Gratitude—The vestry of St. John's church, Providence, have put upon the records of the parish a minute expressing grateful recognition of the unusual service rendered by a devoted communicant, Mrs. Mary L. Smith. Many years ago she voluntarily took up the task of caring for the altar and for the vestments, and it is only recently that she has laid down the work. Such long and unassuming devotion deserves more recognition than it usually receives.

Quiet Hour for Auxiliary—A Quiet Hour for the Rhode Island Branch of the Woman's Auxiliary, preceded by the Holy Communion, was held at Grace church, Providence, on March 22. The Rev. Samuel McComb, D.D., of Baltimore, made the addresses.

J. M. HOBBS.

WESTERN COLORADO

St. Barnabas' Church—With the building of a house for the missionary at Sherwood Springs two years ago, a general improvement of the Church property became possible. Last summer the church was painted, and the interior freshly tinted. The means for this were most generously provided by Miss Elizabeth Remsen, of New York. This same lady is generously providing for the beautifying of the church grounds during the coming Summer with a hedge of barbary plants and rose bushes.

Appointed Chaplain—The Rev. Philip A. Easly, priest-in-charge of St. Matthew's church, Grand Junction, has been appointed chaplain of Company D, and is also one of the Four-Minute speakers in the moving-picture theatres.

Overpays War Apportionment—The district gave over $200—more than double the amount asked for—in the offering for the War Commission. The Ouray group of missions, Montrose, Olathe and Grand Junction, gave slightly in excess of $50 each.

W. B. MAGNON.

LONG ISLAND

Killed in Action—"We deeply regret to say that Private John Le Gall was killed in action March 8." This was the message received by his parents a few days ago.

John Le Gall, who was twenty-four years old, enlisted last July in Company G of the Fourteenth regiment. He grew up as a Sunday-school boy, and when he went away was a communicant of St. John's church, Brooklyn, of which the Rev. T. Bond Holland, M.D., is rector. A memorial service will be held as soon as further particulars have been received by the chaplain of his regiment "over there".

A very beautiful service was held at this church recently when a tablet containing the names of all their boys who have gone to the front and a service flag were dedicated.

Novel Method in Raising Money—St. Mary's *Parish Record*, which is the paper published in St. Mary's Parish, Brooklyn, of which the Rev. James Clarence Jones, Ph.D., is rector, gives a description of their Calendar Club, which raises generous sums of money for objects outside of the parish.

The plan is to get every individual connected with the parish to give a penny a day for one year, beginning January 1, 1918, and extending to January 1, 1919. The rector is the Year; he is to do two things: first, to give a penny a day for a whole year; second, to secure twelve people to act as Months. Each Month is to do two things: first, to give a penny a day for the whole year, and second, to get four persons to act as Weeks. Each Week is to do two things: namely, first to give a penny a day for one year, and second, to secure seven persons to act as Days. Each Day is to do one thing only, namely, to give one penny a day for one year.

Each Day pays to its Week; each Week pays to its Month; the Months send in their money to the rector, who is the Year, and he sends it to the treasurer of the church, who puts it on deposit.

We are told that "an enthusiastic heart is worth more than a purse of gold, in work of this kind."

We hear also that the Sunrise Service held at this church on Easter Sunday was a wonderfully impressive one.

Great Patriotic Meeting—An inspiring meeting was that held at the Academy of Music, Brooklyn, under the auspices of the Girls' Patriotic Service League, which is the girls' division, now numbering about 25,000 members, of the New York War Camp Community Service.

Senator William M. Calder presided. He introduced Lieutenant Joseph Wright, U. S. N., who organized and is still at the head of the United States Naval Reserve in the Third Naval District, of which New York City is the base.

Sergeant Ruth Farnam, once a girl of Long Island, and now the only American woman soldier, held her audience spellbound as she related in a most splendid fashion her experiences, some of which are heart-breaking.

George E. Battle, the colored soldier composer, now stationed at Camp Upton led, and accompanied the delegates from the colored women's branch of the Young

Women's Christian Association, in singing its own "pep song", "See It Through". Miss Florence Macbeth, the soprano of the Chicago Grand Opera company, gave some beautiful selections. Cards were given out, to be signed by all present, promising to serve in some of the branches of service named thereon.

Thousands were present, and the enthusiasm was unbounded.

MARY E. SMYTH.

WYOMING

Fiftieth Anniversary for Wyoming—The Eleventh Annual Convocation of the Missionary District of Wyoming is to be held in Douglas, June 21 to 24 inclusive. This convocation takes on added interest by the fact that 1918 marks the fiftieth anniversary of the entrance of the Church into Wyoming. The convocation will be commemorative of this significant fact. Letters have gone out from the Bishop's office to all clergy formerly serving in Wyoming and now living, numbering approximately eighty-five, giving them a cordial invitation to be present.

Clerical Changes—The Rev. J. J. Bowker has sent formal notice of his acceptance of the rectorship of St. Thomas' church, Rawlins, and the charge of the Rawlins deanery. He expects to begin his new duties on May 1. Mr. Bowker comes to us from North Platte, Nebraska.

The Rev. Samuel E. West, in charge of St. Luke's church, Buffalo, has received a call to become rector of St. Peter's church, Sheridan, Wyoming, and has accepted the call, to take effect May 1.

The Rev. Frank J. Chipp, who has been in charge of the industrial work at St. Michael's Mission on the Wind River reservation, as well as doing clerical duties at Wind River, has been transferred from the reservation to Riverton, Wyoming, with charge of a long string of missions, extending from Riverton to Dubois.

LUCY M. TAYLOR.

EASTON

New Organ Dedicated—With a beautiful and impressive service a new pipe organ made by the Moller Company, Hagerstown, Maryland, and costing more than $3,000, was dedicated Palm Sunday at St. Paul's Church, Centreville, the Rev. J. D. Cummins, rector. The organist for the occasion was Mr. George Haydn Bromley, formerly of Detroit. The church was crowded and a special musical program was given, including a solo rendition of "The Palms" with a choir obligato. The evening service consisted of an organ recital with a short service. The organ is the gift to the parish of the entire congregation.

Ill Health Causes Retirement—Owing to ill health the Rev. P. B. Stauffer, rector of Shrewsbury Parish, Kent County, has resigned his parish. During the several years of his rectorship the parish has grown and developed.

Cathedral Reopens—After being closed for several weeks on account of a defective heating system, Trinity Cathedral, Easton, the Rev. J. Harry Chesley, dean, has been reopened for services. During the severe cold weather of the Winter the heating system broke down. Dean Chesley held the services in the chapel and special Lenten services at the Home for the Aged and the Orphanage. Christ church, Easton, the Rev. Dr. Davies, rector, suffered likewise, but as yet the repairs have not been completed. All services are being held in the parish house.

EVERETT JOHNSON.

English Church News

Bishop Brent in France—If he had only gone to visit the American soldiers in France, it would scarcely be within my province to record the fact. But Bishop Brent has been doing a work among British soldiers also. His tour is described by the Rev. B. G. O'Rorke, D.S.C., in the pages of the *Church Family Newspaper,* and very interesting reading it makes. We read of the Bishop, traveling in the latest thing in American automobiles, and wearing the uniform of the American Y. M. C. A., explaining the American attitude to the war to highly appreciative audiences of British soldiers: why America came in, why she could not do so sooner, and the spirit which is animating your country today. Then we read of a sermon on the "two loyalties". We know all about it. For the Bishop left behind him in England the manuscript of a new book which he had written at the request of the Bishop of London, who has written the preface to it. We have all been reading "The Mount of Vision" this Lent, and our laity, who are accustomed to nice little books in easy language, have been a little bewildered in their attempts to sound the depths of Dr. Brent's thought. I could tell a story of a certain dignitary who has been wrestling with it—but I refrain. But even the most superficial reader must have caught up at least two thoughts, first the idea of the "vertical and horizontal" loyalties, which the Bishop expounded to the soldiers in a theater rigged up as a church (with the temporary failure of the electric light, leaving only the altar lights), and, second, the very striking compliment to President Wilson's famous phrase. If the "world is to be made safe for democracy" it is no less necessary, says Dr. Brent, that "democracy must be made safe for the world". A good many Lenten preachers will thank him for the phrase.

Democracy and the Church—For the truth is that even the most staid and conservative churchmen are worrying about this question of democracy in relation to the Church. The accurate mind resents the *ipse dixit* of, say, a labor leader, as to what is or is not democratic. Looking about for some principles to guide us, we cannot but be grateful to Dr. Frere, Superior of the Community of the Resurrection, for his lecture on the subject, which is reported in the *Church Times.* The Church, he said, is partly authoritative and partly democratic. Its authority is pastoral, on the model of the parable of the Good Shepherd. In this respect its authority is unlike that which is possible in the state—coming from the people themselves. But the Church has also its democratic side, for all members are parts of the Body of Christ, with the duty and privilege of co-operation. Dr. Frere traced this democratic co-operation downwards from the days of the Council of Jerusalem, with special notice of the practise of St. Cyprian. Sometimes it had been degraded into Caesarism, or in more modern days into "squirearchy". In such cases autocracy would rear its head. In fact, there had been frequent changes in the machinery by which the democratic side of Church government was expressed. The important thing was not that it should be uniform or traditional, but that it should be up to date and efficient: and if not up to date, it should be "scrapped". Modern representative methods were therefore quite admissible. The true democratic idea was government by both Divine authority and by the consent or by the co-operation of the whole. Of the two, co-operation was far more important as an alternative than consent. The two sides of the authority should be balanced, so as to avoid the evils of prelacy, clericalism, and lay sacerdotalism.

Preliminaries Towards Reunion—The name of the Rev. Spencer Elliott is new to me, but he is evidently one of the spiritual forces of the virile North. He is Vicar of St. Paul's, Sheffield, and Diocesan Missioner. A correspondent of the *Church Family Newspaper* gives an account of an address which he gave to the Sheffield Federation of the Free Church Council on the call to Christian Unity. The preliminary condition of all reunion is "some agreement about the Creed". Interchange of pulpits would be impossible without it, otherwise we should not know where to draw the line: Unitarians, Spiritualists, Mormons, Theosophists, and possibly Buddhists and Mohammedans would have to be invited along with Wesleyans and Baptists. We must rally round some kind of Christian Creed if we are to be united, and so far as our Church is concerned the Bishop's license is essential as a safeguard. In our Church, preaching does not necessarily go with ordination: it depends on the permission of the Bishop. As to ordination, Mr. Elliott made a powerful appeal. The candidate must believe himself to be truly called to the ministry, and the Holy Spirit must be invoked for his responsible work. Is not the laying on of hands the most suitable form? Are we not following the practise of our Lord and His Apostles? Apostolic Succession need be no stumbling-block if it were clear that the grace conferred is "not filtered down through the ages, cold and mechanical, but that it comes new and living, direct from God Himself". The authority to ordain seems, indeed, to demand a linking up, through the Succession, with Christ Himself, but surely Free Churchmen might accept that authority.

The Dean of Lincoln and Social Purity—All honor to Dr. T. C. Fry, Dean of Lincoln, for the brave fight which he is making on behalf of our soldiers in France. He has got two letters into the *Times,* and is determined to force the subject of *maisons tolerées* to the attention of the authorities. "If Americans can submit to reasonable control, so can Britishers." He will have it that no further permission be allowed for such houses to exist in the vicinity of base camps, and he calls on the women especially to help in this demand.

JAMES CAIRNS.

The Open Forum

Attention is called to the fact that The Open Forum is designed for letters and not for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

Union Noon-day Services

To the Editor of The Churchman:

It may be an inspiration to the readers of The Churchman to hear of the unusual and fine illustration of that "Unity of Spirit which is the bond of peace" that has been given during Lent in the City of Lancaster.

In St. James' church, one of the oldest Episcopal churches in the State, there have been held daily at the noon hour, beginning on March 18, union services, the character of which has made a distinct and, I believe, a lasting impression upon the community. These services were planned by the rector of St. James', the Rev. Clifford G. Twombly, D.D.

Dr. Twombly invited the representatives of the various Protestant denominations in the city and also a number of distinguished clergymen from the Church at large to come into his pulpit and share with him the privilege and responsibility of these "Noon-day Lenten Services in War Time".

The churches thus called upon were the Reformed, the Lutheran, the Presbyterian, the Methodist and the Moravian—two or more clergymen from each of these denominations.

The invitation was gladly accepted; and from the lips of devout, consecrated men of all churches messages of faith, hope and courage have been given to us with such fervor and earnestness that it has seemed to those who heard them as if the Holy Spirit had indeed laid upon their lips the coal of divine fire.

The key-note of most of the addresses has been the vital relation of religion—true Christianity—to real patriotism; and to that end the need of individual soul-searching and reconsecration has been emphasized; the nobility of self-denial and self-sacrifice reaffirmed, and the plea for greater trust in the Love that passeth our understanding and that has promised to do all things well for his children, has been earnestly made.

The very beautiful prayers—some original and others selected—read by Dr. Twombly, have carried the congregation very close to the throne of grace and have voiced the intense longing and desire of those who heard them.

St. James' has been filled at all these services with devout worshipers whose differences of creed have been forgotten as they listened to the same heart-stirring words and knelt side by side in fervent prayer. Surely there could be no more fitting Lenten services than these, in which the church thus testifies to the brotherhood of God, the brotherhood of man, and the unity of the spirit.

Elizabeth Hager Appel.

Lancaster, Pennsylvania.

Camp MacArthur

To the Editor of The Churchman:

If any readers of The Churchman know of Church boys or men at present stationed at Camp MacArthur or Richfield, Waco, Texas, or who will be there in the days to come, the undersigned will be glad to have the names and addresses of such men; and he hereby announces his readiness to hold toward these men as much of the pastoral relationship as they will be willing to grant him. (The Rev.) Francis S. White.

Waco, Texas.

Letter from a Layman

To the Editor of The Churchman:

To the many who believe that next to winning the War the most vital problem of mankind is a realignment of the forces of Christianity the document on Church Unity issued by Dr. Newman Smyth and others comes as evidence that the men in the pulpits are fully alive to the fact that the Churches will at the close of the War be face to face with a crisis. Has not the time arrived for each religious body to decide what sacrifice is demanded of it?

As members of the Episcopal Church the first point to settle is whether we are to ally ourselves with democratic Protestantism or with the autocratic branches of the Catholic Church represented by the Roman and Greek hierarchies. This War has surely made plain that the future lies with democracy, and the thousands who have held that our duty was to stand pat in the hope that the others might find the great Anglican Communion a *via media* must recognize from the Pope's recent pronouncements that Rome will not move an inch in our direction.

Those who conclude, however reluctantly, that our Church's work must be in alliance with our Protestant brethren have then to consider what point of doctrine most clearly separates us from them. The Lambeth Quadrilateral settled that a score of years ago, and in view of the world changes which have taken place since then have we not a duty to perform in reconsidering Apostolic Succession?

One difficulty in dealing with this doctrine lies in the laity hesitating to propose action when in a broad sense the sacrifice involved in its removal falls almost entirely upon the clergy.

Yet the clergy have of recent years been laying emphasis upon the fact that every baptized Christian shares in the priesthood and many believe the outcome of this teaching is to be found in the great work now being done by our lay organizations.

At least the teaching of the laity's co-responsibility has tended to lessen their sense of the supreme importance of Apostolic Succession and it may be assumed the clergy have not been unaffected.

Many would welcome a change in our official attitude, but to others it means a complete readjustment of belief in the very constitution of the Church, and one must plead with these to bear in mind that the whole world just now is being forced to discard supposedly bed-rock ideas.

When the men to whom we owe such a debt find in the white heat of sacrifice in France and Flanders no place for the doctrines that hyphenate our Christianity, can we accept their sacrifice and ignore their plea?

Undoubtedly a variety of arguments can be advanced against our surrender of Apostolic Succession, but that is *the* stumbling block which the Anglican Communion is responsible for—what are we going to do about it? W. F. Ambrose.

Southern Pines, North Carolina.

Y. M. C. A. and Card Playing

To the Editor of The Churchman:

Permit me to express our sense of obligation in having two copies of The Churchman sent to our post. It is a personal privilege to read from week to week your constructive, statesmanlike editorials. Some of our periodicals seem to forget, in these intensive, iconoclastic times, if we are to face the future with hope there must also be a definite, constructive policy that shall find and build upon fundamentals. Some of our editors, preachers and statesmen are viewing the gigantic world struggle from a negative viewpoint, disregardful of the positive program which must find an internationalism founded upon justice, reciprocity and kinship of men.

In a recent editorial you severely arraigned the Army Y. M. C. A. for prohibiting smoking and card playing in the buildings. In the matter of smoking, your information is incorrect. Every building and hut used by the Army Y. M. C. A. permits men to smoke. They smoke at all hours during our programs, movies and entertainments here at the Presidio. The only hour in the week when men are asked to refrain from smoking is at our Sunday evening service (and this only in the auditorium set aside for this service). Card playing has been a vexing problem, to which we are giving a good deal of thought and attention. One of the drawbacks to card playing is the lack of room in all our buildings. At night, when the men are off duty, the buildings are crowded by men, reading and writing letters, attending educational classes, lectures or entertainments. The relation between card playing and gambling is one of the real problems which military authorities have to deal with. It is because of the identification with gambling that it is tabooed by many thoughtful military men. I asked the chaplain in charge of the Knights of Columbus work if they allow card playing, and he said they did not because they could not give it the proper supervision. Friends of the soldiers may rest assured that the National War Work Council of the Y. M. C. A. is giving this and every other question related to the welfare of the soldiers the attention they deserve. The one purpose of the Y. M. C. A. is to strengthen the morale of our men.

We owe to the church, its members and ministers the very life of the Y. M. C. A., and in the best sense we are striving to interpret the Kingdom of God among men. We seek to interpret the Kingdom by gracious service, so that when the War is over a large number of men not familiar with the sacraments and worshipful side of the Church will remember gratefully that Christianity which was a ministering power while they were in the Army. We believe the vast number of men in our Army who are daily being served by the Y. M. C. A. will, in the days of peace, identify the Church as the agency which inspired the work of the Army Young Men's Christian Association.

Jno. W. Berger,
Camp General Secretary.

San Francisco.

ard Playing and the Y. M. C. A.

the Editor of THE CHURCHMAN:

I have just read your article in issue February 23, "The Y. M. C. A. on Card aying". Having been in this camp for e months as Brotherhood of St. Andrew ld secretary, I feel competent to answer ur article from first-hand knowledge. do not speak as a defender of the Y. M. A. as they are able to do so, but be- use I do admire fair play, and also feel nfident that you have been misinformed. My work is almost exclusively in the rracks, and it is an exception to enter a rracks and not find one or more card mes in operation. I am reliably informed ny of these games are for money, in her words gambling. The Y. M. C. A. nnot prevent this, but by offering a clean bstitute in the way of other games, by least not suggesting the use of cards, pes to accomplish a good work. If cards re permitted in buildings it would tend encourage gambling, in a safe place, so r as military supervision and prevention e concerned. Gambling is forbidden in mp, and the men who are parties thereto so at the risk of detection and punish- nt.

Surely you will concede that an ounce of evention is worth the pound of cure.

As regards smoking it is permitted in "Y" buildings here except during enter- nments. At this time, ladies very often rnish the entertainment or part of it, d to ask a man to refrain from smoking no more than to ask him to remove his t. Smoking is permitted at all times in e social rooms of the huts.

Possibly some one "Y" secretary who is ore of a prude than a real man may have ken an arbitrary stand in the matter so r as smoking is concerned, but he is an ception, and I think the leaders in the " would like to locate him. He is not good fit in his place.

As for cards, I do enjoy a good game yself, but knowing army life, as it *really* its temptations, etc., I say, leave cards ne and out of the camps.

P. J. KNAPP,
Camp Secretary, Brotherhood of St. Andrew.
Camp Lee, Petersburg, Virginia.

Send Names of Boys at Camp Devens

the Editor of THE CHURCHMAN:

The clergy of New England and New ork are asked to send the names of men om their parishes who have gone to Camp evens, Mass., in the last fifteen per cent., the Voluntary Chaplain at Camp Devens, soon as they have learned the regiment d company to which the men have been signed.

The clergy are also requested to state ether the names sent are of com- unicants or simply attendants, and whether ey are members of the vestry, Brothers of . Andrew or otherwise useful in working th men. Mention should be made also as whether they are baptized or not.

HOWARD KEY BARTOW,
Voluntary Chaplain.
Camp Devens, Mass.

Every Hand Would Vote for

Corn Puffs

After Children Taste Them Once

This is a time to find out how good corn dainties are.

In Puffed Grains, for instance—Prof. Anderson's wonderful creations. Millions of people now delight in these airy, flaky bubbles.

But not one-tenth have yet tried Corn Puffs. And that's the queen of Puffed Grains. We think every child who knows all three would vote the Corn Puffs best.

Drop-Size Hominy Bubbles

The finest white hominy is made into pellets. Then the pellets are sealed in huge guns.

The guns are revolved for sixty minutes in a fearful heat. The pellets are toasted and their moisture is turned to steam.

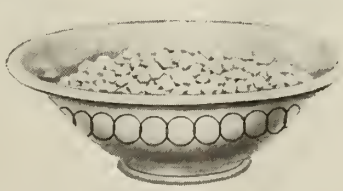
Then the guns are shot and the steam explodes. Each little pellet is puffed to a bubble, eight times former size. The result is globules sweet and flavory, toasted, flimsy and crisp.

The flavor is like toasted corn flakes. But the drop-like form and the filmy texture add wondrous fascinations.

They taste like confections. Yet they are just corn hearts made delightful and easy to digest. Every food cell is exploded.

As a scientific food and a dainty, Corn Puffs hold supreme place among the corn creations.

Bubbled Corn Hearts



Airy Toasted Tidbits

After-School Confections

Puffed Rice **Corn Puffs** **Puffed Wheat**

Each 15c Except in Far West

Try This Method

Serve Corn Puffs like any cereal, or mix with fruit, or float in bowls of milk. Scatter them on ice cream, or in soups, or use like nut meats in home candy making.

But try this method too. Crisp them and lightly douse with melted butter before adding the sugar and cream. That makes the breakfast dish twice better.

And keep a dishful, crisp and buttered—like peanuts or popcorn—for children to eat after school.

Order some Corn Puffs now.

New Books on Religious Education

By THE REV. ROBERT P. KREITLER

From both English and American publishers have come of late not a few books that give evidence of a common effort to revalue and restate not only the means but the methods of Christian education in the light of the transitional period through which so much is now passing. In brief, the underlying principles and actuating motives of religious education are being subjected to a scrutiny aroused and definitely guided by the trend of events occasioned by the Great War. On the one hand, there is the frank question of in how far religious education has become overweighted with inconsequential aims, methods and machinery to the complete obscuration of the social elements of religion. There is, also, a marked line of cleavage discernible in recent efforts to harmonize past theories both of religion and education with the ideas now appearing as essential in a preparation for the oncoming and new social order.

The preponderance of interest is, however, in a perspective that focuses religion into social interpretations. Not even manuals on familiar themes escape some form of expression work in life. This is seen, e. g., in *A Black Board Catechism,* by W. Fairlie Clarke (London Diocesan School Manuals, Longmans, Green), or *The Catechism in the Bible,* by Miss A. H. Walker, a well-constructed and helpful attempt to provide lessons for each Sunday linking the Catechism to Christ in the Christian year (this too by Longmans).

The curriculum, organization, method and, most important, the aims of religious education are again under examination, not judged merely from without but "scrutinized and revised from the sole point of view of religious social effectiveness". Spencer's dictum, "the function of education is to prepare for complete living", is being upheld anew as descriptive of all the educational purposes of the Church in the nature of her members. The best authenticated principles and methods of what most of us will call secular education are being drafted to develop the religious relations so as to function in a social way here in preparation for eternal life. We are not surprised, therefore, to find Gregory's *The Seven Laws of Teaching* (The Pilgrim Press, 75 cents) again appearing, revised and brought up to date by Professors Bagley and Layton, both of the University of Illinois, and making an appeal to the Sunday school teacher as an offering better to equip her for her own special task. Professor Emil Carl Wilm's little volume (published by the Abingdon Press) entitled *Religion and the School* keeps open the necessity for a place in the public school system for religion, and contributes a plan whereby some instruction may be given without being sectarian in character. The combination of philosophical and educational points of view in such a discussion freshens the whole subject. In passing let it be said that Kenneth Richmond has pressed into small compass an unusual amount of material in his *The Permanent Values in Education* (Dutton & Company, $1.25). He examines the educational system of the past, Greek, Roman, Medieval, the Renaissance, to show the great constant principles which, being permanent, reappear in the theories and systems of all outstanding educators. These foundation principles are the stones on which the education of the future is to be built. As such, the student interested in religious education may well examine these "permanent values" and find them not unhelpful in his own field. He may learn at least why education *per se* is the most interesting thing in the world to the man who gives himself completely to it.

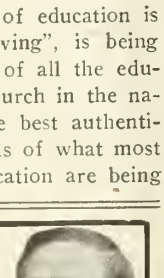
For a happy combination of the practical educator and a Sunday school enthusiast I would commend Dr. John Davidson's *Means and Methods in the Religious Education of the Young* (Longmans, $1.00). It is a sign of the times from overseas. In spite of some points of view with which we might frankly disagree there is much for an American Churchman to use. For him the objective of religious education is a spiritual state of purpose, ever ready to express itself in a corresponding practical morality. There are two chapters, one on "miracles" and another on "parables," that deserve careful reading for they are both richly suggestive. There is no overstress of theory by this "Master of Method". It sounds workable. Of workable theories a most excellent book has come from Miss Mary Everett Rankin. The title at first seems a little misleading though perhaps not so much so after getting a glimpse of the unusually good treatment of her material. *A Course for Beginners in Religious Education* (Scribner's Sons, $1.25) covers the kindergarten age for a year, taking into account both the principles of pedagogy and the religious needs of the little child at a time of vital importance. Material, equipment, schedules of lessons, devotional life and social expression, have been arranged by a well-trained and thoroughly experienced teacher of small children. Miss Rankin has had a splendid background from which to approach her subject, being instructor of kindergarten education at Teachers College, Columbia University.

Primary Mission Stories, by Margaret T. Applegarth (published by the Reformed Church in America through the Board of Publication, $1.00) is an appealing group of stories, if we may trust the judgment of a laddie of eight into whose hands this book fell. With such fascinating titles as "The Cradle that Walked on Two Feet," "The Dragon that Swallows the Sun Every Day," "The House that Wears an Overcoat," etc., etc., and with "take home cards," teachers of the primary are here provided with good material for the development of missionary interest among very young children. For a volume of "sermons in the little" there is the *Church Year Sermons for Children* by Phillips E. Osgood, vicar of the Chapel of the Mediator, Philadelphia. He will be long remembered as the author of the Lenten series of missionary lessons. These *Church Year Sermons* could not be described better than in Dr. William E. Gardner's own "patronwords" (this departure from the usual foreword is truly refreshing), where he says such efforts as this will "awaken the sense of responsibility among children by filling their minds with compelling imagery, by training their eyes to see visions and by calling forth their deepest sympathy". Full of the suggestiveness of the Church's seasonal year they will without doubt stimulate others to build in like fashion, when speaking to children of the "middle of the road age".

The Beacon Press has just issued a manual likewise for children of eleven years with the title of *Heroic Lives.* A teacher's manual accompanies the pupil's volume. The aim of this course in a new graded series (Beacon Press, Boston) is to show that the two essential qualities, love and service, are found in all religions. The authors, Albert R. Vail and Emily McClellan Vail, claim that by presenting heroic lives in all great faiths the pupil becomes more loyal to his own. One wonders though, just what the effect will be for the boy whose conception of our Blessed Lord remains as incomplete as that in the chapter on "Jesus, the Heroic Master". There is much extraordinary exegesis in the teachers' notes which if placed in the hands of one untrained might result in a confused and misleading faith.

Of other books dealing with religious education there are three of more than passing worth. They are considered in the order of their value, the last, Dr. Coe's latest work on *The Social Theory of Religious Education,* marking a distinct advance in the study of the relation of religion to further the democratization of society. For throwing light on the composite character of American Christianity, Dr. Charles Lemuel Thompson, president of the Home Mission Council, has given us a series of studies in national religious origins. *The Religious Foundations of America* (Revell Company, $1.25) are the influences of stern dry kinds and character, traceable to the uplands of European history. But the uplands for the author are sources of "the Reformation principles, which are

Don't Wear a Truss



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ry springs of our national life". Ultra otestant, there seems to be a neglect of at historical perspective which includes debt to times before Luther. Stopping in e events and personages of the sixteenth ntury does not account for all the influces in modern Christianity. It is interting to note that in a carefully selected bliography there is no volume distinctly aling with the Church either in colonial e or after. Dr. Thompson reminds us just now, however, and in doing so aces us under obligation, that our Chrisnity has arisen from many sources and would be well to remember that the posits left upon the American shores vary volume, color and worth.

A veritable mine of information and conructive programs is the *Religious Educaon and American Democracy* by Dr. Walr S. Athearn (Pilgrim Press, $1.50). For ose who are interested it comes fresh id inviting, ready for the problems with hich democracy and religion are cononted in a changing order. It is the swer of one who has delved deeply into e fundamentals and says "here I propose plan for the organization of religious ducation in an American democracy". very member of our boards of education, ocesan and otherwise, should give careil heed to what Professor Athearn has critically analyzed. His experience as educator in several fields helps him to oclaim with frank conviction for a deocracy made safe by a close union of telligence and godliness.

Of Dr. George Albert Coe's ability to row into the arena of religious education timely discussion there never has been y doubt. In *A Social Theory of Religus Education* (Scribner's Sons, $1.50) he es more than "start something". In a reefold role of educator, religious philosher, and sociologist he gives a most comehensive social vision. No brief mention what he has done will adequately show l he has attempted in rewriting the aim religious education, which for him "is e growth of the young toward and into ature and efficient devotion to the democy of God and happy self-realization erein". Professor Coe has taken a leap rward in applying to religious education e now generally accepted social interetations of religion itself. In doing so e has placed a milestone on the pathway the aims, means and methods in religus education. As hinted in the first pargraph of this group of reviews, a line of eavage is coming into view. It is widen- the distance between the past and the coming social order. Dr. Coe's work is elping some of us to bridge the gulf. It not a book to be read lightly, rather to studied with an open mind and accepted a challenge to get ready for "the deocracy of God", which term he uses inead of "kingdom of God" to indicate e essential idea of democracy as a part the teachings of Jesus. To sense the artling character and somewhat revoluonary suggestiveness of what he proposes, l we need do is to meditate a while upon e title employed to describe the full plication of social interpretations to the hristian message; think long and carefully on "a *social* theory" of religious eduation, and see where to it will lead!

The Episcopal Church

THE EPISCOPAL CHURCH—ITS MESSAGE FOR MEN OF TODAY. By the Rev. George Parkin Atwater. 1917. Parish Publishing Co. $1.00.

In spite of the great number of manuals for use in the instruction of candidates for Confirmation, no book has before been published, so far as we know, on the plan adopted by Mr. Atwater. And anyone who has had experience in trying to bring home to "the man of the street", to whom they are thoroughly vague, the customs and teaching the Episcopal Church will feel at once, in looking over this book, that the author has faced that problem, and faced it in the only effective manner; he has been wise enough to write from the standpoint of the man he is trying to teach.

Departing entirely from the methods of other writers of books on Confirmation, Mr. Atwater has hit upon the happy plan of casting his teaching into conversations between a little group of men representing different professions who have been in the habit of gathering together in the evening for the purpose of fostering good fellowship. Among the problems of the day which they seem to be in the habit of discussing comes religion. And you feel that the author has merely recorded some of these conversations—those which have to do particularly with the customs and teaching of the Episcopal Church.

Any man to whom this book might be given, who is wondering what the services and teaching of the Church are all about, would find most entertaining and instructive reading. He would feel that he was one of that little group of men, including the Judge, the Major and the Rector, who had gathered about the fire for a pleasant evening's chat. G. E. S.

THE RESURRECTION. An Easter Service. Arranged by Rosamond Kimball. Samuel French, 28 West Thirty-eighth Street, New York City. Price 35c.

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Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for April

1. Monday in Easter-week.
2. Tuesday in Easter-week.
7. The first Sunday after Easter.
14. The second Sunday after Easter.
21. The third Sunday after Easter.
25. St. Mark's Day.
28. The fourth Sunday after Easter.

Preachers for Next Sunday

THE FIRST SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), the Rev. Alexander G. Cummins.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. E. C. Charley, D.D.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rev. E. F. Ferris, Jr.

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Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

McKIM—Entered into rest March 20, 1918, at Milford, Delaware, John Leighton McKim, priest, for fifty-seven years in the Sacred Ministry. Interment in St. Peter's churchyard, Lewes, Delaware.

"Lord all-pitying, Jesu blest,
Grant him Thine eternal rest."

RAWLS.—Entered into life eternal on Good Friday morning at his home, Asheville, North Carolina, Reuben Rice Rawls. Funeral services at Trinity church, Asheville, Easter Monday morning.

ACKNOWLEDGMENTS

Assyrian and Armenian Relief Committee

Previously acknowledged	$97,003.71
St. James' Mission, Ponsett, Connecticut	3.18
Through Woodbury G. Langdon, Treasurer, 131 East Fortieth street, New York City:	
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St. Timothy's church, Frederick, Maryland	4.53
Grace church, Sunday School, Norwood, Massachusetts	11.38
St. Margaret's Guild, Kemmerer, Wyoming	5.00
Gethsemane Cathedral Chapter, Kemmerer, Wyoming	10.00
Christ church, Sunday School, Red Hook, New York	20.00
All Saints' Chapel, Upper Red Hook, New York	10.00
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Miss Lulu Smith, Baltimore, Maryland	16.42
Trinity church, Sunday School, Syracuse, New York	57.00
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Marioner's church, Detroit, Michigan	50.00
Sunday School Church of the Good Shepherd, Waban, Massachusetts	5.00
Junior Girls of Christ church, Hudson, New York	5.01
Church of Messiah Church School, Auburndale, Massachusetts	5.00
St. George's Sunday School, Philadelphia, Pennsylvania	23.16
St. Thomas' church, Taunton, Massachusetts	125.30
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Church of the Messiah, Gonzales, Texas	33.85
Emilie C. Mystrom, Westfield, New Jersey	3.00
Grace church, New Bedford, Massachusetts	12.00
Sunday School, Christ church, Houston, Texas	74.11
All Saints' Cathedral, Albany, New York	25.00
Total	$101.335.85

Belgian Prisoners in Germany

Miss Mary Ruth Chapman, San Gabriel, California	$10.00

The New Order

(*Continued from page* 456)

Churches ought to be arrayed in battl formation and from their pulpits ther ought to be going forth in one might voice the clear call of God to the manhoo and womanhood of the world summonin them into the fight for democracy an righteousness, into the struggle for brother hood under God, into the crusade for th Kingdom of Christ over the face of th earth. God grant to the leaders of th Churches the vision and the breath an the strength to be faithful stewards of th trust which has been placed in their hand

NATIONAL SAILOR DAY NOW SECOND NOVEMBER SUNDA

NEW YORK CITY.—For two years Sailo Day has been celebrated on the secon Sunday after Easter, a date varying fro the last of April to the first week in Ma For the ports on the Atlantic Coast th Spring celebration was quite satisfactor but as it is important that Sailor Day shoul be observed all over the country on th same date, a suggestion from the Pacifi Coast that a day either very early in th Spring or during the very late Fall be sub stituted was submitted to most of the sea men societies in the United States.

After considering these objections, an hearing from the various institutes involve the Joint Conference of Seamen's Soc eties for the Port of New York decide that the Annual Sailor Day should be he on the second Sunday in November.

7,095 Worship at Intercession Chapel

NEW YORK CITY.—At the chapel of th Intercession, which is known for its tre mendous congregations (and before th new chapel was built for its violations o the Fire Law), reached its high-water-mar this Easter. Nine hundred and ten wer present at the early Celebration of the Hol Communion, and 3,572 at the eleven o'cloc service. One thousand, four hundred an seven made their Communions at on of these services, and, including the chil dren's festival service, 7,095 were presen in the course of the day. This record wa kept by men with "tickers" at the doo and are not inflated, the vicar assures us At the eleven o'clock service about 1,50 were "standees".

Union Good Friday Services

BAINBRIDGE, NEW YORK.—For the firs time in the history of this village Goo Friday was observed by all the churche The rector, the Rev. R. W. Nickel, preache a sermon on the "Glory of the Cross" t the united churches of the village, the pas tors taking part in the devotional exercise

RCHBISHOP'S CHAPLAIN AT TRINITY MAUNDY THURSDAY

ıe Rev. F. A. Iremonger Preaches on "Hills of Crisis"

NEW YORK CITY.—On Maundy Thursday Rev. F. A. Iremonger, chaplain to the chbishop of York, was the noonday eacher at Trinity church, which was wded with those who were glad to have s opportunity, the only one thus af-ded, to hear him preach.

Mr. Iremonger's book of meditations on alm 130 had already made many of his ngregation aware of his deep understand-; of the Psalms, so that it was not sur-sing to have him select as his text "I l lift up mine eyes unto the hills from ence cometh my help". "Help to learn, live, to suffer, to endure is what the rld is calling for today and will call for re and more as the days go by," he be-n. "The Psalmist's reply is 'Lift up ne eyes' . . . to the one and only Person l Figure Who can bring help."

'The supreme moments of our Blessed rd's life," continued Mr. Iremonger, ere lived on the hills". So the preacher ited his congregation first to lift their es to the hill of the Beatitudes. Here is ınd the keystone to the building of the ıracter of those who would follow the ng. "For 1900 years that Kingdom has nained unchallenged. . . . It was left for ıation 1900 years after Christ to put be-re the world a system that challenges it Kingdom; that gives government the st place, and substitutes the appeal to ght for the appeal to right. Even in their stem of religion they find no place for e Christ. If you wish to prove this, take y volume of sermons published recently a German pastor, and go through it sub-tuting for *God* the word *Christ*. You l find it hideous blasphemy. . . . But His ngdom is founded on Truth. To any less n Christ we dare not pray. For anything lver than His Kingdom we can not ask n to die. . . . Lift up your eyes to the ll where the Great Teacher first taught."

Then the preacher bade his listeners lift their eyes to the Mount of the Trans-furation, where men saw the glory of d, where they could understand the only ng worth knowing, the reality and might the Invisible Kingdom. Next the con-regation was led to the hill of Olivet, where ey could learn of our Lord courage to nk to the dregs the Cup the Father puts o their hands. "The men in the struggle liberty know what the hill of Calvary ans; the men and women at home know thsemane. . . . It has been the blessed vilege of my life to live with twenty men who devoted their lives to work ong the London poor. Of the eighty o have been with me at one time and other, almost like sons to me, there are ly three who have not been badly unded, and forty-one have been called give their lives. The mother of one of se came to see me. 'You know this is last,' she said. 'Yes,' I answered, 'you d five and they have all been killed'. I had five more, I should want them all go,' she said. So she passed from my m, and perhaps from my life, but I saw at it meant to take the cup of agony her hands and drain it to the dregs. . . . t we pass now to the hill of Calvary, hill of sacrifice. It is the willingness to die that our Lord displayed as well as the sacrifice of death which our men at the front are daily showing us again."

Mr. Iremonger closed on a note of triumph, for he bid the congregation lift up their eyes to the mystical Mt. Zion of the Revelation "from whence through God may you gain your hope".

Archdeacon Westcott of Norwich Dies

NORWICH, ENGLAND.—The sudden death of the Venerable F. Brooke Westcott, archdeacon of Norwich, has cast quite a gloom over Church circles in Norwich, where he was much beloved. His courteous, gentle kindliness won its way to all hearts, and his tolerance and broadmindedness earned the respect of the Nonconformists. His scholarly attainments were of the very highest order, and he worthily upheld the best traditions of Cambridge for sound and thorough scholarship.

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New York - Saturday - April 13 - 1918

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I CALL you to witness, my fellow-countrymen, that at no stage of this terrible business have I judged the purposes of Germany intemperately. I should be ashamed in the presence of affairs so grave, so fraught with the destinies of mankind throughout all the world, to speak with truculence, to use the weak language of hatred or vindictive purpose. We must judge as we would be judged. I have sought to learn the objects Germany has in this war from the mouths of her own spokesmen, and to deal as frankly with them as I wished them to deal with me. I have laid bare our own ideals, our own purposes, without reserve or doubtful phrase, and have asked them to say as plainly what it is that they seek.

We have ourselves proposed no injustice, no aggression. We are ready, whenever the final reckoning is made, to be just to the German people, deal fairly with the German power, as with all others. There can be no difference between peoples in the final judgment, if it is indeed to be a righteous judgment. To propose anything but justice, even-handed and dispassionate justice, to Germany at any time, whatever the outcome of the war, would be to renounce and dishonor our own cause, for we ask nothing that we are not willing to accord.

—Woodrow Wilson

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Things in General

A CHICAGO elergyman gives this account of infant resourcefulness:

His little daughter was feeling a bit under the weather one evening, and consequently was put to bed early. She had not been under the eovers more than five minutes before she called out: "Mother, I want to see father".

"Go to sleep, dear", answered the mother. "Father can't see you now".

In a few minutes she called once more: "Mother, I've got to see father".

"I ean't disturb your father now. He is very busy. Go to sleep".

There was silence for nearly five minutes. Then these words floated down the stairs: "Mother, I am a very sick woman, and I must see my pastor at once".—*Everybody's Magazine.*

Many interesting facts are brought out in the Rev. Dr. Waterman's article on "How Our Church Came to New Hampshire" in the April issue of *The Spirit of Missions.* Among them one of the most striking is that the oldest pipe organ in this country is owned by St. John's parish, Portsmouth, where it is still in use. It was imported by Mr. John Brattle of Boston in 1713. He left it in his will to a Puritan congregation, on eondition that they get an organist to play it. They did not meet the condition, and the organ went to King's chapel, then the Episcopal ehurch of Boston. Later it was sold to Saint Paul's church, Newburyport, Massachusetts, and then (in 1836) to St. John's.

This is the way the visit of the Arehbishop to Chicago impressed the society editor of the Chicago *Tribune:*

There were more interesting things going on last Saturday! First place there was the Archbishop of York, Cosmo Gordon Lang, who was lunched and dined by important men's clubs.

Late in the afternoon the Archbishop took tea with Bishop and Mrs. Anderson at 1612 Prairie avenue and a very limited number of prominent Episcopalians were asked to meet him. The Archbishop, it seems, is a handsome man; enormously tall, with a ruddy eomplexion and silvery hair that turned in a night. Everybody had to remember to say "your grace", for the Arehbishop ranks with the great nobles of England. His chaplain, Dr. Iremonger, is also a very attractive man, and made himself very agreeable to the ladies at the tea, as did, indeed, His Grace by admiring C... cago and praising up our intensive clim... and saying how superior it was to tha... Boston.

It seems that an Archbishop alw... travels with a chaplain. His Grace sp... at the Fortnightly this afternoon, it b... an extra meeting and a very extra sp... occasion. Churchly people tell me that ... Archbishop of Canterbury, England's ... maker, was in this country in 1901 ... Mrs. Davidson, his wife. There was a ... vention of prelates in Boston, and pe... flocked to meet the Archbishop and ... his delightful wife, who was not only ... wife of the Archbishop of Canterbury ... the daughter of a former one, the ... brated Tait.

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Our Contributors

Lieutenant Harvey, who won the D. C. M. as a Lance-Corporal in the Gloucestershire Regiment in 1915, was taken prisoner last Autumn, shortly after his return to the front and a few days before the appearance in England of his first book, *A Gloucestershire Lad* (now in its fourth impression.) The German authorities allowed later poems, from which we have quoted the beautiful sonnet to *One Killed in Action,* to be sent home from the prison camp where Lieut. Harvey then was.

John Jay Chapman did a wide service to CHURCHMAN readers by his contribution in our New Year's number, *Faith and the War.* It was reprinted by Dean Rousmaniere for distribution among the parishioners of the Boston cathedral; it was recommended for Lenten reading by the General Board of Religious Education; and it has called forth many expressions of gratitude from our readers as well as from those who are not usually numbered in that suggestive group. In this issue we publish another article from his pen, *Prayer and Prayer Meetings.*

Arthur J. Weston, who has sent us a suggestive little article on *Friendliness* in the congregation, is a layman of East Orange, New Jersey.

The Rt. Rev. Boyd Vincent, D.D., one of the leaders, and for three years chairman of the House of Bishops, contributes a stimulating article to this number entitled *The World's Peace and the Church's Peace.* American Church people always listen gladly to a message from the Bishop of Southern Ohio.

The Second Installment of Miss Florence Converse's romance, *The Knight of the Labyrinth,* appears this week. Many of our readers know her best through another exquisite romance, *The House of Prayer,* first published in THE CHURCHMAN in 1907, and the following year issued in book form.

We are in debt again to Miss Amelia Josephine Burr for a war poem, *Our Prayer.* Miss Burr is an ardent patriot as well as a discerning Christian—a good combination when it comes to writing on the present international situation.

These Suggestive Questions are given by Miss Skinner for those using the fifth *Heart of the Jungle Tale* in the class room:

Why are missionaries anxious to kill one lion in a neighborhood when they are seen?

Tell the story of Livingstone's bravery.

In what way did Bishop Hannington show great resourcefulness?

Miss Skinner also suggests these books of reference as containing more material on the subject:

Life of Livingstone, by Basil Mathews; Taylor's *Life of Bishop Hannington; Bishop Hannington's Letters; The Lure of Africa; Blazed Trail Stories,* by Stewart Edward White (Doubleday, Page Co.).

Taber Sears, who frequently reviews books on art in our columns, is an ecclesiastical artist and mural painter whose work is becoming increasingly known in the American church. The triptych in the high altar at the Chapel of the Intercession, New York City, and the Epiphany window in Christ church, Hackensack, New Jersey, are two of his most interesting recent works.

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The Churchman

SATURDAY - APRIL 13 - 1918

The Problem of Candidates

STATISTICS, generally speaking, must be taken with a grain of salt. Things do not, as a rule, work out to their logical conclusion. It is well to bear this fact in mind when we contemplate Mr. Micou's depressing forecast of candidates for the ministry. In the first place, we are in the midst of the war. Nothing that we ventured four years ago to predict about the world's affairs is likely to hold true; the cataclysm has changed the face of things. He would be a bold man who should attempt to map out the future of the Church or of society. The Church will be a different Church, or it will cease to hold its own; of that we may be fairly certain. If the problem of church unity is forced to the front, if it receives a sincere Christian treatment such as it has not yet received, none of the gloom to be gleaned from present statistics of the insufficient supply of ministers need give us any concern. There are even now enough ministers to go round if separated groups of Christians could be induced to worship under the same roof. The present situation, where in every village a dozen or more sparsely filled churches are being ministered to by separate organizations, not only wastes material but it so depresses the religious atmosphere that it discourages recruits to the ministry. The whole problem hinges upon the question whether the ministry and the laymen of our various communions are going to get converted from their present unhappy sectarianism to a generous, statesmanlike Christian handling of church unity. The world cataclysm is effecting mighty changes in the social world. Is it likely to leave bishops, priests and laymen in the same state of mind as that which they shared before the war? The risen Christ who is revealing Himself in humanity this hour, is, we know, going to reveal Himself anew to His Church.

So then, in the first place, we have reason to place confidence in what the new era will reveal. The mighty hopes and dreams which the youth of the world are sharing of a new social structure where fellowship is to be revealed in brotherhood, cannot leave the Church without a witness to that enthusiasm. A revived Church will not fail for lack of candidates for the ministry. Great tasks produce laborers.

But there is another aspect of the problem that has not received the attention it deserves. It cannot have escaped the notice of churchmen that there are all around us laymen who are consecrating their lives to the service of humanity who have no intention of becoming priests. Their skill and enthusiasm have been absorbed in organizations that not only are not under the direction of organized religion but are often suspicious of the churches. Many of these men are deeply religious. Mere philanthropy detached from religion does not satisfy them. They feel the need of the stimulus that fellowship in Christ's army brings. We all know who these men are. We have worked upon committees with them. We have seen with admiration their crusades against vice, sordidness and ignorance in all of our great cities. But they are not kneeling with us at the Lord's Table. They are not in the battle front along with us. It is hard to say whether we or they are the greater losers. That the loss to both of us is tragic, there can be no doubt. The war will not have taught either of us its great lesson, if things are to continue as they are. Settlement house workers know this. Every chaplain at the front is saying it.

Granted that the Church of the future is going to be hospitable, liberal and heroic enough in its vision to welcome these men and women into its working forces, the question arises: are we going to offer any training for laymen? We must not desire to make them over into priests. We don't want them to become ecclesiastical laymen. We need lay-laymen. We want laymen who will take our Sunday schools, our boys' and men's clubs and the settlement work of our institutional churches out of the hands of curates who ought to specialize upon other tasks. Laymen will do this work better than it is now being done and, if rightly trained, they will do it at much less cost. The institutional work of our churches is carried on with fine feeling but for the most part without great skill and with extravagant waste of money.

We know a large city parish which made the experiment of employing the services of eight or ten Y. M. C. A. students to teach Sunday school classes and to manage the boys' clubs. They did the work well. The parish house took on a "male atmosphere". The work done was rugged and fine. But most of the Y. M. C. A. workers lacked something which the rector deemed pretty essential in church work. It is not necessary to specify here what they lacked. Why can't our churches have a great training school for laymen who want to give their lives to Christian work under the direction of the Church? Suppose for example that the Brotherhood of St. Andrew were to create such a school—a school so thorough-going in its methods that men graduating from our colleges would perceive at once that the courses of instruction offered were not amateurish and cheap. How eagerly would the rectors of our parishes seize upon the graduates of such a school!

There are a good many men in our colleges, and there are going to be increasingly more, who have an heroic desire to give their lives to the service of humanity, but who are not finding any serious life work offered them in the Church. Ushering, joining a servers' guild and managing a boys' club under a curate does not take on in their eyes the look of a real vocation.

There is reason to believe that the churches are coming once more into their own. The fine-souled men and women who in disconnected groups outside the churches are devoting their lives to disinterested service are going to be made to see that they belong in the fighting line of organized religion. The twentieth century is likely to see great brotherhoods and sisterhoods within the Church fighting shoulder to shoulder with the clergy for the things that are pure and true, honest, just and lovely. They will probably not wear a habit and they will not take monastic vows; they will not aim to become near-priests; they will work as laymen and laywomen. Imagine Jane Addams at the head of such a sisterhood! Imagine some physicians, and social settlement workers whom we know at the head of such a brotherhood!

It is going to come. God speed the day.

German Sentimentalism

THE Germans have always been a sentimental race. A few generations ago everybody had to weep with Werther. Germany rained its tears upon the world. Now everybody must needs hear the Pan-German soul think out loud, nay, scream *Der Tag* from the housetops. The German to function normally must feel that the world is looking on. He struts the stage, rattles his spurs and sword, and shouts to his god and shrieks out his will to power. He cannot understand why we do not all admire or fear him. For a nation which teaches the blood and iron theory of society and which wishes it to be understood that it harbors in its heart no soft and womanish scruples about wiping out weaker nations and clipping off the hands of Belgian babies, the German is certainly the most sentimental of beings. He likes a theatrical Kaiser. Not only the Kaiser but the whole German people have been taught to attitudinize before the world. They go to war with éclat. They make their big drive with those spectacular accompaniments, befitting the sentimental psychology of Pan-Germanism. The universe is looking on. Even God, the Kaiser's god, has for the

moment suspended attention upon other affairs and is fixing his eye upon the German legions and a German peace. The world must be made to know that the Kaiser stands upon a hilltop with watch in hand to give the signal for the cannon to boom and the hell of war to be let loose upon an expectant world. It must of course be announced for the benefit of the awe-struck allies and neutral nations that all happened "just as planned months ahead to the tick of the watch".

Compare with this sentimentalism the quiet, stubborn methods of the English! Read Haig's sincere reports! No braggadocio, no strutting up and down the stage for the world to observe! Without heroics and with humor the British privates and generals do their duty, but they do not talk—halting of speech but stubborn of deed, as the Archbishop put it.

But is it not possible while pointing to the mote in our brother's eye, to overlook a serious flaw in our own sight? In addressing the clergy of Philadelphia, the Archbishop of York made a remark that ought to give us pause here in America. "I have read the speeches", he said, "of some of your clergy, and I am sorry to say that they seem a bit too much like a mere flag waving and a beating of drums". There has been a good deal of bombastic patriotism among us. The descent from lofty idealism to sentimentality is quickly made. When we have paid for our high professions in the coin of sacrifice as France and England have done, we shall learn the lesson of humility. We must not mistake rhetoric for deeds. We shall offer our deeds; no one doubts that. But let us perform our task in simplicity! What we do, not what we say, will bring victory to our ideal.

The Will to Crush

WHEN Bishop Henderson inquired whether Mr. Wilson's unwavering purpose was expressed in his declaration that "the German power, a thing without honor, conscience or a capacity for covenanted peace must be crushed", it occurred to a good many patriots to ask whether the unwavering purpose to crush a powerful enemy is not dependent for its execution upon certain industrial and scientific details. The will to crush requires rather competent implements. During the early part of the great war our lecturers apprised us of the paramount importance of the airplane service. We were informed that each airplane was equivalent to thousands of soldiers, that the mastery of the air was essential to winning the war. Churchmen are especially interested in this matter because thousands of our own boys are in the airplane service and many more thousands will soon be at the front at the mercy of the enemy if we have the mastery of the air. We have no desire to join the chorus of panic makers, but it seems to us that a little more of the kind of criticism which is now being leveled at the aircraft work of the Government by such competent scientific experts as the members of the Aeronautical Society of America would be wholesome.

No words have ever been spoken by the leader of a Nation at war showing a finer spirit of Christian restraint than those of our President which appear upon the cover of this week's CHURCHMAN. They prepare us and our adversaries for the tremendous import of the final utterance of the President's speech in Baltimore—"force, force to the utmost". The people of every class will willingly give their lives to execute the purpose which our leader has put into words fitted to be heard in every corner of the world. But does it seem captious to say that those who are giving their sons and husbands have a right to demand in turn that the productive facilities of our great industrial Nation be utilized to the full and at once? Such revelations as were made in Congress concerning the aircraft department would, we are given to think, have caused in England or France an overthrow of the ministry. As a people we are infinitely patient with inefficiency. There is a tendency growing in governmental circles to regard criticism as unpatriotic, but this is a war of the American people; it is the people who furnish the man power. Is it to be lacking in patriotism to face disturbing facts?

THE WEEK

Chronicle and Comment on Current Events

Bishop Randolph

AS we go to press a telegram announces the death of the Right Rev. Alfred Magill Randolph, D.D., LL.D., D.C.L., who for thirty-five years has been Bishop first as Coadjutor of Virginia and then as Bishop of Southern Virginia. Bishop Randolph has been an interesting and impressive figure in American Church life. During recent years declining health has prevented his making extensive journeys away from his diocese; his charming personality therefore is not well known to the younger clergy. He belonged to the old school both in churchmanship and manners. He was always simple, free from affectation and pretense. Many of the generation that loved him best are gone. It would have been for them to tell the place the kindly Southern Bishop held in the heart of the Church. That place was secure long before our generation began to battle with the problems which engage us. May we bear our part with the sunny humor, the poise and common sense that have marked the long life of Bishop Randolph.

The Progress of Prohibition

THERE are good and valid arguments against prohibition, but that "wine is declared by our Prayer Book to be a gift of God" is not to our mind one of them. Neither is it an argument against prohibition that wine is necessary for the sacrament of the Lord's Supper. In the mouth of a Churchman such contentions have a reminiscent sound of the debate in England over the Deceased Wife's Sister's Bill and the old arguments based upon Scripture in behalf of slavery. We regret that it seemed proper to a New York Churchman to use such arguments before a legislative committee in Albany. The liquor interests in this country have resorted to so many sordid, selfish and underhanded means to keep business going at the expense of public decency and the community's welfare that people temperamentally and conscientiously opposed to national prohibition have been pretty reluctant to throw any straw in the way of the growing national sentiment against the licensing of the sale of intoxicants of any kind. Men accustomed to their cocktails before dinner and wine when they wish it have more and more been coming over the point of view that if it seems to the best interests of the community to prohibit the manufacture of liquor they are willing to forego an indulgence which in their own case they can perfectly control. THE CHURCHMAN takes its position with those who believe that civilization can limit and control the liquor traffic without compelling abstinence by legislation. Perhaps that cannot be done. If it cannot be done, then by all means let us have prohibition. But the Episcopal Church is not committed by its sacraments or its Prayer Book to the "wets".

Ten States have at the present writing ratified the Federal Amendment.

The Prager Case

IT is gratifying that the press of the country, so far as we know, has been one in denouncing the barbarous episode in Illinois where upon very flimsy evidence of pro-German activity a German was hanged by a mob.

The will to savagery lies very close to the surface of life in a good many of our American communities. Every such outrage blunts the edge of the moral weapon we direct against Germany's record in Belgium.

We hope that Congress will hasten the passage of the bill designed to deal more rigorously with German agents in this country. The way in which many of our courts have dealt with spies and German conspirators has made it a pretty safe business to serve Germany's interests in

this country. A few weeks or months in a prison is an easy way to win the prize held out by the Fatherland to such of its subjects as are willing to risk their lives in its service. The *New York Evening Post* reports the case of a German who in a public speech advised all American soldiers to shoot their officers. The Federal Judge released him on the ground that no American soldiers happened to be present to hear the speech. This kind of justice is likely to encourage mob law.

Another Scotch Divine

THE visit of the Archbishop of York was not yet finished when Americans had the honor of welcoming his fellow countryman, the Very Rev. Sir George Adam Smith, D.D., LL.D., principal and vice-chancellor of the University of Aberdeen. Unlike His Grace, Sir George was no stranger to the United States; his visits as lecturer to Johns Hopkins, Yale, the University of Chicago and the University of California no less than his writings have endeared him to the Americans. Like the Archbishop of York, the eminent representative of the Free Church of Scotland brings us a stirring message to "carry on", and to keep clear before us "the moral and spiritual issues that are at stake in the present conflict".

It Doesn't Often Happen

MOST vestries take the women of the parish for granted. Of course they are really very grateful to them,—that is when they stop to think. They vaguely appreciate the fact that it takes a good deal of hard work to keep the vestments in order, and the sanctuary clean, and the altar brasses bright; they know (especially if their own wives are involved) that the drudgery of a parish bazaar is great; they realize (if their own daughters are teachers) that Sunday school means hurrying through Sunday dinner. But they don't very often register their appreciation in their minutes. It is refreshing therefore to read of a New England vestry that placed upon its records a minute "in grateful recognition of the long and faithful service freely given by" one whose "self-imposed task has been performed with patient and loving devotion" in the hope that their word of appreciation "may add something to the consciousness of good work well done which has been her only reward".

Henry Scott-Holland

IN the midst of the great battle now raging on the Western front there died one of the most widely known and dearly loved clergymen in the Church of England. An appreciation of his life and work written by our English correspondent appears in our news pages. Suffice it here to record the sense of loss felt by American Church people who for many years have shared with Englishmen a deep veneration for Canon Scott-Holland.

At It Again

HOW persistent the Powers of Darkness are! How fertile in excuses! Assemblyman Zimmerman of New York finds it necessary for the furtherance of the war that women employed in restaurants attached to public markets work fourteen hours on Saturdays. His colleague, Mr. Soule, thinks it would help us in our campaign against Hun frightfulness to strike out of the restaurant law the night work provision and to amend the mercantile law so that women employed in lunchrooms or ice cream parlors run in connection with candy stores shall be able to work day and night without time limit. Doubtless this doubling up of hours might release some women for work in munition factories.

There are two other bills before the Albany legislature which would also help: the Brown bill would give the State Industrial Commission power to suspend provisions relating to children and men as well as women; the Klingman bill would do away with any restrictions relating to the employment of children under fourteen years in any industry contained in the Labor Law, the Public Health Law and the Education Law during the war and for six months afterwards. What a splendid program of speeding up: women allowed to work all night as well as all day, babies admitted to munition factories; no more waste of time by the foolish laws which permit valuable hours to be spent in bed or at school.

Unfortunately for Messrs Zimmerman, Soule, Brown and Klingman the Ordnance Department has enforced standards which the Defense Committee says "embody the most beneficial and far-reaching safeguards put out by a nation to protect its woman power". The provisions stress the importance of an eight-hour day and declare that the "standards of wages hitherto prevailing for men should not be lowered where women render equivalent services". Prohibition of night work is called a "necessary protection".

Unfortunately also, probably influenced by the Ordnance Department, the Consumers' League, the Y. W. C. A., the Council of Women's Organizations and the Federation of Women's Clubs in the State of New York, are working hard against these war measures fathered by the above-mentioned members of the Legislature.

A Magnificent Record

THE Church of England still maintains its marvelous record for missionary giving in spite of the heavy drains of war. During 1917 the Society for the Propagation of the Gospel received $70,000 more than during 1916. There was a gratifying increase from every source except legacies. The fact that these fell off $10,000 as compared with 1916 emphasizes all the more the splendid giving of the living donors. The total income for the year was $1,215,000. Only in three other years has the income risen to a higher level, and in each of these some specially munificent bequest raised the total beyond comparison. Never in any previous year have their offerings from parishes and the gifts from individuals been so large as during 1917. The year, with all its difficulties and disappointments, its trials and sorrows, will stand out on the S. P. G. records as a period remarkable for devotion to the great cause which the venerable society has for 217 years so successfully promoted.

"We begin our new year's work," says Bishop Montgomery, "in a spirit of thanksgiving and hope. It is easier now than ever before to plead the cause of the Church beyond the seas. Only those who do not care to have a part in Christ's final victory can venture to refuse to respond to His command, 'Go ye therefore, and teach all nations'"!

In the face of this do American Church people dare to condone the fact that there was a deficit in the 1917 Apportionment and that the 1918 Apportionment shows a serious falling off?

The Zone Postage Bill

OUR President in a statement made while he was Governor of New Jersey concerning the Zone postage system for newspapers and periodicals said: "This proposed new postal rate would be a direct tax, and a very serious one, upon the formation and expression of opinion—its more deliberate formation and expression just at a time when opinion is concerning itself actively and effectively with the deepest problems of our politics and our social life. To make such a change now, whatever its intentions in the minds of those who propose it, would be to attack and embarrass the free processes of opinion. Surely sober second thought will prevent any such mischievous blunder."

That argument in all its cogency holds now. The Zone system will strangle most of the religious press and many of our periodicals. Money plays altogether too large a part in journalism these days. Poor but honest weeklies have still their office to perform in a republic. One need not resort to lurid prophecy to make clear the danger. It is patent to all except the authors of the Zone systems bill.

A petition signed by the editors of *The Witness, Southern Churchman, The Living Church* and THE CHURCHMAN was presented to the House of Bishops asking the passage of a resolution of protest against the law.

We ask our subscribers, to whom the matter is vital, to read carefully the statement by the president of the Author's League on the back cover of THE CHURCHMAN this week, and to follow his suggestions.

The World's Crisis

By THE REV. R. J. CAMPBELL

OF all the Christian paradoxes that which centres in the cross of Christ is by far the most profound. Here we have the greatest tragedy in the world's history become the source and symbol of the world's hope; unrelieved failure transmuted into glorious success; that which to all appearances sealed the doom of a religious movement become its very dynamic; that which can be least understood or explained in connection with the personality and work of our Saviour the very thing on which we lay most stress, the power of God unto salvation to everyone that believeth. Most of all, perhaps, we discern in the mystery of the passion of God for the salvation of man the one clear light upon the problem of the world's woe, the one transforming fact that reveals the sacredness of sorrow and the love in the heart of pain.

To all outward appearance the death of our Lord on Calvary was no more and no less a martyrdom than that of many thousands who since that event have died in His cause or than pioneers of truth and righteousness have had to endure in all ages at the hands of ignorance and bigotry. Socrates drinking his cup of hemlock was no less a victim of intolerance and obscurantism, no less a sufferer for truth and righteousness, than was Jesus sentenced by a Roman magistrate at the instigation of the rulers of His own people. But there was a difference somewhere nevertheless. That cup of hemlock has not become the emblem of the redemption of mankind, and the cross of Jesus has. Wherein consists the difference; why should the execution of one poor helpless victim of tyranny and malice—one out of hundreds of thousands upon whom was inflicted the very same penalty at that cruel period; two others suffered it along with the Man of Sorrows Himself—why should this one judicial murder out of myriads have become to us today the central event in the age-long conflict of good with evil, the supreme crisis in the moral history of our race, the grand declaration of our release from the bondage of corruption? It can only be that that death was more and other than it seemed. Nothing else can account for the wonders it has wrought and is still working in the hearts and lives of men and women, not to speak of human society as a whole wherein its influence is no less manifest but more slowly apprehended. Up to a point the passion of Jesus was simply part of the passion of all sentient life; beyond that point it was unique. In externals it was merely what attends all faithful service to an ideal; in essence it was something greater. We might in truth turn the statement the other way round and say that what Jesus bore on Calvary was the consummation of what humanity has endured since time began and at the same time the promise of our deliverance therefrom. It was not the manner of the death but the worth of Him who died that made the difference. All generations were represented in that sacrificial act. It looked back as well as forward; it gathered up into itself all the blood and tears of all the centuries and bore them to triumph. Calvary is not an episode in history; it is history epitomized. It is not explained as part of what man suffers; it is the whole of it.

It has been said that from all eternity the cross is in the heart of the Father, and surely this is true, but we only know it to be true because of the cross set up on a little knoll outside Jerusalem long ago. That which then became manifest as a fact in history had been a fact of the spiritual order all along. God is no silent detached spectator of the agonies of His children; like them and with them He bows to the law that only through the gateway of sacrifice can the perfect good become revealed for what it is and in the revealing flame into glory. From all eternity God is what He is and never can be other, but it will take Him to all eternity to live forth what He is; and among the things impossible to omnipotence, as we have previously remarked, is the task of manifesting eternal perfection without the cross. It is in the nature of things that it must be so; there is no avoiding it. The expression "The Lamb slain from the foundation of the world" may be a mistranslation, but it represents an indefeasible truth.

When our Lord rode into Jerusalem on the first Palm Sunday He was, so the eschatologists tell us, engaged in forcing an issue. He was compelling Israel to accept Him or reject Him, to save its soul alive by enthroning Him or fill up the measure of its iniquity by destroying Him. On the face of it this is indeed true, but the issue was other and deeper than it seemed. It was not the visible with which He was mainly concerned but the invisible, not the material but the spiritual. It mattered little what priests and Pharisees might do, but a great deal what the forces of evil that acted through them might do. His real conflict was not with flesh and blood, but with all that in the universe was in rebellion against God, and upon His sacred head all the fury of that opposition was concentrated; either He must break its power or it would break His will. If it could have succeeded in making Him like itself in any degree, bringing Him over to its side in however small a measure, penetrating His soul, so to speak, with its own virus, it would have prevailed, whatever might or might not happen to the outward man. But this was just what it could not do. It could tear His life away from Him, wrench soul and body apart, rend the veil of the flesh wherein dwelt the Light of the World, but it was helpless to do more. Truly spoke the eternal Son of God as the ordeal drew to a head: "The prince of this world cometh and hath nothing in me". By allowing evil to do its worst to His mortal nature, while Himself remaining unchanged in spirit and purpose and obedience to His Father's will, Jesus vanquished and overthrew it and turned its seeming triumph into utter defeat. Earth knew nothing of what was at stake, but heaven knew, and so did hell. It will take long for the results of that victory to be gathered in, but nothing can undo it or forfeit what has been done. On Calvary's tree all humanity fought and conquered a hitherto invincible foe.

The question has been asked, What would have happened had our blessed Redeemer been worsted in His lonely grapple with the powers of darkness as our head and representative long ago? And it is more than speculation to answer: The whole spiritual future of the race trembled in the balance just then. Humanly speaking, nothing could have saved mankind from utter decadence and reversion to a degraded type or worse. Creation would have been a failure. Everything pointed downward; corruption had seized upon society in every part of the civilized world; the forces of death were steadily gaining ground and icy despair had fallen upon all sensitive hearts. Jesus turned the scale and gave the world a new start, a new hope, a new life. Let us thankfully remember this in the dark hour upon which we have once more entered. He is the Throne and the Sceptre of dominion is in His hand.

To One Killed in Action

By F. W. HARVEY

MY undevout yet ardent sacrifice
Did God refuse, knowing how carelessly
And with what curious sensuality
The colored flames did flicker and arise.
Half boy, half decadent, always my eyes
Sparkle to danger: Oh it was joy to me
To sit with Death gambling desperately
The borrowed coin of Life. But you, more wise,
Went forth for nothing but to do God's will:
Went gravely out—well knowing what you did
And hating it—with feet that did not falter
To place your gift upon the highest altar.
Therefore to you this last and finest thrill
Is given—even Death itself, to me forbid.

Prayer and Prayer Meetings

By JOHN JAY CHAPMAN

THERE is a Cerberus who stands at the threshold of heaven. He stands with watchful eyes, and throat extended, ready to bark at the approach of any soul towards its native paradise—the Unconscious. The name of this watch-dog is Intelligence; but when Orpheus has put him to sleep, and he no longer impedes the soul's progress, we may, in his dreams, call him Intellect.

The poet, the musician, the conjurer, the sportsman, the orator, must all beguile this porter with the perfection of their art before the inward theatre of that art begins to take up the motion of the planets, and the artist disappears in his work. The fine-arts are highly specialized and difficult languages; but they have this in common with religious feeling that they impose their laws on the mind. They are man's masters, not his servants. They deal with him, not he with them. The artist is always wrestling with an angel, and conquers only through submission.

So of all religious experience: the symbols melt imperceptibly with the forces behind them as the mystery begins. In both art and religious feeling there is an element like sleep, which cannot be explained, but is an experience—a process which comes by practice and which practice—not doctrine—inculcates.

The art of self-surrender, the art of letting go, must be learned by every one in the inner chambers of his own life. Nature comes behind him and lifts each foot into place, saying "Walk now; you see how it is done". He catches the gift of submission from someone's example, from tradition, from the social air. The talisman is passed from hand to hand and from generation to generation, like a trade secret. If all the music in the world should be stopped for a century an infant Mozart would find it hard to turn a tune.

* * *

The wind bloweth where it listeth, and men are born of the spirit in various degrees and forms. Some men grow into a Platonic intellectual conviction that all we see and know is a mere cipher, a secret language which expresses things that are above our apprehension yet related to it. Through contemplation they draw life from the stars. Many men of another sort can express their reverence for the higher powers only through conduct. They are inarticulate priests of morality; but their heads are bowed, and their inspiration is indubitable. There is also a simpler kind of emotional and ordinary men and women, to whom God discovers Himself, and whom He endows with the language of prayer—a very old language, older than music or poetry and easier to learn and to understand

This is elemental religion—when a man is able to speak to God. Thus only can the insufficiency of his spirit be satisfied, thus only can his desire go out to all men at once. Prayer is a mixture of much silence and little speech; and when several people pray together their spirits intermingle and their minds are taken up into a still whirlwind. The place where they pray vibrates like a violin to inaudible music and a magnetic path is cut through the solid earth and divides the ether in the heavens beyond.

The cathedrals and books of ritual have been built and written to house this shaft of power. But the power does not wait for the machinery; a barn or a basement will shelter the current. All the services and singing, the responding and preaching in our churches appear, at times, to join forces with the carpets and cushions of the pews. They deaden, they muffle, they interrupt devotion. "I must kneel down now? But I was on my knees. It is time to stand up and find the hymn? But I was singing—" One often hears a truer service when a church is empty than when a function is in progress there. This is because of the stillness. Silence itself is a church and awakes the "service of the mind and soul", as Hamlet calls it. The manikins walk out of the great clock, and strange, powerful dramas that are independent of our will begin to enact themselves. A calendar is called, causes tried; litanies of errors and forgotten regrets are recited, and the desk of the spirit is cleared of business. One ought not to pray about particular matters, but let them do their praying themselves. If they have not the mettle to present themselves and make their petitions, let them be off! It is not yet their day. Very unpleasant matters arise and stalk towards us; things we had especially decided upon as finished take the centre of the stage and threaten disturbance. These, too, must be welcomed, for behind them come those we care for. You cannot take them up out of their order, for this is the spirit-world. These are the realities. The pigeons you release from their balcony will fly to their true homes. Cares enough come crowding. For what mind has not its cares and its creditors? What heart is there, not occupied with longings, endeavors, blessings? Let them flock and be released with prayer, and in the end, when they have exhaled themselves, you will be alone with God awhile and rise up stronger in mind and body. The old Jewish analysis is accurate: the sacrifice of a "troubled" spirit. So long as you are troubled you are on the high-road to power. I never get used to the strangeness of this discovery, nor to its prosaic truth.

In every church there should be some short hour set aside for silent prayer, when people might come in and go out at will and where nothing in the way of a service should take place, except perhaps some not too audible prayers muttered from time to time beside the altar.

Friendliness

By ARTHUR J. WESTON

HOW true it is that in some congregations there are members who hardly know each other. They may worship together in the same house of God and yet not have even a nodding acquaintance with each other.

The problem of creating a closer spirit of friendliness amongst the members of the congregation has been partly solved by at least one suburban church. There is a very flourishing men's club in that church, and the members took it upon themselves to call at the homes of those who attended the church. The parish was divided into zones; a special Sunday was set apart; the men sat together at the morning service; the sermon was appropriate; and in the afternoon the men went in twos to the places assigned them. As a result the congregation has developed a better spirit.

The writer had some objections to the plan at first; he hesitated at what seemed to him to be thrusting himself upon strangers or near-strangers; he was uncertain as to the kind of reception he might get. He recalled his experience from living in New York City where one might not even see, let alone speak to, his next door neighbor; and he knew these suburbanites were really New Yorkers. But one of the men in the club told him of a custom his rector back in England had. This clergyman had different members of his congregation call on certain other members three times a year, before Christmas, before Easter, and before Ascension Day, rearranging the groups each time. The results of this custom were a keen and lively interest in the church and a wonderful spirit of friendliness in the congregation. So the writer went, and he is very glad he did.

In the first place he found those on whom he called very human and very glad to see him and his companion. New relations were established; the church became a vital thing, deeply interested in the well being of its members, and above all a spirit of love and genuine friendliness was firmly established, making for the growth and revitalizing of our church life.

The World's Peace and the Church's Peace

By THE RT. REV. BOYD VINCENT, D.D.

WHAT has become of the Christian ideal of world-peace—now—in the face of this almost universal world-war today?

We cannot deny that our Christian hope has been disappointed. We cannot deny that in all this there was at first a distinct shock to our Christian faith. Our vision of universal peace seemed only an illusion. We thought of all the wars—many of them waged even in Christ's Name,—which have raged in the world since the Christmas Gospel of Peace was first proclaimed; we saw this last and most terrible war of all; and men, even Christian men, said at first that Christianity and the Church were consequently a complete failure.

But there were some other things that we forgot meanwhile. We forgot that Jesus Christ never promised, or claimed to be able, by His mere Word, to put an end literally to all war; least of all in any given moment of the world's history. We forgot that not merely so many centuries, but all time is included in God's purposes. He, with whom a thousand years is but as one day. We forgot how completely the Oriental mind thinks and speaks and lives and moves in ideals; and that this particular thought, then, of a universal peace, is not a literal prediction or pledge but only a prophetic ideal, never yet completely realized but always moving on nevertheless toward fulfilment. We forgot that God's own best gift to us men after life, viz.: our own free-will, is the one limitation on earth to His own will, His own Almightiness; and therefore that the same struggle between evil and good, between ill-will and good-will,—with its perpetual fluctuation of failure and success—which goes on in the soul of each one of us, must therefore also go on in the world until the good has at length triumphed. We forgot that that triumph, in the world—as in ourselves—must come about, too, "Not by might, nor by power, but by my Spirit!—saith the Lord". And we forgot what steady progress toward peace that Spirit of His had been making—and not least in our own day—in the growing desire and effort for world-peace; in the reduction of the causes of war; in international treaties of peace; in the establishment of a Hague Tribunal; in the idea of a Court of International Arbitration (though not, it seems to me, in the proposed League to Enforce Peace).

Now, no question but that this progress of the Christ-Spirit in the world has of late received a severe check. Germany, in spite of her professions and overtures of peace, has nevertheless really denied and repudiated that spirit. She has denied it in her whole modern political program and military temper; in her mad greed of power; in her exaltation of might above right; in her disregard of the rights of all other nations; in her ruthless trampling under foot of every consideration of honor, justice and humanity; until we see in her again, as it were, "the very negation of God Himself erected into a system of government". On the other hand let us not forget that all the rest of the civilized world is still seeking to vindicate what Germany alone repudiates. So that, in the last analysis, the one supreme issue in this War is now just this single universal truth, viz.: the *common rights* and *mutual duties* of *all mankind* based on nothing less than the one Fatherhood and one brotherhood of the whole race, in God. There is no other sufficient sanction for such claims and obligations. And it is a truth revealed only in Jesus Christ.

Let us Christians have full faith, then, that this spirit of our Master, which so makes for peace, will again reassert itself in fresh progress in the world. As surely as we believe that God still sits supreme on the throne of His own universe, as surely as we believe that truth is stronger than falsity, and love than selfishness, and good than evil, so surely let us believe that, in the long run, the spiritual forces which God has set in motion in Jesus Christ will triumph more and more completely in the world, just as they do at length in our individual selves. Let us believe, as the Pope has just put it so pointedly,—that "the material force of arms must" (at length) "give way to the moral force of right". This Christian faith and hope of ours have been put poetically but very truly and very beautifully, it seems to me, in some recent lines by one of our own modern American poets, Mr. George Edward Woodbery:

"I pray for peace; peace yet is but a prayer.
How many wars have been in my brief years!
All races and all faiths, both hemispheres
My eyes have been embattled everywhere
The wide earth through; yet do I not despair
Of peace, that slowly through far ages nears.
Though not to me the golden morn appears,
My faith is perfect in time's issue fair.

"For man doth build on an eternal scale,
And his ideals are framed of hope deferred;
The millennium came not: yet Christ did not fail,
Though ever unaccomplished in His Word;
Him Prince of Peace, though unenthroned, we hail
Supreme when in all bosoms He be heard."

So much for the World's peace!

But now, what about the *Church's peace?*

Does the fact that Christianity failed to *prevent* this war,—does this fact necessarily mean the failure of Christianity and the Church in the world altogether? I do not for a moment believe it. We have seen how completely men have misunderstood God's way of working in the world. But more than this. If this present hour is really a critical one for Christianity and the Church, I firmly believe, that just as so often before, this crisis too is going to turn in their favor. I believe that through all God is working His own purposes out, more wisely and beneficently than some of us imagine. The Allies, for instance, in their goal of absolute international honor and justice, are really fighting for the very principle inspired by Christianity itself. And the world is seeing and going to see all this more and more clearly. It is coming to understand and applaud the spirit of Christianity, in all its ultimate, world-wide bearings, as never before.

But if the Christian Church has failed to *prevent* such a war, isn't she still more powerless, so divided as she is now against herself, to *reconcile again* the warring nations? Isn't it only another case of "Physician, first heal thyself"? What then is going to be the effect of the War on this very interest of Church unity?

Well, whatever may be the original justification claimed for such divisions among Christians, there can be no question but that their longer continuance at this day is a burning sin and shame for Christians. The world sees it so, and says so; and Christians themselves have been feeling and say it, too, of late, with ever-increasing unanimity. Indeed, it is just this deep conviction which lies at the bottom of all the recent local attempts at reunion, at the bottom of the great National Federation of Churches in America, and at the bottom of that still greater movement toward a World-Conference on Unity inaugurated by our own Church in Cincinnati in 1910. Today this movement not only has behind it the formal support of all the great Protestant bodies in the English-speaking world, but the hearty sympathy, too, of the vast Orthodox Eastern Church and even of the Roman Church. We know this by correspondence; and only the War itself has prevented our formal deputations to each of these great Churches, in behalf of the World-Conference. So that with Christians in such a mood, the very felt impotence of the divided Church to do in this great crisis what united she might have done—this very humiliation, instead of becoming a discouragement, is really going to be all the greatest stimulant to Church Unity in future.

More than this. From the failure of all human devices for the good, men, not only in the trenches but elsewhere, are once more looking to the living God Him-

self for guidance and comfort. They are fairly crying out for Him—and are finding Him, too, where they least expected to find Him, viz.: in the very disillusionments and agonizing convictions of war. They have been face to face, "over there", with the realities of life and death as the rest of us here have not been; and, when the War is over, those forty millions of men are going to demand reality, too, from the Christian Church,—and she will have to listen to them! They are going to be impatient of all theologies and creeds, and will be satisfied with nothing else than the deep, elemental and practical truths of religion. They are going to be impatient, too, of all the distinctions which keep Christians apart. They are going to insist on Christian unity and even on Church unity, in some practical form or other; for, as we shall see, they have already felt its blessings. So that the world and the Church will be readier for it all than ever before in centuries.

There is the Pope's Peace Proposal. Whatever we may think of that as a practical, or even a disinterested, measure, still the fact remains that he whom the world itself recognizes as at any rate the foremost representative of Christianity and Christendom has spoken in Christ's name; and so put the Christian Church in the very clearest evidence in the possible determination of the great struggle.

To be sure, Protestant Christianity finds itself under such circumstances in a most regrettable situation. It cannot now speak and act—unitedly and formally—with the commanding influence of the Roman Church. But there are some other facts greatly in its favor. For it is a fact, for instance, that all the splendid work in the War being done by the Y. M. C. A. is really the work of the Protestant Churches; done not in spite of them, but just because of them. Otherwise there never would have been such a thing as the Y. M. C. A. And its work does, so far forth, represent too the solidarity of those churches; certainly so far as the spirit of Christian unity is concerned. For everywhere there are working on its staff not only laymen but clergymen, too, of every church name. And, finally, this body, acting in such a spirit, is doing the actual deeds of Christian fellowship, of Christian brotherhood, in the very thickest of the conflict. I feel sure, therefore, that we can confidently set its practical work of unity alongside the Roman voice for peace, and so expect from it as splendid a contribution to the ultimately larger influence of Christianity and the Church of the world.

Besides: in camps and trenches—in the solemn hour before battle—Christian men of all names are receiving Holy Communion at the hands of any Christian priest or minister without distinction. And isn't this fact, wrought by God's own providence in the very midst of war, isn't this act of sacramental inter-communion the very highest and most scriptural expression of the spirit of Christian unity? Isn't it indeed the realization even in so partial and momentary a form of the very end we are aiming at, on the larger scale, in the whole World-Conference movement?

In short, are we not justified in feeling that after all God is making the Christian ideal of peace more and more effective, in His own times and ways, in His Church just as in the world?

The Knight of the Labyrinth

By FLORENCE CONVERSE

III

Anon, after three days, came Sir Hugh into the country of the Slothful King; and this was a parlous neighborhood by reason of the wild beasts that roamed therein at will. And the hedgerows were broken and untrimmed; and the corn not yet planted, howbeit Whitsuntide was past; and the thatch on the cottagers' roofs had not been mended this half a score of years. Moreover, the land was infested with dragons. As many as seven of these misfortunate beasts were slain of Sir Hugh betwixt dawn and midday of the fourth day, and the hungry people came a-flocking like crows to eat their flesh, albeit the flesh of dragons stinks and is acrid upon the tongue, generating unhappy humors in the blood.

And it befel on the fourth day at an hour past noon that Sir Hugh was come to the castle of the Slothful King. And whereas by reason of the rust upon its chains the drawbridge might not be lowered, they let him in at a postern door.

"Sir," quoth the seneschal, "you are right welcome. Nevertheless, I beseech you come in quietly, for my Lord sleepeth late. May it please you walk a-tiptoe." All this spake the seneschal whispering.

And there came pages softly, did unbuckle his spurs and ease him of his clanking sword. Wan of aspect they were, and heavy-eyed as are all they that serve a sluggard lord. Nevertheless, when the King was come into the hall, he rated them soundly for that they had not awoke him to welcome his guest. And he made him good cheer, and they were set down to meat.

And thereafter, when they had eaten and drunk, as much as they would, the King questioned Sir Hugh Lepenseur of his journey and whence he came and whither he fared.

"Sir," said Sir Hugh Lepenseur, "I am a Knight of Arthur's Court, and I fare on quest to the labyrinth, if so be I may deliver your daughter of her infirmity."

Then the King looked kindly upon Sir Hugh and laid his hand upon his, as it were the hand of a friend, and, "In my youth I was even as thou," said the King, and he sighed. And there fell a silence between them.

Howbeit, presently the King was ware of his guest and spake again, saying, "Dost thou know, Sir Knight, that no man cometh whole out of this adventure? Hast thou seen those maimed and witless wights that are escaped by chance? And there be many more that must wander to their death's day in that prison house. Fair sir, it is a plague spot, a breeding place of disease and misadventure. I pray you go not thither".

"Gramerci, Sir King," said Sir Hugh Lepenseur, "How may this be? Thy father,—Christ give him peace!—was a good man and a merciful; and shall such an one of his wanton will devise a snare for evil's sake? Wilt thou say a bridge is an evil thing because forsooth a careless traveler is fallen over the parapet and drowned in the stream? It ill beseemeth thee and me, lacking his wisdom, to speak treason of thy father's memory."

"Sir, thou art bold," said the King.

"Sir, in thy father's behalf I am bold," said Sir Hugh. And the King hung his head.

Howsoever, presently he spake again, saying, "It would seem that thou hast thought much upon the labyrinth, Sir Knight".

And Sir Hugh made answer, "Sir King, I think on little else".

Then said the King, "Fair Sir, thou art young, thou are valiant, and I love thee. Abide here with me and I will give thee my daughter to wife, and thou shalt rule this realm".

"Yea, Sir," said the Knight, "When the clew to the labyrinth is mine, and thy daughter hath found her voice."

Then did the King wax merry, and said he, "There be that would liefer have a wife without a tongue".

"I am not of those," made answer Sir Hugh. "An it please you, Sir, I beseech you make known to the lady your daughter that one waiteth to do her service," said Sir Hugh.

And thereafter he departed out of the hall and came into the lady's bower, the which was seemly garnished and hung about with a tapestry whereon it was pictured in fair colors as how the disciples of our Lord Jesus

Christ began to speak with tongues at the High Feast of Pentecost; and there was broidered with gold thread and with scarlet upon the tapestry many cloven tongues like as of fire. And the King's daughter sat in her bower, silent in the midst of her maidens.

Then came in Sir Hugh Lepenseur and kneeled upon his knee and besought her that she would have him for her true knight, and for a sign thereof that she would give him her token to wear on quest. Whereupon her maidens cried out in amaze, saying, "Madam, of a surety this is an omen, for none other ever came in hither to pay his devoir, and none other hath bethought him to crave thy token". And they set before her tokens a-many, ribands and scarfs and broidered sleeves. But she took her glove and set it in the top of his helmet, after the fashion of those days. It was a white glove.

Anon Sir Hugh kissed her fair hand and withdrew him again into the hall; and the King's daughter and her maidens were set down as tofore to their needlework, for they were busy about a bridal veil, the which was of a silken web, fine-spun, but the border was of cunning stitches set in a pattern of an ancient proverb. And these are the words of the proverb that the maidens were broidering in the border of the veil, to wit, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal".

IV

And when the morrow was come, Sir Hugh arose up betimes and having heard mass he went out afoot at the postern door. For he that would thread the labyrinth must go afoot through those narrow ways. And when he was come to the turn of the road, the Knight looked back, and behold! the King's daughter stood upon the battlements sole alone. And either waved other a farewell. Howbeit, the lord of that castle lay fast asleep in his bed.

Now within a while the road gan wind around and about a hill, and at the top of the hill up rose the labyrinth, for there was naught between it and the sky. In the manner of a castle was it builded, notwithstanding it had nor tower nor turret, but it was larger than any castle. And the labyrinth was of stone, gray and white, but for the most part gray; a soft stone easily carven and graved upon. And there came running down the hill a man out of his wits, that mouthed and mowed and fell in a fit; wherefore a countryman that came by that way said, "Here is another o' they crazy fools couldn't let well enough alone". And Sir Hugh and the countryman loosed the man's habergeon and poured water on his head, but to none avail, for he died or ever he came out of his fit. And the countryman took the dead body on his back and went his way, grunting and groaning, down the hill. But Sir Hugh climbed upward and presently came to the gate of the labyrinth whereon it was written, "The House Appointed for All Living". And Sir Hugh stood long without the gate pondering upon this saying, but he made naught of it; whereupon, it being now about noon, and the sun high in heaven, and none beside to say him nay,—for there was no porter at the gate,—he signed the sign of the cross upon brow and lips and breast, and set foot over the threshold of the labyrinth. Now within there was shelter from the sun, and a multitude of narrow alleys and passages that twisted hither and yon.

And the Knight began to go up and down and in and out among these twisting ways, but whether he went north or south or west or east he knew not; howsoever, thrice within the hour he came back again by chance and confusion to the gate of the labyrinth; and thrice he said within his heart, "I may go forth an I will". And thrice he turned him back again hardily into that maze. And after the third time he came no more to the gate.

Now the walls of the passageways within the labyrinth being of that same gray stone and white, but for the most part gray, the which is easily carven and graved upon, there had a-many knights writ their names for a pastime with their daggers' point upon the walls. And some had graven true lovers' knots; and some had carved a picture of their shield, quartered, with the heraldic devices; and some had writ love songs in the French tongue; and one had set the letters of the alphabet in a row, and beneath them symbols and signs of letters that Sir Hugh might not read; and one had covered a side of the wall for a ten-foot space with Arabic numbers; and there were proverbs writ in Latin, and lewd sayings and old saws a-plenty; prayers were there likewise and hymns of the church on these walls, and curses and frantic babble of words. On either side the wall, as he went up and down the narrow ways, the thoughts of men followed along beside Sir Hugh Lepenseur; and ever and anon when he was set down to rest, he took his dagger and writ with the point upon the wall. "Cognosco, ergo sum," writ Sir Hugh.

Neither was he sole alone in that place, for the labyrinth was full of folk on quest. Sir Hugh met them at every turn, and many there were that came after him and passed him by. This one carolled gaily as he trod the twisting path, and that one sat sombre by the wall in a blind alley and sulked; this one walked warily, peering around the corner, and that one strode onward with clanking footsteps that echoed noisily; this one ran screaming, he wot not whither, and foamed at the mouth and beat his head against the gray stones, and that one spake Sir Hugh foul, saying, "An I may escape this weary tangle, the King's daughter shall go speechless to her death's day, for all of me".

"Sir", said Sir Hugh Lepenseur, "I have sworn an oath to linger for no quarrels the while I am on quest, moreover these lanes be too narrow to draw sword. Howbeit, when I am come safe out of this adventure, by God's grace, I will avenge me upon your body for this scorning of my lady. Sir, I pray you of your name and your whereabout", said Sir Hugh.

"Sir", said that Knight, "I am own cousin to the Slothful King and I dwell in his castle. I pray God you find me at home".

And they went each his way.

(To be continued)

Our Prayer

By AMELIA JOSEPHINE BURR

PEACE, peace, you cry—if war today should cease
Would you dare call it peace?
Weary? O God, art Thou not weary then
Of all the lust and cruelty of men,
And all the selfish blindness that can bear
No pain that it must share?
What is our little part
Of the great burden on Thy Father-heart?
Give us the strength to hate—
Not men and women, weak as we are weak,
Doing the wrong their spirits shun—we seek
The high endurance of Thy hate divine
Of evil in the soul and in the State.
Thine enemy be mine,
Thou God of Mercy who couldst understand
The absolute reality of Hell!
Give us to do Thy work and do it well
With brain and heart and hand
Until we die, and dying, leave the task
To other and to stronger souls. We ask
This boon supreme of Thee—to fight Thy fight
Unconquered, to the triumph of the right;
To give our all—what, shall Thy war be lost
Because we count the cost?
Ah, no! Whatever we have owed to Thee
Be this our final cause of thankfulness,
That howsoever great our offering be
Thou wilt have all, no less.
If we should fail Thee in the hour of stress
Ours be the loss not Thine. Give us, O God,
Strong hands to wield Thy rod
Upon the devils who defile Thy shrine
The world, till it again be wholly Thine.

Heart of the Jungle Tales—V

By ADA M. SKINNER

With Africa's King of Beasts

THE brave missionaries who first blazed their way through forest and jungle, through scrub and brush, along the streams and across the veldt, had many a tale to tell of adventure with the great beasts while they were on the march. Elephants, buffalo, and antelopes were met with constantly, sometimes in herds, sometimes singly. There were also crocodiles and hippopotamuses. The yelp of the leopard after its prey and the roar of the lion became familiar sounds to their ears. Stories of great bravery and daring in the encounter with wild animals, especially the King of Beasts, abound in the accounts of early missionary life in Central Africa.

The African lion is an ever-present source of danger to missionaries and villagers. Often he grows so bold that he ventures out in the daytime and frequents the stations. It is well known, however, that if one lion is killed the others in that neighborhood take the hint and leave that part of the country. It was for this reason that Livingstone was anxious that one of the lions around Matsoba should be killed, and although he succeeded in carrying out his desire, he almost lost his own life in doing so. This is the story.

Livingstone was so impressed with the beauty of the land at Matsoba that he decided to place a missionary station there. He found out later that the lions were as fond of that place as he was; that, in fact, the people of the village—the Bakatla—were greatly troubled night and day by lions which had been destroying their cattle in great numbers and frightening their women and children.

One day while Livingstone was teaching the Bakatla men how to dig canals for their gardens, a ferocious lion leaped among the herds and killed many cattle. It was an unusual thing to have a lion make an attack by day. The excited villagers for that reason thought they were bewitched and, shaking with fear, they called out, "Who ever saw the lion, the lord of the night, kill our cattle by day?"

Many joined immediately in the hunt for one of the lions, but they were so filled with terror that they accomplished nothing. Livingstone made up his mind that he would join the lion-hunt himself in order to inspire his men with courage and help them in getting rid of the danger.

He saw the lions on a little hill covered with trees. With Mebalwe, a Bakatla man, and his guns he waited while the other men of the village closed round the hill. One of the lions was seated in a piece of rock within the now closed circle of men. Mebalwe fired. The ball struck the rock on which the animal was sitting. He leaped away, broke through the opening circle and escaped unhurt. Two other lions burst through the circle and escaped in the same way, for the hunters, still believing the lions bewitched, feared to spear them in their attempt to get away.

Seeing that he could not get them to kill one of the lions, Livingstone and his party started toward the village. The rest of the story he shall give you in his own words:

"In going round the end of the hill, I saw one of the beasts sitting on a piece of rock as before, but he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out, 'He is shot! he is shot!' . . . I saw a lion's tail erected in anger behind the bush, and, turning to the people said, 'Stop a little till I load again.' When in the act of ramming down the bullet, I heard a shout. Starting and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height. He caught my shoulder as he sprang and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of a cat. It caused a sort of dreaminess in which there was no sense of pain nor feeling of terror. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun missed fire in both barrels; the lion immediately left me and, attacking Mebalwe, hit his thigh. Another man attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect and he fell down dead."

Livingstone's victory over the king of beasts was rather dearly bought. The bone at the top of his left arm was crushed to splinters by the jaws of the lion, and there were eleven flesh wounds made by his teeth. The Bakatla men said it was the largest lion they had ever seen.

Bishop Hannington, the beloved missionary, in one of his letters to the children at home, tells a most thrilling story of an encounter with lions which took place one day when he had gone out to shoot, accompanied by one boy.

"Presently, while hunting for insects in a short mimosa tangle up to the knee, I disturbed a strange-looking animal, about the size of a sheep, brownish color, long tail, short legs, feline in aspect and movement, but quite strange to me. I took my gun and shot it dead. Away tore my boy as fast as his legs would carry him, terrified beyond measure at what I had done. I had *killed the cub of a lioness!* Terror was written on every line and feature of the lad. I turned to flee and had gone a few paces, when I heard a savage growl and a tremendous lioness bounded straight for me.

"In spite of the loaded gun in my hand, it seemed to me that I was lost. The boy knew more about lions than I did and his fear knew no bounds. I began to realize that I was in a dangerous situation, for a lioness robbed of her cubs is not the most gentle creature to deal with. I retreated hastily. No, I will out with it, children, in plain language—I ran five or six steps; every step she gained on me and the growls grew fiercer and louder. Did I say *she* gained? *They* gained, for the lion was close behind her, and both were making straight for me. Will they pause at the dead cub? No, they take no notice of it; they come at me. What is to be done?

"It now struck me that retreat was altogether wrong. Like a cat with a mouse, it induced them to follow. Escape in this manner was impossible. I halted and just at that moment came a panting yell from my boy, 'Hakuna! Kimbiu!' I thought what he said might be roughly, though wrongly translated, 'Don't run away!', instead of which he meant to say, in fact, did say, 'No! Run away!'.

"I have no hesitation in saying that a stop wrongly read but rightly made saved my life. I had determined to face it out, and now strengthened, as I thought, by his advice, I made a full stop and turned sharply on them. This new policy on my part caused them to check instantly. They now stood lashing their tails and growling but a few paces from me. There we stood. They evidently thought that it was unsafe to advance upon this strange and new being, the like of which they had never seen before. I cannot tell you either how long a time we stood face to face.

"And this is how it ended: After an interval I decided not to fire at them but to try instead what a little noise would do. I suddenly threw up my arms in the air, set up a yell, and danced and shouted like a madman. Do you know, the lions were so astonished to see your sober old uncle acting in such a strange way that they both bounded into the bushes as if they had been shot, and I saw them no more!"

"NO patriotism and no politics are trustworthy unless they are kept sweet and clean by a real and fundamental love for the things that are diminished by being shared—such as kindness, beauty, truth."

—*Bernard Bosanquet.*

An Appeal to the House of Bishops

AT this epochal hour the Church of God is confronted with a great emergency. The war summons the churches to make common cause against a de-Christianized world; yet we gratefully recognize that a spirit of mutual trust, comradeship and devotion is increasingly prevalent throughout all communions. But the awakened spirit does nothing, and if not made incarnate it may vanish from us. Both a reason for rejoicing and cause for anxious foreboding are put directly before us in this recent remark of an Anglican chaplain: "The longer I stay at the front, the more I care for Christianity and the less I care for the Church of England". Shall it indeed come to pass that after the war our returning soldiers and the multitude of the people shall believe more in Christianity and care little or nothing for the Church?

These two prospects, either of triumph through united action or of tragic loss through divided counsels, now lie before the churches; and between these two the decision must be made. At the forefront therefore of our communication to your Episcopate we would put the paramount obligation of the churches to lift up above all, and at the cost of any ecclesiastical sacrifices, the Church of God as the visible embodiment in power of Christianity.

We may ask for our communication your especial consideration because we must recognize the fact which we all alike deplore, that the inherited division between the Episcopal ministry and the ministries of other communions is one chief obstacle to the reunion of the churches of the Protestant Reformation. We do so the more hopefully because from all sides, of late, increasing efforts are made and common prayers offered for the removal from Christianity of the reproach of disunity. We welcome the co-operation in work which is attained by the Federal Council of Churches and through the efforts of War Commissions of the several churches; but we cannot hide from ourselves the fact that such co-operation, however successful, does not reach down to, or remove the fundamental cause and evil of our continued separation as churches. Moreover we earnestly desire to receive from you some more definite indication of what overtures and actual approaches towards unity in the ministry and the worship of the Church may be deemed in your Christian judgment now possible.

We do not seek immediately any proposals involving material changes in existing ecclesiastical polities, which might require considerable postponement for their consideration and adoption by different ecclesiastical bodies. However desirable such overtures for more leisurely consideration may be, the present crisis calls for definite measures of prompt co-ordination.

Acts of Unity Which May Now Be Possible

1. Much is possible today which but yesterday would have seemed impossible. This is true of the wonderful organization now being made of the resources of our country that the war of democracy may be won. Shall the Church of God find it an ecclesiastical impossibility similarly now to organize its forces as a unit to win for the world the victory of Christianity? This one of the greater works of faith, which our Lord promised his disciples should have power to do, calls for new leadership. The people are looking for leaders of the Church. There are many today who are saying, Lo, here is Christ, or there. If this war shall end and the Church come out of it a disunited and ineffectual body, the multitude may be left looking beyond all organized Christianity for the Son of Man, the Saviour of the World.

2. While responsibility for leadership rests on all the churches, a special and distinctive opportunity for comprehensive leadership and action is given, we think, at this hour to the Episcopate. The times call for church statesmanship. It is not enough now for any of us to abide in our separate church tents, satisfied to remain good churchmen, when the hour calls for men to come forth as great Christians. Permit us to say that by rising to the height of this commanding occasion, and sounding a call to which we all might rally, the Episcopate might commend in the sight of all men its power of adaptation and service to the well being of the Church, such as never has been given it before since the beginning of the Reformation.

3. Some single act in itself quite simple may be possible, which may prove to be enough for an immediate unifying point. A slight precipitant will crystallize a whole solution. Unless something done shall be thrown into the discussion of Church unity it may remain indefinitely in a state of academic indetermination.

What May Be Required in Some Possible Act of Unity

1. An act that might prove a beginning of actual unity should go to the core of the existing disunity. It should be something that touches the heart of the whole Church.

2. The source of the separation between the Episcopal and the non-Episcopal ministries is not reached in the issue concerning ordination. However important the question concerning orders may be in the estimation of many, it is secondary and derivative, not primary and in itself essential. For this reason among others the Episcopal Church has never officially pronounced non-Episcopal ordination invalid.

3. A vital point is touched when the question arises what may be needful in order to give to all communicants, even the most scrupulous, full assurance that the Eucharist is offered to them truly as Christ has given it to the Church. This is not the question as to what different views may be cherished among believers, or comprehended in a creedal confession; it concerns deeply and vitally the assurance of grace which many believers would have in communing with their fellow-believers in different churches. It lies, in a word, close to the heart of Christian communion. Protestants generally may hold that the validity of a sacrament, however they may conceive of it, is inherent in the sacrament itself. To this extent they may accept the doctrine of "the objectivity of the sacrament". But at this point of communion where in spirit and intent all Christian believers are one, in our ecclesiastical requirements and habits of devotion we have fallen apart. While not questioning in our own minds the validity of presbyterial ordination, or doubting that in our churches the Lord's Supper is observed as Christ would have us do, we recognize the fact that many devout Christians from their training and life-long habits would not feel well assured of sacramental grace unless the Eucharist were communicated to them by a presbyter who had been ordained by a bishop.

The practical question then reduces itself to this: can we join in some act which may manifest due regard to the scruples of many devout believers, yet without doing violence to the views and habits of many others. This is not a question to be settled on the plane of theology, but on the ground of practice. Here we are first to come together not so much doctrinally as religiously. We are to find our way through our differences not by circuitous compromises, or by submission one to the way of the other. On the common Christian ground, and walking together in the way of the Lord, the Apostolic principle of eating no meat if it cause thy brother to stumble, may rightly guide us.

This practical question of mutual Christian charity and comprehension may be put concretely as follows: some wounded or dying Episcopal officer or sailor on a battleship where a non-Episcopal chaplain is serving and where no Episcopal clergyman is available, wishes to receive the sacrament. No one not ordained by a bishop can fully meet what he believes to be his need *in extremis*. Shall his own Church deny him in this extremity his last dying prayer? Shall it fail to make any possible provision for such emergency? Or shall any other Church refuse any act of possible compliance that would enable its minister to render this Christian service? This, and similar needs of service, our chaplains have to meet. We at home rejoice when we hear that occasionally they have put all our Church limitations behind them, and in Christ's name done some act of grace; but is it fair to them, is it indeed altogether honest in ourselves, to leave them to do on their own individual responsibility something which at once commends itself to us as most Christlike, but which official Christianity will not publicly authorize at home? Our Navy is in action; our soldiers are already in the field;—shall the churches delay to provide from their united means a full equipment for every chaplain and to send him with all possible authority and grace that any communions may bestow? This is the now urgent, practical question which is definitely and concretely raised by the war, and which our appeal would lay before you and fellow-believers in the churches.

(*Continued on page* 504)

NOTE.—*This appeal was issued after having received the signatures of some hundred representatives in different parts of the country of the following churches: Congregational, Episcopal, Disciples, Presbyterian, Methodist, Baptist, Friends, Lutheran and Moravian. The presiding bishop of the Episcopal church has signified his intention of laying it before the House of Bishops at their next meeting on April* 10 *in New York.*—THE EDITORS.

NEWS OF THE CHURCH

BISHOP RANDOLPH DIES AFTER A LONG ILLNESS

Was Consecrated in 1883—First Bishop of Southern Virginia

NORFOLK, VIRGINIA.—The Rt. Rev. Alfred Magill Randolph, bishop of the Diocese of Southern Virginia, died at his home here Saturday, April 6, after an illness of several weeks. The funeral was held at St. Luke's church, this city, on Tuesday morning at 9:30.

The bishop-coadjutor of his native State, and the first bishop of Southern Virginia, was born in Winchester, Frederick County, Virginia, August 31, 1836, and was graduated from William and Mary College in 1855, and from the Theological Seminary of Virginia in 1858.

He was made a deacon by Bishop Meade in the seminary chapel July 2, 1858, and was advanced to the priesthood November 8, 1860, in St. George's, Fredericksburg, by Bishop Johns. His first rectorate was at Fredericksburg, in St. George's church. His second and only other charge was Emmanuel church, Baltimore, of which he was rector when called to the episcopal office. He received the doctorate in divinity from his alma mater in 1875.

He was consecrated in his parish church in Baltimore, October 21, 1883, by Bishops Alfred Lee, W. B. W. Howe, Dudley, Perry, Burgess, and Peterkin.

In 1894 the diocese of Virginia was divided, and Bishop Randolph chose the new see of Southern Virginia as his charge. Bishop Randolph's rectorates were notably successful in spiritual results and in material prosperity. In his episcopal work he has displayed the same energy, ability, and tolerant catholicity which marked his earlier ministry. In his conscientious and active following of the traditions of the original see of Virginia he has endeared himself to an attached and grateful people.

MAR SHIMUN'S PEOPLE IN NEW DANGER FROM ENEMY

Christians Are Now Paying Heavily for Russian Defection

By Paul Shimmon

No one can tell just what we will hear next. I am afraid that there will be some unloosing of human passions and great bloodshed before long. We are paying heavily for the Russian defection. We placed too much hope on her and now we are left in this terrible state.

When the Russians withdrew a few months ago, Mar Shimun could not well take his whole flock to famished Caucasus and probably he would not be allowed to do so as Caucasus, according to the Brest-Litovsk conference, was handed to Turkey. It was the most shameful bargain. By this arrangement the Armenians and Georgians were turned over to the Turks and the Tartars. The result is that all the Christians of Caucasus have risen to a man to defend their homes and liberties, and to drive the invaders out. According to the reports of this week's newspapers Erzerum has been taken by the Armenians and the Turko-German forces have been driven back from Batoum on the Black Sea some forty miles.

The inhabitants of Northwestern Persia, including the government, have not been very friendly to the Russians, and the collapse of the Russian power means the resubjection of the Christians. All those who feel anger against the Russians are evidently trying to pour their wrath out at the native Christians. A recent telegram speaks of the conflict of armed Mohammedans and Syrian mountaineers. These "armed Mohammedans", as I understand it, are the discontented Moslems of Persian, Kurdish and Turkish origin. They have combined together, and have asked Mar Shimun to surrender his arms or to retreat to his home in Kurdistan. Either alternative means extermination. Consequently they have faced the storm by defending themselves. The attitude of the Persian Government, probably, is one of indifference. The local Governor at Urumia had been friendly and was trying to make peace between the Moslems and Christians, but the telegram referred to brings the situation to the edge of the precipice.

In this country we can at least continue our efforts for the families of the refugees and our prayers for the Patriarch and all the warriors that they may escape the horrors of 1915.

Fifty Sailors at Play

NEW YORK CITY.—When fifty apprentice boys make a pilgrimage from South Street to Columbus Circle it takes on the nature of a personally conducted tour for those who have to keep counting fifty every few minutes. To the boys themselves it is nothing short of an expedition in search of adventure.

Through a friend of the Seamen's Church Institute fifty seats were recently given by the management of the Park Theatre, and over four dozen excited apprentice lads from the Institute saw *Seven Days' Leave*, a war and water melodrama which begins and ends with thrills and mysteries.

G. F. S. Central Council 1918

The next meeting of Central Council of the Girls' Friendly Society will be held at Morristown, New Jersey, in the Diocese of Newark, beginning on Thursday afternoon, October 17, and ending on Tuesday, October 22.

Father Huntington to Preach for C. M. H.

NEW YORK CITY.—The annual service of the Church Mission of Help will be held at Calvary church, Fourth Avenue and Twenty-first Street, next Sunday afternoon at 4 o'clock. The preacher is the Rev. J. O. S. Huntington, O.H.C.

NOTICE TO SUBSCRIBERS

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SCOTT-HOLLAND BURIED AS GERMAN ATTACK BEGAN

War Prevented Rounding Out of His Great Work at Oxford

By the Rev. James Cairns

LONDON, ENGLAND.—There was laid in his earthly resting-place, just at the time when the big guns of the German attack had begun, a great Churchman whose work for the Church might have been rounded off as he desired, but for those guns. In "our poor shrunken Oxford", as he lately described it, Scott-Holland could do little, and he has left to others the legacy of his later plans. His life work can be summed up only as far as 1911, when he returned to Oxford. But even so, it was on a large scale.

Just as a type of it, one remembers a day in 1893, when the Christian Social Union, which he had helped to found, had a meeting in Holborn Town Hall. Mr. Gore (he was then only a country rector, having retired from Pusey House) had been describing the social problems of country life.

Then there sprang to his feet a man of curiously ungainly appearance, an ill-shaped bald head, exaggerated mouth, and curiously piercing beady eyes—nothing of the traditionary dignitary about him. This was the brilliant Oxford philosopher, who had been called by Gladstone to a Canonry at St. Paul's in 1884. He and Gore and the others had set the older tractarians by the ears with what was to us in those days the thrilling manifesto of *Lux Mundi*.

But Scott-Holland's passion was not in the restatement of theology. It was in the wrongs of his brethren. So on this occasion one remembers the way in which he drove home in lurid language the lesson of brotherhood. This was in the afternoon. On the same evening one went to a great missionary meeting in the old Exeter Hall.

A MISSIONARY ENTHUSIAST

There again was Scott-Holland, fresh and smiling, and bubbling over with good humor, not in the least exhausted by his afternoon speech. Once more he fascinated us by his extraordinary eloquence and telling arguments. I think I am right in saying that he was the first to make use, on this occasion, of an argument which has since become very familiar. His text was the "steamship advertisements in the windows of Leadenhall Street". Britain, who sent her ships with her sons overseas, was bound to be a missionary nation. Native races were bound to learn *something* from being in contact with the white man: were we willing that they should only know our vices?

Christ church, Oxford, where he began his ministry as a tutor, and to which he returned in the evening of his days as Regius Professor, could tell much of his lovable personality. So, too, could the workers of East London. He was interested in settlement work there, and is believed to have given away all his official income. But there were besides great masses of men and women who never met

him, but who crowded St. Paul's when it was known he would preach. One wondered how the human frame could stand the strain of preaching at such high pressure to such a large congregation. Bishop Stubbs' gibe was quite true: "Holland never uses one word where six will do."

Just so: but without the six words, it would not have been Holland. They were not superfluous: he meant to make sure that you would catch his idea, so he twisted it, stretched it and clothed it with every glittering adjective in the language. No preacher of modern days has ever "piled up his thoughts" as he did. And at the same time no eloquent preacher has been more free from the charge of using fine language for the sake of effect than he was. A shallow listener—and for quarter of a century to "hear Scott-Holland" was an item in the program of the "country cousin" on a visit to London—might think only of the fine language, but the weary Londoner always went away refreshed, even if he had not quite grasped it all. Never was a preacher more absolutely sincere.

His Last Days

Twenty-five years was more than enough of such efforts. Holland was never robust: he had had a serious illness in his youth. He had meant to die at St. Paul's. No bishoprics for him—Gladstone had wanted him to accept one, but it was not his *métier* to govern a diocese. And when Mr. Asquith offered him the professorship at Oxford he would not look at it at first. But the logic of the situation compelled him to give up his beloved St. Paul's. And, as already said, it will always remain the tragedy of his life story that his work as university reformer should have been cut short by the war. The first part of the funeral service was held in Christ Church Cathedral, and the body was afterwards conveyed to Cuddesdon churchyard, where it was committed to the ground by Holland's old friend, Dr. Talbot, bishop of Winchester.

Bishop Israel in Italy

By the Rev. R. I. Murray

Rome, Italy.—It will perhaps interest your readers to know that Bishop Israel, as bishop in charge of the American congregations in Europe, visited St. Paul's congregation in Rome on the first Sunday in Lent, administered Confirmation, and, later in the week, met with the vestry. Still later that week he went south to the American aviation camp, and spent Sunday, the anniversary of his consecration, with the aviators.

Last Wednesday he left Rome for the Italian front to visit the American ambulance drivers, several of whom he knows personally. Then he will return to Paris, stopping at several camps on the way. Bishop Israel is getting known among our soldiers in France, and, when they hear that he is to revisit any of their camps, they are obviously delighted, and come out in great numbers to hear him.

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"WE COME AS BROTHERS", DR. LANG TELLS HEARERS

Pittsburgh and Baltimore Pay Tribute of Enthusiasm to Archbishop

Before his final return to New York, where he speaks his farewells to America this week, the Archbishop of York went to Baltimore and Pittsburgh. In these two cities he was greeted with that same warmth of hospitality which has been characteristic of his reception wherever he has gone in the United States.

The Churchman *is able to present here a further and more complete story of the Archbishop's stay in the National Capital, written by its Washington correspondent. In it is revealed a vivid picture of stirring days among men and women who are devoting their entire energy to bringing about that consummation of our war purposes, to further which the Archbishop came to America.*

Busy Time in Pittsburgh

Pittsburgh, Pennsylvania.—Thursday, April 4, was made memorable in Pittsburgh by the visit of the Archbishop of York. Coming from Baltimore to Pittsburgh, his train was met by the reception committee, composed of Bishop Whitehead and the reception committee of the Diocesan Church Club, who had arranged for his coming, Mr. Hill Burgwin, president of the club, Mr. Robert Garland, a member of council, Mr. C. E. E. Childers, British Consul, and Messrs. H. D. W. English and Herbert Dupuy, and he was escorted to the Hotel Schenley. At 11 o'clock at the hotel there was held a reception for the clergy of the diocese, which was largely attended. The Archbishop made an address, had prayers with those present, and gave them his blessing.

At noon Archbishop Lang attended a luncheon given in his honor at the new rooms of the Chamber of Commerce, and at 1 o'clock spoke in the Auditorium to the large body of citizens there assembled. He had for his subject "A Nation at War". Mr. H. D. W. English presided at this meeting, being introduced by Mr. Robert Garland, president of the Chamber of Commerce.

The Church Club dinner was given at 6 o'clock in the Hotel Schenley, presided over by Hill Burgwin, Esq., president of the club. About three hundred guests were present, consisting of the clergy of the diocese, members of the club, and invited guests.

Fills Largest Auditorium

The most imposing occasion in connection with the Archbishop's visit was the mass meeting held in the evening at Syria Mosque, the largest auditorium in the city. It was filled from pit to topmost gallery by a representative and enthusiastic audience of men and women. The Mayor of the city presided. The exercises of the evening began with the singing by the whole assembly of "The Star-Spangled Banner". There was a brief invocation by Dr. Ewan, a Presbyterian divine, and Judge Joseph Buffington of the United States Court made the address of welcome.

The Archbishop of York was given an ovation as he arose to speak. He was introduced by Mayor Babcock, who said: "Those of you who pledge yourselves to stand shoulder to shoulder with England and France until this war is over rise to greet him." The audience arose as one man and applauded heartily. The primate said in part:

"I need not tell you of the great assistance your American Navy has been and of the great need of it by us. The Germans have preferred war on the sea by stealth. Let us not mistake it, whatever we think of the honor of it. It is very successful and it is just because it is so successful that we have need of the brain power and the ship power of America, and of the ships of a new and more resourceful character than we could have built to meet those enemies. And it is that the America is speeding up to give. I do n[ot] [th]ink I ever saw a more inspiring [sight] than the naval station in which you [are] our young men, and I do no[t] a more splendid set of men.

"Soldiers and shiploads of [men] these are the great needs of England France," he told the Chamber of Commerce.

"We do not come to you as supplicants," declared the Archbishop. "We come no as French and British, we come to you a brothers and comrades and ask you to mak good your words of promise.

"You and I stand united together and say 'Without liberty we cannot live and for liberty we shall die,'" he declared. "It i necessary that these two great English speaking nations shall keep together in order that we may emerge victoriously in th big conflict in which we are engaged."

This is no time for programs, he emphasized, saying: "We need your help, w need your soldiers and we need supplie And we must have your assistance withou delay."

He complimented the President and Ge Pershing in forsaking the traditions of military service and brigading our men wit the British and French armies to hold bac the enemy.

The Archbishop's closing words were as follows:

"Moral strength comes only to those wh join their purposes with the will of Go I cannot tell you how much may depen upon whether the soul of America wi really uplift itself to God. That woul bring us the strength we need. We ask n more than that you will make good w you, through President Wilso[n] when you entered the

Plants Elm in Baltimore

By the Rev.

Baltimore, Maryland.—The day spe by the Archbishop of York in Baltimore w memorable on many accounts. He was t guest of Dr. Henry Barton Jacobs, o of the trustees of the Cathedral. At noo there was a service of welcome at Old S Paul's church, in which the clergy of the di cese and their families were given the for most place. The Church was crowded. Th Archbishop, in responding to the warm we come given him by Bishop Murray, s forth the signal opportunity which Amer can churchmen now have for leadership every good word and work, and plead wi them to stand as witnesses for the fai which has been handed down to them.

Later on he visited the great exhibition "Over There" at the Fifth Regiment Armo

(*Continued on page* 495)

COLUMBIA UNIVERSITY WILL ACCEPT BIBLE CREDITS

Faculty Resolves to Give Subject One Unit Value for Entrance

NEW YORK CITY.—The faculty of Columbia College has resolved to accept the subject of the English Bible at a value of one unit for admission to the college. The definition of the subject as defined in the resolution, based upon the recommendation of the Association of Biblical Instructors in American College and Preparatory Schools, is as follows:

(a) The epic narratives of the Old Testament; a knowledge of the chief characters and incidents in Genesis, Exodus, Numbers, Judges, Ruth, 1st and 2nd Samuel, Kings, and Daniel; some of the more important Biblical prose and poetry; (b) Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D.; development of the life and institutions of the Hebrew people with some consideration of their contributions to human culture; (d) Early Christian biography; the life of Jesus and his early followers; the parables of Jesus; the life of Paul; (e) Introduction to the English Bible; how the Bible and its separate books came to be, and how they have come down to the present time.

FRENCH PROTESTANTISM AND ALSACE-LORRAINE

Letters to Federal Council Reveal Significance of Country's History

NEW YORK CITY.—The significance of Alsace and Lorraine to French Protestantism is revealed in letters and messages received by the Federal Council of Churches from André Monod, corresponding secretary of the French Protestant Committee.

Some of the great names of French Huguenot history have come from Alsace—such as Oberlin, Reuss, Matter, Baum, Cunitz and Wilm. The annexation of Alsace made the Evangelical Church of the Augsburg Confession lose thirty-eight consistories and 191 parishes, and the Reformed Church, five consistories and 96 parishes. Before the annexation there were 230,699 Protestants in Alsace and Lorraine. By the annexation, French Protestantism lost almost one-fourth of its church members.

The projected reunion of this Department with the other departments is of momentous importance to France as a whole, in order to [illegible] immense duties after the War.

At the beginning of the war the Huguenots of Alsace had to go great hardships because of their French sympathies. Pastor Gerold of Saint Nicholas Church in Strasbourg, one of the leading and most honored men of the city, was imprisoned for alleged sayings in sympathy with the French. On account of his old age and exalted position a medical officer was sent to him suggesting that he ask for a certificate of ill health, to avoid prison. Pastor Gerold refused, and was sent to prison for a number of weeks. In reconquered Alsace, in the Upper Rhine Department, French Protestant services have been held, since the beginning of the War, in the towns of Than, Wesserling and Massevaux, by French pastors and chaplains. The Protestants of Alsace and Lorraine have never ceased to declare their loyalty to France and the injustice of their annexation by Germany.

The Federal Council, through its United Committee on Christian Service for Relief in France and Belgium, is co-operating with a similar committee in France on behalf of these Huguenot churches which have suffered such heavy losses in buildings and property since the War.

MRS. BILLER VISITS WOMEN IN WESTERN PARISHES

Widow of Late Bishop of South Dakota Makes Stirring Addresses

TUCSON, ARIZONA.—The Board of Missions is now making it possible for the widow of the late Bishop of South Dakota, Mrs. Biller, to do her part in the spreading of the Kingdom by sending her out amongst the Western dioceses and missionary districts with this aim in view, viz., the arousing and the deepening of the interest of the women in the missionary work of the Church.

This is the plan: Some time in the Fall, two or three leaders will be sent out from headquarters at New York to some centre in each State to hold Institutes whereby will be given training to women who in their own home towns and in their own home parishes are leaders; and will be the more efficient leaders because of this addition of a little training to their natural ability and character. Mrs. Biller is now preparing the way for these Institutes; and here in Arizona we feel that the work she has done has been well worth while.

It was a strenuous ten days that she put in, beginning with a trip made in spite of the difficulties of bad roads and deep snow, to see that wonderful bit of work done amongst the Indians of Northern Arizona by Miss Thackara at Fort Defiance.

The ministers of Winslow and Bisbee were exchanging charges just that week: and Flagstaff and Williams were without any ministers, so these places were omitted in planning Mrs. Biller's schedule. From Gallup, the station whence her journey to the Hospital of the Good Shepherd had to be made, she went on to Prescott. She held meetings there and in Phoenix, Tucson, Douglas and Nogales. Those responsible for these gatherings report that her presence amongst them was an inspiration; and to quote Mrs. Biller's own words written from California, "I am so thankful to have had the time in Arizona. I came away hopeful for the Church's work there".

In Phoenix, the young people gathered to meet Mrs. Biller in the evening, the older women in the afternoon. In Tucson four meetings within eight hours were arranged for her. From two to three the children of the "Little Helpers" age gathered at the rectory of Grace church, in many cases being accompanied by their mothers. These were followed by the boys and girls of the younger Junior Age. These again were followed by the older women who from half-past four to six gathered for a drawing-room meeting: the drawing-room, dining-room and hall of the rectory were filled to overflowing with the group of women who gathered to hear one of the finest and strongest and most spiritual of appeals.

STANDS PRE-EMINENT FOR CHRISTIAN DEMOCRACY

Says Daily Paper in Reviewing History of Christ Church, Cincinnati

CINCINNATI, OHIO.—In a recent number *The Commercial Tribune*, one of the two morning papers of Cincinnati, devoted a full column leading editorial to a review of "A Centennial History of Christ Church, Cincinnati", by William Henry Venable, thereby indicating somewhat the place this remarkable parish, of which the Rev. Frank H. Nelson, D. D., is rector, holds in the life of the Queen City. The editorial says in part:

"Here is a very human document yet a record of spiritual growth. It is the chronicle of an Episcopal parish during one hundred years; but its appeal is wider than its title would indicate. The author is a trained historian, not an Episcopalian, who writes in the spirit of accuracy, who evokes even-handed justice and who accepted the commission tendered him by the rector and vestry of Christ church with the understanding that he should be free from any hampering conditions and should deal with his subject in the true historical spirit.

"William Henry Harrison, afterward President, was one of the twenty-two men who associated themselves to advance 'the Christian religion in the hearts and lives of ourselves, our families and our neighbors'.

"The formative period of Christ church was the day of small things. Thus, we read that the vestry voted September 4, 1824, that 'General William Henry Harrison and William J. Jones be a committee to procure subscriptions for the purpose of paying the rent of Rector Johnston's dwelling house', his pastoral salary of $600 a year having failed to reach. In those far off, self-sacrificing days one organist served a year for $50 and another for $1 a Sunday 'flat rate'.

"The Church's history and activities since 1900 are a part of the history of modern Cincinnati in effort and achievement. A church with a parish house as adjunct working in conjunction. Not institutional. A beehive of activities day and night—the church for spiritual helpfulness, the parish house for the moral and social betterment of thousands of young people, and for the promotion of every worthy public object. And so used. Constantly.

"To the leadership of the devoted, successful and modest rector now in the eighteenth consecutive year of his self-denying service is accorded credit for this concrete expression of civic righteousness. If religion consists in giving 'the best you have to the best you know', surely the work of this down-town church, imbedded in a business, tenement house and boarding house district, stands pre-eminently for the Christian democracy that is surely, if slowly, dawning.

It is much to be regretted that Dr. Rainsford's masterful address, delivered during the centennial in 1917, should be printed in such fine type. In breadth of view it meets on even ground Lord Bryce's recent forecast of the future, 'The Next Thirty Years'.

"But this is a detail. The chronicle of Christ church century of service opens a gold mine of memories and entails a heritage of heart treasures".

SIR GEORGE ADAM SMITH HERE IN FIGHTING SPIRIT

"We'll Hold Out Till You Come", Says Famous Biblical Scholar

NEW YORK CITY.—One of the world's most famous Biblical scholars, Sir George Adam Smith, principal of Aberdeen University, and a chaplain in the army with the rank of colonel, has arrived in the United States.

When Sir George reached New York he said half regretfully that the voyage passed without incident. He has begun a tour of this country at the invitation of the National Committee on the Churches and the Moral Aims of the War. He was only recently the guest of Sir Douglas Haig, commander of the British Army in France, for three weeks, in which he was escorted all along the British lines and saw with his own eyes all the devastation visited upon Ypres, Albert and the towns along the Somme by the then retreating Huns. His themes upon his tour of this country will be the part played by Great Britain on her various battle fronts, the moral aims common to the Allies in the War and the possible future of the Holy Land and Syria —countries that have been his life study—with special reference to the Zionist movement.

TO PROMOTE EDUCATIONAL ENTENTE

Then, too, Sir George comes as one of the four delegates to be sent to represent the universities of Great Britain at the conference to be held in this city on May 14 with representatives of American institutions of learning. The closer co-operation and co-ordination of American and British universities, with the possible systematization of the exchange of famous professors between the two countries, will probably be discussed.

"War is of course the great disillusionizer," said Sir George to a reporter of the New York *Sun*, "but in spite of these three long years of awful sorrow and sacrifice we of Great Britain are still as firmly convinced of the justice of our cause as we were when we were first forced into the struggle. These three years, so far from weakening our original confidence, have strengthened and articulated it.

"Men who are above the age for service are deliberately representing themselves to the recruiting officers as being young enough to enlist. It's splendid!

"You know," he added with a twinkle in his blue eyes, "the story of the French lady who celebrated her seventeenth birthday on her thirty-fifth? Well, it's the men who are misrepresenting their ages now!

"Yes," he resumed with a flash of fire that spoke of generations of fighting Scots forbears in his blood, "never fear! We'll hold out till you come!"

And there was all the fervor of the praying Highlanders in his voice as he added: "Oh, God! hold out we must!"

AWAKENING SPIRITUAL LIFE

Sir George went on to speak of the effect of the War upon the spiritual life of the nation. "Let me speak only of what I myself have seen," said he, "in drawing conclusions as to the influence of this War on the souls of men.

"For example, it so happens that 230 of our graduates of Aberdeen University—there are 2,600 of them in the service—have fallen on the battlefield and it was my duty to write to their families. The resignation and the faith and the revived hope in a future life which were evidenced in the replies that came to my letters were striking testimony. I don't say that this is universal, but it was my experience. And during my visit to the front I was impressed again and again by the eagerness with which our soldiers thronged to the religious services—the voluntary, not the compulsory, services—held in the little chapels back of the trenches. The men were in grip with the realities of life and death.

"In the Scotch church," he continued, "we have no objection to ministers fighting under the colors. Indeed, it is safe to say that the larger proportion of Scotch ministers and divinity students have already enlisted.

"It is not true that the war has brought a weakening of moral strength to the nation. Of course war does bring out many vicious things which could not flourish in times of peace, but I deny that London, for example, has grown more vicious than it was before. On the contrary, I believe that the general moral tone of the nation has been tuned up. The vital faiths of Scotch theology have not been impaired. The War, on the contrary, will rebuke the somewhat easy views of God that as a nation and as churchmen we were entertaining before the War. We are learning once again that God is not alone a God of peace, as of course He is, but that He is a God of righteousness and of judgment.

"France has offered sacrifices even greater than those of Britain, I verily believe, with a courage and a unity of purpose (it is hard to remember her now as she was before the War, a nation divided in her political aims) as conspicuous, if not more conspicuous, than those of any other nation. And oh, how France has suffered! Ypres, awful in its devastation—wanton devastation—is a sight I can never forget.

"We of Great Britain recognize President Wilson as the interpreter of the highest spirit of the American people and believe that the adhesion of America to the cause of the Allies has brought not only increased material strength but also a deeper sense of the sacredness of the mortal and spiritual issues that are at stake in the present conflict."

Large Lenten Attendance

BALTIMORE, MARYLAND—At St. Paul's, the Rev. Arthur S. Kinsolving, rector, there were daily celebrations of the Holy Communion and midday services throughout Lent with increased attendances, especially at the latter, the number present ranging generally from 400 to 700.

The Good Friday addresses at the Three Hours' Devotion were given by Dr. Kinsolving, and the church was filled throughout.

St. Paul's is always, like most similar churches, crowded at Easter. On Maundy Thursday and Easter 660 persons made their communion, and 550 at St. Paul's Chapel. The offering received and pledged will reach more than $10,000. Seventy-five persons were recently confirmed in the parish.

Jersey City Rector Dies

JERSEY CITY, NEW JERSEY.—The Rev. Pelham St. George Bissell, rector of Grace church, this city, died on Tuesday morning, April 2, 1918.

COLONIAL PARISH HAS ITS FIRST EPISCOPAL VISIT

Was Founded When Virginia Had No Resident Bishop

ROANOKE, VIRGINIA.—Bishop Tucker had an interesting service and Confirmation at Toano, in James City County, in "Old Hickory Neck Church", Blissland Parish, of which the Rev. E. Ruffin Jones of Williamsburg, rector of Briton Parish, is the minister. This is the first Episcopal visitation this Church has ever had. Built in Colonial times, when we had no resident bishop, the old church fell into decay and disuse before Bishop Madison's time and it has been in ruins for over a hundred years. During the past year the Rev. Mr. Jones has effected a complete restoration of this old church and the Bishop preached and confirmed; the first service of its k. d since the foundation of old Hickory Neck was laid one hundred and fifty years ago.

PLEADS FOR OUR CHILDREN

Miss Orr Shows Pictures of Those in France Wounded by Germans

BROOKLYN, NEW YORK.—That this country is not yet awake to the conditions of children affected by the war was the assertion made last week by Miss Mary Moore Orr at the annual meeting of the Church Club of the Diocese of Long Island, which was held in the clubrooms here. Miss Orr's topic was "War Hints from France and England". She spoke from a practical viewpoint, having spent a year in the war zone in France with Miss Fanniebelle Curtis studying the conditions of the children there and Belgian refugees under the direction of the Citizens' Committee for the Conservation of the Children of America.

Miss Orr urged the members to oppose the bills in Albany, which she said would throw children into industry. She showed views of women running the street cars in Bordeaux. Several others pictured the splendid work for the children which is conducted in the convents in Paris and some pathetic sights brought the realization of war to the audience. Several children minus arms and legs as a result of the Huns' treachery were shown.

The speaker was once in the line of a German march and she told of her hasty retreat to safety. At another time she experienced an air raid in London.

Miss Orr emphasized kindergarten work which is being carried on by American women in Paris, and said that barracks which were previously occupied by soldiers are now schools, and the schools are utilized as hospitals.

Church Building by Easy Payments

ASBURY PARK, NEW JERSEY—The Rev. F. H. Richey, rector of Trinity church, who has been successful in raising money for church building by the certificate plan, has issued a pamphlet, at the urgent request of many clergymen and laymen, outlining the operation of the plan.

The special feature to be noted is in the adoption of the "easy payment plan". This has been applied with great success to religious endeavor requiring funds to build new buildings, pay for partially complete buildings, liquidate debts of long standing—in fact, to find the moneys needed to "carry on" all co-operative enterprises.

VE COME AS BROTHERS", DR. LANG TELLS HEARERS

(*Continued from page* 492)

d addressed the thousands of people who re viewing its realistic reproduction of e battle front. A little later a great open- service was held upon the grounds of the thedral, where he planted an English n and addressed a great congregation thered under the auspices of the Ca- edral League, expressing his profound nviction that one of the greatest needs of nerica is great cathedrals which shall rve as centres of religious influence and witnesses to God.

At night a great and enthusiastic audi- ce, including General Leonard Wood, eneral Kuhn, Admiral Eberle, the Gov- nor, the Mayor, and many men of mark d influence crowded the Lyric Opera ouse to the doors. After a soldierly ad- ess from General Wood, the Archbishop livered a noble speech, full of kindly ap- eciation of the United States, and full of pe and encouragement. Nothing, said he, d impressed him more than our expect- cy, buoyancy and hopefulness, for these ings will help us to endure to the end.

A Washington Impression

By Canon De Vries, Ph.D.

WASHINGTON, D. C.—The Archbishop of ork made a profound impression in the ational Capital. Throngs which no avail- le building could accommodate flocked to e three services on Easter Day, at the thedral, St. John's and Epiphany.

The reception tendered by the trustees the Corcoran Art Gallery on Easter onday night was attended by some six ousand persons, representative of every ement in the complex life of the Nation's apital, as the invitations included the Con- ess and Judiciary, the chiefs of the exec- ive department, the leading Army and avy officers on staff duty, the allied and utral embassies and legations, leading tizens, the clergy of the diocese of Wash- gton and their families, and the heads the numerous organizations of our hurch in Washington, as well as the min- ters of other Christian bodies.

RECEIVED BY THE PRESIDENT

The Archbishop was entertained partly the Bishop of Washington and partly the British Ambassador during his four ays at the Capital. President Wilson th received him in private interview and so later had him as his guest at a quiet mily dinner, the only other guests being e Bishop of Washington and Lord and ady Reading, who also gave him a small nner on Tuesday night. Senator Lodge ve him a luncheon at his residence, and invitation of the chaplain His Grace ened the session of the Senate with ap- opriate prayer on Tuesday at noon, and enator Saulsbury, president pro-tempore, the absence from the city of Vice-Presi- nt Marshall, afterwards on the floor pre- nted to the Archbishop the members of is body.

A visit to Mount Vernon was crowded to the schedule of very busy days, but the rchbishop's interest and keenness never emed to flag. While staying with the ishop of Washington the Archbishop found me to celebrate the Holy Communion rly Easter morning in the Bishop's chapel; dedicate the Book of Remembrance of ounders and Benefactors of the Cathedral, and its depository in a beautiful niche of the sanctuary of the Cathedral; to baptize two children of members of the British Embassy in the Bethlehem chapel; to plant an oak on the Close near the Peace Cross; to make a tour of Mount St. Alban, and view and discuss the now nearly completed sanctuary, and the models of the exterior of the whole fabric and of the interior of the choir, and to address the National Cathedral Association in annual meeting.

HIS MESSAGE OF VICTORY

As for his message, it was very much in the terms of his deliverances elsewhere, but tinged by the thoughts suggested by Easter, by the Nation's Capital, and by the gravity of the great battle in progress in France. The note of warning so often spoken of in his New York addresses and elsewhere was not dominant at Washington, but rather the certainty of victory through the Risen Christ, through the far-reaching issues of the War and the present critical situation were powerfully driven home to his great congregations. His profound convictions as to the place of the American Republic in determining the results of the Great War, and in forming the new world now developing out of the ruins of the old were calls to action and to service that were very moving and will not go unheeded. His quiet but touching references to the young men now giving their lives that we may have and enjoy freedom went home to the hearts of his hearers with powerful effect. Several who saw him in England before the War and knew him then to look but forty years of age, without a gray hair, and found him now with every hair white and looking seventy though barely past fifty, realized with a new understanding what the War means to British men and women after four years of suffering and the loss of many of the rising generation of young Englishmen and Scotchmen, among whom Archbishop Lang has long been a real spiritual leader and a trusted friend.

ONE WITH THOSE HE SERVES

And it is here that one finds, perhaps, the essential element of Archbishop Lang's power and leadership; those who came into contact with him feel inevitably, whether religious men or not, that in him they witness a true, self-sacrificing priest of Jesus Christ, who does not hold himself aloof from those he leads and serves, but is one with them in their ideals, their endeavors, their needs, their sufferings, and makes their concerns his own.

Simplicity, transparent holiness, sweetness of character together with strength, friendliness, mental power and grasp, learning, fulness of knowledge, wide sympathies, highness of soul, balanced judgment, self-restraint and self-control, spiritual understanding, telling powers of speech without resort to rhetoric or oratory, are some of the qualities and phrases men and women, clergymen and laymen have been applying to Archbishop Lang since he came and went from among us.

LIKENESS TO WASHINGTON AND LEE

In the Corcoran Art Gallery he was in immediate contrast with one of the great portraits of General Washington, and here again, as in Boston, the likeness of feature was noted, especially in strength and intellect as revealed in lineaments, though in a certain gentleness, or friendliness, or humanity, or priestliness, one cannot find just the word to describe it, the Archbishop in his face resembles not so much the great soldier of the Revolution as another great soldier and churchman, a hero of a later war, General Robert E. Lee.

Taking it all in all, the visit of the Archbishop of York to Washington was a great spiritual experience. His very face and presence were a benediction. One of the leading clergy said it was a help and uplift just to look at him as he spoke. And then, when his ringing and searching calls to Christian and national duty are added, an impress is left both upon public men, upon leaders in the Church, and upon the masses of the people, which will lead to permanent power and endeavor in meeting and solving the problems of the Great War.

FOSDICK COMMISSION WILL HELP CHURCH ARMY WORK

New Plans for Protecting Men in Camps of Second Province

NEW YORK CITY.—The Social Service Commission of the Province of New York and New Jersey a few weeks ago appointed a sub-committee on war activities in the province, there being no provincial war agency. This committee has been corresponding with various war service organizations of the Church and with similar organizations of the Government working within the field of the province, with a view to establishing effective co-operation. From Raymond B. Fosdick, chairman of the now well-known Federal Commission on Training Camp Activities, comes the following pertinent suggestion:

"I am confident that your organization can do very effective work in stimulating the representatives of the Protestant Episcopal Church in communities surrounding our army camps to enlarge their social and religious program for enlisted men.

"Ample provision is being made for work of this character on the inside of our army camps, and a great deal has been done in the towns surrounding the camps, under the leadership of the War Camp Community Service. This latter field, however, needs considerable expansion, particularly in relation to the work of the churches. Experience has shown that the instinctive desire of the soldier with an hour's free time is to go to town, even if the town is only a crossroads, and it has become increasingly apparent that a great deal of time and thought must be expended in the task of organizing these places along healthy recreation and social lines. Secretary Baker put the matter very succinctly when he wrote: 'This, it seems to me, is an opportunity for service which cannot wisely be overlooked. Each lodge, church, fraternity, can look out for the needs of its own soldier membership, and where local groups are unable financially to provide adequately for this task, the larger organization of the church or fraternity, as the case may be, can come to the rescue with more ample means'.

The sub-committee above mentioned would appreciate correspondence with any rector or clergyman in charge of a parish or mission in the Second Province who may be disposed to further the work suggested by the Fosdick Commission. Address the chairman of the committee, Rev. F. M. Crouch, 281 Fourth Avenue, New York City.

CHURCH PAPERS PETITION THE HOUSE OF BISHOPS

Urge Resolution Asking Congress to Repeal "Zone System" Bill

NEW YORK CITY.—Owing to the detrimental effect upon religious periodicals of the "Zone System" bill passed by Congress, which, if it goes into operation, is calculated to increase the postage on magazines and other periodicals from 50 to 900 per cent, The Churchman Company, The Living Church Company, The Witness and The Southern Churchman Company petitioned the House of Bishops to pass a resolution urging Congress to repeal the bill.

The following resolution was introduced:

WHEREAS, This House has been informed that the operation of the postal rates recently established by Congress under the zone system has increased the postage on magazines and other periodicals, and in particular upon religious newspapers, from 50 to as much as 900 per cent., and thereby on the one hand the circulation of such newspapers is restricted and many American homes and readers are deprived of the opportunity to read them, and on the other hand their cost is greatly increased to those who are charged with their production; which is carried on not for profit but as an auxiliary to the Church and as a means of making known the work of the Church at home and abroad, in our parishes and missions, and in the Army and Navy; and this House believes that the religious newspaper is an important instrumentality for inculcating the principles of morality and religion by which the will of the American people to persevere at the cost of any necessary sacrifices in the righteous war in which this Nation is engaged must be made inflexible. And this House further considers that Congress has shown its appreciation of the value of instrumentalities which tend to promote this object by exempting from income tax the incomes of religious, educational and charitable institutions which yield no profit to those who carry them on; and also considers that the zone system of postal rates was abolished during the administration of President Lincoln, and has been disapproved by economists and by postal experts on the ground that any apparent increase (if any there be) in postal revenue is outweighed by the consequential detriment to the American people;

Resolved: That in the opinion of this House the religious newspaper is justly entitled to the favorable consideration of the Government by the establishment of the lowest postal rates that can reasonably be applied to it in view of the public service which it renders; and in particular by the abrogation of the zone system of rates.

THE PACIFIC CHURCHMAN ISSUES WOMAN'S EDITION

Easter Number Edited by and Devoted to Women

The Easter number of the *Pacific Churchman* has been edited by women and devoted to women's work and women's point of view. And an excellent number it is, full of common sense and constructive criticism. Mrs. Kate Kulkley, Mrs. S. L. Abbot and Mrs. James Otis Lincoln are the special editors for the women's edition. Their editorial, *A Word to the Wise,* contains among other pertinent suggestions the following comment on the question of women on the Board of Missions:

"As to the question of women being on the General Board of Missions. Sometimes one gets a better view of a drawing if one holds it up to a mirror and sees it reversed. Suppose, in a wild flight of imagination, we see the General Board composed entirely of women, and in the Church at large a group of a hundred thousand devoted Churchmen, banded together for one purpose, to learn of missions, to give to missions. Suppose their gifts amounted to nearly a million dollars a year. How long do you think it would be before they had representatives upon that General Board? Not 15 minutes."

The frontispiece is appropriately a picture of Mrs. Wm. Ford Nicols. A series of bright, short articles on the diocesan institutions in which the women are especially interested follows. There are sketches of women working in the mission field and the war zone, and an illustrated supplement of churches and institutions either founded or endowed by women.

RED CROSS WORKERS PARADE

In Apron and Veil They March With Calvary Choir

NEW YORK CITY.—At patriotic services recently held in Calvary church, New York, and in St. John's church, Jersey City, the members of the parish Red Cross auxiliary, in their working uniforms, marched in procession into the church and sat in special seats assigned to them. They made an impressive picture in their aprons and red or white veils; and they gave the members of the congregation a graphic idea of the scope of the Red Cross work. But more than that, the fact that they took a corporate part in the service strengthened their own *esprit de corps,* aroused the enthusiasm of the slackers, and encouraged those who had not yet provided themselves with the regulation veil, and who were borrowing their neighbors' aprons to equip themselves.

WRITES MYSTERY PLAYS

The Rev. C. L. Bates of Rome Prepares Church Year Series

The Rev. Carroll Lund Bates of Rome, New York, has been preparing this Winter a very suggestive series of Church Year mystery plays for presentation in the church building. They are so simple that any group of children under the leadership of someone who realizes the three primary needs of mystery play production—reverence, clear voices, accuracy in diction and action—could put them on satisfactorily; and their appeal is so simple and graphic that they should impress the lessons taught in Bible class and Church school indelibly on the children's minds. The Easter mystery play, *The Power of the Resurrection,* has been printed in pamphlet form.

G. F. S. Poster

The beautiful poster published by the THE BEAUTIFUL POSTER published by the War Emergency Committee has already been sent to each branch of the G. F. S. A. Those who desire copies of the poster should send twenty-five cents in stamps or coin to War Emergency Committee, G. F. S. A., Room 56, 281 Fourth Avenue, New York City, New York.

LET PASSION FOR LIBERTY FLOW FROM EVERY PULPI

All Classes Must Enlist in the Cru sade, Says Dr. Cadman

Appealing to his fellow-Christians to su port the Third Liberty Loan, the Rev. S Parkes Cadman says:

"The United States is young in the strif The full impact of the blow we strike as Nation for freedom and for justice wi not be felt for some months to come. Ou man power is just beginning to appear i the trenches. Its vast reserves await th further drafts: its transportation facilitie are still in the building. The two publ credit loans we have oversubscribed scarce scratch the skin of our financial might. Th colossus is quietly and resolutely adjustin himself to the burden.

"God knows we need Churchmen ju now whose trust is in Him and who first care is the duty which pleases Hi and preserves His Kingdom on earth. Th consecrated passion for liberty and righ eousness which is among the essence of vital religion should flame forth fro every pulpit this broad land over, and mak the Third Liberty Loan a triumphant su cess and a registration of the national w to overcome tyranny and brutality.

"Surely no anointed servant of the Mo High who rightly understands the crisis t race has to face will hesitate to advoca its immediate subscription. Our sons ha rallied at the call of the common moth —the State. Then wives and parents ha solemnly surrendered them to their weigh tasks. What is our gold when weigh against their sacrifice? What value wou our possessions have if once the conscien less foe invaded them? As it is, the lov and treasured institutions of America, y of lawfully minded men and women ever where, ask for our gold, and may ask f our blood. Where our soldiers and sailo go, there goes the flag, there goes the ho of the new humanity. Whatever mon we have and whatever it can purch which is necessary for our defenders required at our hands and will be for coming.

"I need not remind you that pruden as well as patriotism is highly involved this Third Liberty Loan. It is sustain by every item of our continental domai by all the produce of factory, farm, fie woodland, river, sea, mine and mounta Let us make it our specific business to in the vanguard of those who silen objection, shame indifference and plea the people to arise and in this and in other possible ways maintain their o cause. Rich and poor, high and lowly, c tured and simple, must be enlisted in crusade. It is not the army nor the na alone, it is the entire nation which m pronounce the doom of militaristic ter and usurpation."

Wife of Dresden Rector Dies

BROOKLYN, NEW YORK—A cable mess to her daughter has announced the de of Mrs. John C. Welwood in Dresd Germany. No particulars are giv Churchpeople in Long Island knew loved the Welwoods during the many ye that Mr. Welwood was the rector of Church of the Holy Spirit here.

)ur Weekly News Letters

MINNESOTA

aster—Reports from the parishes and issions in the diocese show that Easter as marked by filled churches, large num-rs of communicants, and liberal Easter ferings. In one small city mission, in spite the fact that there has been no clergyman charge of the work for a number of onths past, the number of communicants d size of the congregation were remark-le.

arish Organized—At their second an-ual Easter meeting, April 1, after an ex-ence of less than three years as an or-nized mission, St. Luke's, Minneapolis, as formally organized as an independent rish. One feature of St. Luke's organ-ation is a very large parish committee which the wardens and vestry are *ex-ficio* members. This committee meets gularly each month to discuss and advise matters pertaining to the parish life. ich a "parish committee" gives a large mber of men a very real interest in the ork of the church.

atriotic Rally—Mr. Franklin H. Spencer, ld secretary of the Brotherhood of St. ndrew for the Middle West, acting with e Minnesota Assembly, has made arrange-ents for "A Patriotic Rally" to be held the Church of St. John the Evangelist, . Paul, Wednesday evening, April 24. The eakers will be the Rev. George Craig ewart, D.D., of Chicago and Bishop cElwain of Minnesota.

vercrowded Church — During the nten season the congregations at the ternoon services at St. Mark's, Minne-olis, were so large that on a number of casions the seating capacity of the church as found to be inadequate.

A Bible class, with an enrolment of fifty-ur young men, was the result of the work Mr. T. M. Biddlecombe of All Saints' urch, who has just accepted work as M. C. A. secretary. For a number of ars Mr. Biddlecombe has been a member All Saints', the Rev. Hanford L. Russell, ctor, and he leaves behind him a record r loyal Christian work that might well envied by either priest or layman. A mber of the Bible class are now teaching the Sunday school and a large number e serving their country in war service. r. Biddlecombe has left for France.

ayman in Service—A layman who has ne splendid service is TenBroeck of Grace urch, Minneapolis. Dr. TenBroeck has en accepted by the Government for work the medical department. The parishion-s presented the doctor with an address d watch at a social gathering last Friday ght (April 5). F. D. TYNER.

NEW YORK

he **Anniversary of the War**—Special rvices and sermons marked the first an-versary of the war in our churches. At e Cathedral the Dean preached an elo-ent war sermon. At Calvary there was patriotic service in the evening which as partly to mark the anniversary and rtly in behalf of the Third Liberty Loan. he speaker was the Hon. James M. Beck. r. Manning came up from Camp Upton Saturday, the sixth, to preach a war-sermon at the Trinity noonday service. On Sunday afternoon the Daughters of the Cincinnati had a patriotic service in Trinity church.

Patriotic—Four tons of clothing were collected for the relief of the destitute in France by the congregation of the Chapel of the Intercession. At Zion and St. Timothy's the two gold stars on the service flag were dedicated on Sunday; one is in memory of Miss Eleanor Ensign Mills, and the other in memory of Sergeant C. Howard Peck. A new American flag has been presented to the parish by Miss Eva C. Putney, and has been placed outside the north end of the church.

Kenneth Sylvan Launfal Laureolus Phiquepal Guthrie Baptized—On Easter afternoon, the time when for almost eighty years the bishops of New York have visited All Saints' church, a parish now ninety-six years old, Bishop Burch confirmed a class of seven. The last confirmed was the 1,750th member of that venerable parish confirmed during its history. After a most inspiring charge to stand witness to Christ before the world, the Bishop baptized the vicar's son, Kenneth Sylvan Launfal Laureolus Phiquepal Guthrie.

Sunday Evenings at St. George's—The Sunday evening services have been suggested by the Service Committee as special services for the organizations of St. George's, as follows: First Sunday in the month—The Mothers' Meeting, the Happy Hour Club; second Sunday—The Men's Club, the Battalion, the older boys of the Sunday school and the Boys' Club; third Sunday—The Girls' Friendly Society, the King's Daughters; last Sunday—The Red Cross, the Married Women's Society, the Parish Missions Society, the Woman's Auxiliary.

Here and There—There are several interesting meetings on the church calendars. At Trinity chapel the Men's Club had Dr. Wm. H. Jefferys as their speaker last Monday night. The Men's Club of the Church of the Epiphany was invited to attend the meeting, and a goodly number turned out to hear the Doctor's inspiring address. The annual service of the Girls' Friendly Society is planned for next Sunday afternoon at Grace church at 4 o'clock. The sermon will be preached by Dr. Slattery. On April 17, at 11 o'clock, the Prayer and Service Union of the Woman's Auxiliary will have a meeting at the Church Club at which Father Officer will speak. On April 29 the annual service for the United Offering will be held in the Chapel of St. Ansgarius at the cathedral. The Dean will be the preacher. The question of the proposed national organization of the Woman's Auxiliary is the subject of discussion at the May meeting of the Auxiliary.

MARGARETTA MILLER.

BOSTON

Naval Service Club—On Tuesday in Easter Week the Church's Naval Service Club on Beacon Street, Boston, was presented with a beautiful silk Union Jack by the boys from Commonwealth Pier, known as the "Receiving Ship at Boston". A battalion of bluejackets attended, commanded by Lieutenant C. S. Leonard, provost-marshal of shore patrols. The Commonwealth Pier band furnished music.

Mr. F. Nathaniel Perkins, resident executive manager of the club, was master of ceremonies, and Chief Yeoman Harry Maniff made the presentation speech on behalf of his shipmates. As the Union Jack was broken out, the navy band played the "Star-Spangled Banner". Bishop Lawrence then made this response:

"Chief Maniff: In behalf of the Naval Service Club of Boston I accept this silk Union Jack. It represents the interests of the men of the United States Receiving Ship at Boston, and therefore has value to us. Under its stars the officers and men of the United States Navy will defend our liberties and the rights of humanity. We therefore break it loose to the air with pride, that it may wave here as a token of our common loyalty to this Nation.

"Men, this club is your home. Make use of it. Hold pleasant memories of it when you are at sea, and you may be sure of our constant support and cheer."

The Naval Service Club has been running to its full capacity ever since its opening on March 2. Easter Day it entertained 3,000 sailors. Every night many enlisted men seeking lodging are turned away for lack of accommodations. Not long ago two sailors were lodged for a night who were members of the crew of the "Jacob Jones", the destroyer which was torpedoed. They had both been on the ship's raft from which twenty-five of their companions were washed overboard.

Southborough the Banner Town—The town of Southborough in this diocese was apportioned over $93,000 as its share of the Third Liberty Loan. On the very day the drive for the loan officially opened, April 6, the first anniversary of our Declaration of War, the Rev. Robert F. Cheney, vicar of St. Mark's chapel, went to the Treasury Department in Washington with $114,000 which the town had raised for the new loan even before the list was officially open.

Convention Hospitality—The Episcopalian Club is giving a dinner to all the clerical and lay delegates of the Diocesan Convention on the first evening of the Convention's session and the Woman's Auxiliary of the diocese expects to entertain in similar manner the wives of the delegates. In addition to this, plans have been made for the personal entertainment at some Churchman's house in or near Boston of every delegate with his wife who is able to be present and accept such hospitality. It is hoped by this method to surround the entire Convention with an atmosphere of genuineness and fellowship that it has inevitably lacked on most occasions and to secure the maximum attendance of delegates for 100 per cent. of the session.

The Dean's Noonday Addresses—Dean Rousmaniere is beginning on April 12 a series of noonday addresses in the Cathedral on successive Fridays in April and May in which he hopes to give a message to the special needs of our time. His general subject will be "Our Religion and Our War".

Army Officer at Cathedral—Major Boehm, an officer of the Canadian army, made the address at Later Evensong at the Cathedral on Low Sunday. Major Boehm

has seen service at the front in the very region over which the fighting rages so fiercely today. He was listened to by a large congregation that took away clearer ideas of what the fighting involved and what failure of the Allies would mean to the world.

Irish Priest in Boston—For a number of years Fr. Robinson, the rector of Ovoca, Ireland, has visited Boston some time during the season. This year he has braved the dangers of the sea and the violence of the enemy to come to America again and bring a message from the Church in Ireland. He arrived in New York on Good Friday and came direct to Boston where he assisted in the Easter services at the Church of the Advent. On Low Sunday he was the preacher at Evensong at the Church of the Advent and will in the near future give lectures on Irish life and religion in and around Boston.

Trinity's Year Book—"The Year Book of Trinity Church in the City of Boston," just published, is the record of the year's work in Massachusetts' largest parish. It is more closely condensed than usual this year, in the interest of economy, but the record of accomplishment is impressive. One hundred and thirty-five Trinity men are in the service of the Army and Navy, one of them from the vestry, and the former curate, the Rev. Henry K. Sherrill, is chaplain of U. S. Hospital No. 6. The social work of the parish through its Neighborhood House in East Boston has been stabilized by the purchase of a large brick house as a centre for the growing work which had hitherto been conducted in rented quarters.

The rector records $150,000 as having been given from Trinity to the Pension Fund, over $28,000 to the War Commission Fund and $5,000 towards the equipment of Massachusetts chaplains. He also raises the standard for a Phillips Brooks Memorial Fund of at least $100,000 as a general endowment for the parish. "Now, in the day of our strength, is the time when such a work should be undertaken."

In Service—One hundred and thirty-five from Trinity, Boston, 90 from the Church of the Advent, Boston, 70 from St. John's, East Boston, 19 from Christ church, Swansea,—these are some of the recent figures of our Churchmen in active service. The latter figure is one of the most impressive that has come to our notice in the diocese. In proportion to its communicant list (132), Christ church, Swansea, in a quiet country village, is holding up a fine standard of patriotic endeavor.

KENNETH RIPLEY FORBES.

SOUTHERN VIRGINIA

New Roanoke Church Opened—Christ church, Roanoke, was opened for its first service on Easter Day. The Rt. Rev. D. B. Tucker, D.D., who, with the rector, the Rev. Geo. Otis Mead, conducted the service, was unstinted in his praise of the beautiful, substantial, well-appointed church and parish house. Both are built of blue sandstone, trimmed with white Indiana cut limestone. The church is finished throughout in oak, which is stained a soft-toned gray. Pews, choir stalls, and chancel furniture in oak to match. The vestibules, choir, and sanctuary are laid with Scotch brown tile, with dark blue marble for border and steps. Hardwood floors, windows of cathedral and antique glass set in stone mullions. A handsome two-manual organ of splendid volume and tone. The parish house is of two stories, finished in clear pine. The first floor is for assembly, with class rooms forming a part of the assembly room. In connection is the library and secretaries' room. Upstairs is the primary department of three rooms, graduate department of three rooms, ladies' parlor, robing rooms for the choir, and a kitchen. Then a large attic over all, which is so necessary for a parish house.

The architect is Mr. Frederic M. Mann, 530 Metropolitan bank building, Minneapolis, Minnesota, who also directed the construction and finishing.

The total cost of the church and parish house is about $55,000. If we add to this the cost of the ground and the rectory, which is next to the parish house, the whole church property cost $70,000. It is to be noted that during the years of planning and building, Christ church paid every assessment, paid in full or overpaid all apportionment and responded to all the appeals sent out by the diocese and general church. The Easter offering was $3,300. The Sunday School mite box offering was $400.

G. OTIS MEAD.

WASHINGTON

Enthusiasm Over Washington Cathedral—The National Cathedral Association held its annual meeting at Mount St. Alban on Tuesday in Easter Week. The meeting was held in Whitby Hall, the new and very dignified auditorium of the Cathedral School for Girls. Here was gathered a distinctively Church assemblage, consisting of practically the whole body of the clergy of the diocese and their wives, the lay members of the Cathedral Chapter and Council, the members of the Washington Committee of the Association, the All Hallows Guild of the Cathedral, the faculties of the Cathedral schools, and representatives of the New York, Philadelphia, Boston, Utica and other committees of the association.

To this body the Archbishop of York made a striking address. With a few broad strokes he depicted the new world forming out of the ruins of the old, which came to an end July 31, 1914, and then showed the inimitable and influential place the American Republic with its vast territory and population, its high idealism, and devotion to free institutions, must take in the new world. Then he set forth the place of God in the world and in the nation if the wisdom, order, self-control, and reverence are to be vital powers among us as they must be if true national greatness is to be reached, and we are to play our full part in the new world now forming, and prove ourselves a blessing to humanity, and avoid the risks of harming mankind as Germany has done in the great War and its concomitants.

The influence Washington is bound to exert on the ideals, thought, and life of the Nation was noted, and then His Grace reached his climax by pointing out the place the National Cathedral can be made to take in the city and the country, by the teaching power of its Christian architecture, the devotion and beauty of its services, and the other elements in the worship, preaching, and work of a great cathedral.

His audience followed his rapid presentation of those themes with breathless attention, and broke into loud applause.

The Bishop of Washington continued the meeting. He disagreed with the Archbishop in one point—for His Grace had referred to the long time it takes to build cathedrals, but Bishop Harding said he is convinced that Washington Cathedral can and should be built at once, which evoked instant hand clapping. The Bishop also paid warm tribute to the work of the great benefactors the Cathedral has lost in the past year, its architect, Mr. Kenny Vaughan and Mrs. Archibald D. Russell, who gave the sanctuary, in memory of her mother Mrs. Percy R. Pyne.

The Rev. Dr. McKim closed the speaking of the morning with a brief speech which laid stress on the striking beauty of the sanctuary as now seen crowning Mount St. Alban, and of the whole fabric as shown in the model, terming it the most beautiful building of any kind in America and one of the most beautiful in the world.

The meeting closed with a simple but beautifully appointed luncheon provided by the National Cathedral School for Girls by Miss McDowell and Miss Webster.

W. L. DEVRIES.

BALTIMORE

Easter Services—Although the Lenten services were not so largely attended this year as usual, because of the absence of many of our most earnest laymen and the absorption of women in war work, a bright and beautiful Easter Day brought out great congregations. Large offerings were made at St. Paul's, St. Michael and All Angels and other churches for parish indebtedness and in some others for missions. At Camp Meade our chaplains, the Rev. A. Tagart Steele and the Rev. Allan Evans, went through the wards of the hospital with portable organ, singing and making brief and helpful addresses.

Rector Departs for France—The Rev. Philip Cook, rector of St. Michael and All Angels church, Baltimore, who has volunteered for six months' service in France under the auspices of the Y. M. C. A., preached his farewell sermons on Easter Sunday, the Oriental Lodge of Masons, of which he is chaplain, being present at night. On the following night he was tendered a farewell dinner by the congregation and was presented with a purse of $250. Bishop Murray and Fiske, former rectors of the parish, were present to bid him Godspeed.

New Rector Begins Work—The Rev. Henry B. Lee began his rectorship of Trinity church, Towson, one of the important parishes of the diocese, in Easter week. He comes from St. Paul's church, Wheeling, West Virginia, but is no stranger in Maryland, having been rector of St. Thomas' church, Baltimore, some years ago.

WYLLYS REDE

DALLAS

Rector Instituted—The Rt. Rev. H. Moore, coadjutor bishop of Dallas, recently instituted the Rev. W. T. Datson as rector of Trinity church, Fort Worth, Texas. He was assisted in the services by the rector and the Rev. Edwin Wickens.

Takes Charge of Parish—The Rev. Joseph Sherrin, formerly of West Texas, recently elected rector of Christ church, Fort Worth, has entered upon his duties

A Progressive Parish—The Rt. Rev. H. T. Moore, bishop coadjutor, visited the Church of the Incarnation, Dallas, on Palm Sunday. Twenty-four persons were confirmed in a crowded church. The Rev. Charles Clingman, the rector, has been here several years, unusually beloved by the people. The congregations at this church are always large and devout.

Visits His Old Parish—On Palm Sunday the Rev. Edwin Wickens, founder of All Saints' Church, visited this church, preached and celebrated the Holy Communion. A large congregation greeted their old missionary. Mr. Wickens is nearly 79 years of age. After evening prayers on the same day the Bishop confirmed a most interesting class.

Clerical Changes—The Rev. J. T. Foster has left the diocese and gone to Oklahoma. The Rev. S. Whaling has resigned Hillsboro, Dallas, and has accepted work in the diocese of Texas.

The Rev. Mr. Link of Wisconsin is expected to take up the work at St. Peter's church, McKinney, some time in April. He will find a devout and willing congregation.

Goes 600 Miles for Baptism and Confirmation—On a recent Sunday a lady came from Van Horn, Texas, a distance of 600 miles, for the purpose of being baptized and confirmed. She was baptized by the Rev. Edwin Wickens in St. Matthew's Cathedral, and on the following morning was confirmed by Bishop Moore.

ALBANY

Dr. Brady in Schenectady—The close of Lent in St. George's church, Schenectady, witnessed unusual interest in a series of "Conferences on the Fundamental Truths of the Unitarian Faith", conducted by the Rev. Cyrus Townsend Brady. Congregations which completely filled the Church every night were the evidence of the stirring appeals made to the Church people of this city. The Virgin Birth, the Resurrection, the Atonement, the Blessed Trinity, the Personality of God were the topics discussed. In the mornings the conferences partook of a consideration of contemporaneous opinion regarding the Person of Christ. On Good Friday Dr. Brady preached twice and spoke at the Three-Hours' Service, which was conducted by the rector. On Easter Day immense congregations at all four of the services were noted. Dr. Brady preached in the morning on "The Power of the Resurrection" and in the evening on "St. Paul and the Resurrection".

CHICAGO

The Racine Summer School—The clergy of the Province of the mid-West have received advance notices to the effect that the field of social service will be covered with much care at the Summer school for adult Church people, which will be held at Racine College under the authorization of the Provincial Synod. Among noted social service workers who will take part is Dean Bell of Fond du Lac, at present serving as volunteer chaplain at the Great Lakes Naval Training Station, who will repeat a course found especially interesting at the Cambridge Conference last year, on "The Readjustment of Christian Morals".

The Juvenile Protective Association—Mrs. Joseph T. Bowen, the president of the Chicago Juvenile Protective Association, in issuing the annual report of the society points out that the aid of the association was asked in 4,680 cases, a six per cent. increase over the previous year. Many questionable places of amusement and recreation were inspected and their evils curtailed or abolished. Complaints were lodged against public dances and halls at which liquor was sold under special bar permits. Flagrant immorality was noted in many cases, while charges filed against careless policemen were followed by hearings before the Civil Service Commission. A survey of seventy-two "baby farms" was made. Three hundred and thirty-seven children were found, of which fifty per cent. were living under unsanitary conditions, thirty per cent. being illegitimate. The survey resulted in a city ordinance providing for the licensing and inspection of such institutions by the Department of Health. During the year the association has secured the affiliation of thirty-four organizations and has assigned 312 blocks for study, making a total of 1,012 blocks now under observation.

Churchman in Public Library Work—Church people throughout the diocese are congratulating Mr. Carl Roden on his appointment as the librarian of the Chicago Public Library. Mr. Roden, who is the secretary of the Diocesan Social Service Commission, and a vestryman of St. Peter's church, received the highest percentages in the Civil Service examination for the post. He has been connected with the Public Library for thirty-two years, beginning as an errand boy.

Farmer and Mercer at Jail and Bridewell—The city mission staff was fortunate in securing for "preachers" on two Sundays at the services at the County Jail and the City House of Correction "Tom" Farmer and "Ted" Mercer. Both men were in the city as "lay preachers" during one week at the Noon-Day Lenten Services at the Majestic theatre.

Chicago Settlement Association at the Cathedral—The Woman's Auxiliary of the Cathedral parish recently entertained the Chicago Settlement Association at St. Mary's Mission House, the principal settlements being represented. The chief subject discussed was one of importance to the "mothers" of the parish, viz., "How to Impress Mothers with the Thought that, Even if Milk is Twelve Cents a Quart, the Babies Must Have It".

During Lent the members of the cathedral branch of the Girls' Friendly Society spent their evenings sewing for the Red Cross, St. Mary's Home for Children, and the Southern Highlanders; and as well made scrap books for the County Hospital and St. Luke's.

The Clarke Memorial Altar—During the month the Clarke Memorial Altar at St. George's church, of which the Rev. Oscar Hemburger, D. C. L., is priest-in-charge, was blessed by Dr. Griswold, the Suffragan Bishop of Chicago. A friend of the parish presented a new reredos. The altar and reredos, with a new communion rail, are quite notable additions to the equipment of St. George's.

The "Drys" Lose—After a hard-fought battle to place the question as to whether Chicago shall become anti-saloon territory on the ballot at the April city elections, the "dry forces" finally faced defeat when Judge Gridley of the Superior Court ordered the application for a writ of mandamus stricken from the records. However, he granted permission to file an amended petition at 10 o'clock the following morning. The election board pointed out that even if the amended petition were sustained, it would be too late to have the question printed on the official ballots. The dry forces have begun a fight for the removal of the election board in Judge Scully's Court.

The "Five-Mile Zone"—The Chicago Federation Council has unanimously adopted the resolution following, which has been forwarded to the proper authorities: "Resolved, that we demand of our Federal Government that the rule prohibiting the sale of liquor within a five-mile zone around any permanent naval or military station be immediately enforced in the zone surrounding the Naval Station at Grant Park, at the foot of Randolph street". The enforcement of the rule would mean the elimination of all the saloons and bars within the "Loop," and the entire downtown district.

Easter at the Church of the Holy Apostles—The Church of the Holy Apostles, which is just fifty-six weeks old, celebrated its second Easter on Sunday. One hundred and seven people received the Holy Communion. The Easter offering was nearly five hundred dollars. The children's mite box offering totaled $21.44. A portable building has been secured, which will be erected on the church lots at the corner of Drake and Leland avenues, in time for use on the Second Sunday after Easter. This portable building will be used until conditions for the erection of a permanent building are more favorable.

Albert Edward Selcer.

CENTRAL NEW YORK

A Parish Record—Christ church, Oswego, the Rev. Richmond H. Gesner, S. T. D., rector, has made a very remarkable showing in its contribution of men for the War. With a communicant list of 750 it has sent 40 men and one woman into the service of the country. The big service flag over the gallery in the vestibule tells the story of their devotion. Two of these have already given their lives for their country.

Last year, under the inspiration of the rector, backed by some of the men, a large part of the debt was wiped out and on Easter day an offering of $900 cleared away the last vestige and left a good balance to begin the work of the year. For the first time in twenty years the parish is free from debt. At the 7 o'clock celebration of the Holy Communion in response to a personal invitation from the rector, nearly 300 communicants were present. Since the Rev. Dr. Gesner became rector, over twelve years ago, he has presented 300 persons for Confirmation; eight of these have passed to the other world, twenty are in the Government service and about eighty have removed; nevertheless 200 were present at the Corporate Communion.

The energetic work of the ladies this year doubtless added surprisingly to the large sum raised by the parish.

INDIANAPOLIS

George A. Liddle Dies—Mr. George A. Liddle, for eight years lay-reader in Holy Innocents, Evansville (Ven. W. R. Plummer, vicar), died Easter Eve. Mr. Liddle was born in Leeds, England, and came to New York nearly forty years ago, and engaged in insurance work. Later he was transferred to Toronto, then to London, from which place he came to Indiana.

For forty years he was a lay-reader. Ever his chief interest was the Church. "I had hoped so much to be spared to make my Easter communion in the Church", said Mr. Liddle a few minutes before his death. "I think", said the Rev. A. L. Murray, who was in attendance, "that you will have Easter in the Real Presence. You will need no Sign or Sacrament this Easter". With a radiant look of joyful hope this good layman replied, "I wonder. I will wait. I am ready". The burial was made from the beautiful little Church he loved so much, Archdeacon Plummer and the Rev. A. L. Murray officiating.

Holy Week Earnestness—Perhaps because our cause is so righteous and because our enemies are so terrible, Lent was slow in gaining hold upon the imagination of the people this year, but intense interest possessed the congregations during the last two weeks and particularly during the memorable uncertainties of Holy Week. Three hour services where held in the larger parishes were better attended than ever before, and never since the first Good Friday did the words from the cross come home to worshipers with such a vivid sense of their application to the common needs of humanity. A beautiful Easter greeted large congregations. No confusion was caused by the change of "time". Every one seemed to think it appropriate that we changed our clocks Easter day, the day that changed all time and made all things new.

A. L. Murray.

MISSOURI

Easter—Easter was a beautiful Spring day and reports are that our churches were well filled with worshipers. In St. Louis Bishop Tuttle preached to a large congregation at Christ Church Cathedral. The Bishop Coadjutor followed his usual custom of giving the Church's ministrations on that day to mission congregations. At Jefferson Barracks the Rev. Samuel M. Dorrance ministered the Holy Communion to the largest number who have come for that spiritual food at any time during the three months that he has been serving there. And he preached to a big congregation in the Y. M. C. A. hut. We are glad to report that Mr. Dorrance has now accepted an appointment which has been given him for this important work "during the period of the War". He and Mrs. Dorrance have rented a cottage and are living just outside the Barracks.

Parish Organized—Another forward step announced at Easter is the organizing of St. Alban's Mission, St. Louis, into a parish. At a parish meeting held after the organization was completed, the Rev. H. N. O'Connor was unanimously elected first rector of the parish. Mr. O'Connor has been in charge of the services and the work of St. Alban's for about two years, as a member of the staff of the Cathedral. It is reported that about $500 have been paid on the debt during that time, that $1,000 have been put into improvements and equipment, and that a balance of about $250 on the organ has been paid. The new parish starts with a communicant list of 150, a debt of $3,000, and the first story completed of what it is hoped will some day be a fine stone church. An every-member canvass recently taken showed large increase in the amount pledged for local support and also for missions.

Cornerstone of Tuttle Commemorative Parish House Laid—On the fifth Sunday in Lent Bishop Tuttle laid the cornerstone of the Bishop Tuttle Commemorative Parish House, St. Louis. The building is to be used for work and worship by the congregation of St. Mary's mission, and stands on a beautiful corner opposite where the old adobe St. Mary's mission has stood. It is built of brick, one-story only and a temporary roof being completed now. War conditions and war prices have led the committee to the conclusion that nothing must be done at this time except what is absolutely necessary to house the congregation which long ago outgrew the former St. Mary's chapel. The bishop coadjutor baptized on Easter Even at St. Mary's the infant son of the pastor, the Rev. L. H. White, and five other infants and one adult. There have been eight confirmations during the year. The Easter offering, which looks small, perhaps, compared with the offerings taken in great parishes, was larger than any previous Easter offering taken in the mission. Minister and people are hopeful of a good growth with a more satisfactory place of worship.

Convocation Dates—Arrangements are being made for the Spring meeting of the Northern Convocation (the Rev. Dr. John Davis, dean) to be held with St. James's parish, Macon, April 23, 24, 25. The meeting of the Southern Convocation (the Rev. J. Courtney Jones, dean) will be held with Trinity parish, De Soto, May 1, 2 and 3.

A Narrow Escape—Grace church, Jefferson City, narrowly escaped being destroyed by fire on a recent windy night when the County Court House near by went up in smoke. The roof of Grace church caught from flying embers, but the rector, the Rev. George E. Barnes, perched himself on the peak with a garden hose and proved a most successful and doughty fireman until the danger was past.

The new Moller organ lately installed in Grace church is a beautiful instrument, sweet and mellow and strong. It is the gift of Judge A. M. Hough, the senior warden of the parish.

Leaves Diocese—On Easter Day the Rev. Arthur E. Woodward closed a most happy pastorate with Holy Cross congregation and he and his family have removed to Van Buren, Arkansas, where he becomes rector of Trinity church. This for Mr. Woodward simply means going back home. He came into the ministry eight years ago in the diocese of Arkansas. For six years he has been the minister of Trinity church, Thayer, in the diocese of Missouri. Three years ago Holy Cross, Poplar Bluff, was added to his care, also the care of an unorganized mission at Doniphan. A year ago his field was made still larger by the addition of St. Peter's Mission, Bonne Terre. Mr. Woodward's missionary journeys have carried him over more miles of railroad than the journeys of any other of the diocesan clergy. He has done his work with great fidelity and love and zeal and spiritual results have everywhere appeared which are sure to remain. Mrs. Woodward was chairman of the Red Cross work in Poplar Bluff, and in behalf of the workers a delightful reception was given them before they left.

Harrington Rogers.

LOS ANGELES

New Church at Long Beach—The new St. Luke's church, Long Beach, California, of which the cornerstone was laid on October 19, 1917, was formally opened on Sunday, March 17, by Bishop Johnson, assisted by the Rev. Robert B. Gordon, former rector, and the Rev. A. G. H. Bode, the present rector of the church. At the same service Dean Bode presented a class of twenty-four persons for Confirmation. The Bishop congratulated the rector, vestry and congregation on the consummation of their dearest wishes, and on the splendid group of buildings with which the parish is now equipped. This consists of the church, a parish hall, a guild hall with chapel, and a rectory. The architectural treatment of the church is Tudor-Gothic, with a suggestion of English half timber on the parish hall.

The Rev. A. G. H. Bode became rector in 1912 and, building upon the foundation of his predecessors, one result of his energetic ministry is the erection of this beautiful church together with the rectory and parish buildings associated with it: a very necessary and complete working plant for the many active agencies of work within this parish.

Alfred Fletcher.

NEW MEXICO

Soldiers Take Vows—Bishop Howden visited Deming and Camp Cody on March 10 and 11. At the Tuesday morning service twenty-two soldiers of various ranks from private to major took their vows of prayer and service, and were admitted into membership of the Brotherhood of St. Andrew. Several Army Y. M. C. A. secretaries also became Brotherhood members. The men were presented to the Bishop by Mr. Doyle Hinton, who, as Brotherhood of St. Andrew representative at Camp Cody has been doing effective service among the soldiers since September.

In the afternoon the Bishop conducted a devotional service for the Brotherhood men in the Church House, which has been recently opened to the soldiers of the camp. The following day was devoted to visits to the men at the camp and a "Quiet Hour" conducted by the Bishop at the Hostess House for the staff of the Y. W. C. A.

War Work—The Rev. Mr. Holsapple, rector of St. Barnabas' parish, Omaha, is now at Deming and has entered upon his work as voluntary chaplain for Camp Cody with headquarters at St. Luke's church, where letters and communications for him should be addressed.

Grace Mission, Carlsbad, the Rev. F. W. Pratt, rector, has nineteen stars on its service flag, representing the voluntary enlistment of every boy of military age connected with the mission. On account of its voluntary supply of the quota, Eddy County, of which Carlsbad is the seat, enjoyed the distinction of being the only part of the State where the draft was not instituted.

The Rev. Robert Browning, rector of the hurch of the Good Shepherd, Silver City, as received his commission as chaplain of ne U. S. Army. His vestry declined to ac-ept his resignation and have granted him leave of absence for the duration of the War. W. S. Trowbridge.

WEST VIRGINIA

. Parish Record—On Easter Day the ev. Henry B. Lee, Jr., ended a seven-ear's rectorate of St. Paul's, Weston, West irginia. On the following Sunday he begins s new work as rector of St. Paul's, Tow-on, Maryland. Under Mr. Lee's guidance e parish at Weston made a splendid ad-ance, the communicant list was increased om eighty-nine to one hundred and sixty, pipe organ was installed and the church lifice renovated. For several years Mr. ee was dean of the Northwestern Convo-tion and the forward work of the Con-ocation is to some extent due to his in-iration. For the year past he has been cretary of the Diocesan Council and for me months he was editor of the diocesan per. Mr. Lee will be greatly missed in e Council and Convocation, but his many iends join in hearty good wishes for his ccess in his new parish.

ersonals—The Rev. J. W. Quinton, re-ntly in charge of St. John's and Moun-in missions in the Diocese of West Vir-nia, is now acting for the Army Y.M.C.A. Mr. John L. Hady, a lay worker and stulant, is now in charge of Montgomery d Ansted missions in the Diocese of West irginia. J. H. Clarke.

RHODE ISLAND

arge Confirmation Class—At St. Paul's urch, Pawtucket, a class of 61 candi-tes was confirmed by Bishop Perry on lm Sunday evening. Twenty-nine were om other Christian communions. On ster Day the Sunday school presented an ster offering of $850 for missions, which me entirely from the school. In many ner ways the parish is responding to the thusiastic leadership of the Rev. Robert Seilhamer, minister-in-charge.

equests—By the will of the late Jennie ring, Grace church, Providence; St. hn's church, Providence; St. Mary's Or-anage, East Providence, and St. Elizabeth ome, Providence, received $500 each.

shop Visits Camps—Bishop Perry ited the Coast Defenses of Narragansett y, April 1 and 2. He administered con-nation at Fort Greble the first evening d at Fort Adams the second evening. He o visited Fort Wetherill the second after-on.

blets Unveiled—A tablet has been ced in the parish house of Grace church, ovidence, in memory of a devoted G. F. S. worker. It bears the inscription "In ing memory of Anne Phillips Walker, l-1915. Devoted and faithful working ociate of the Girls' Friendly Society, ace church, Providence, Rhode Island, 0-1915". The tablet bears a replica of t G. F. S. emblem, and has thistle adorn-nt.

A bronze tablet in memory of Lucy Larus tcalf was unveiled at St. Peter's church, nton, on Easter Sunday morning. Miss tcalf had been a Sunday school teacher f 54 years and her work had exerted a wide influence. The rector, the Rev. Alva E. Carpenter, conducted the service for dedication. The tablet is placed in the name near the pew occupied by Miss Metcalf, and bears the inscription: "Miss Lucy Larus Metcalf. Blessed be the pure in heart, for they shall see God". J. M. Hobbs.

English Church News

Mr. Temple's Activities—When the Rev. W. Temple resigned the well-paid rectory of St. James, Piccadilly, it was not with the intention of settling down in the offices of the "Life and Liberty" movement. He knew that public opinion could only be stirred from the pulpit and platform. So he has been delivering his message all over the country. One hears of him lately at Bournemouth, at Sheffield, Leicester and Portsmouth. At Sheffield there was a "Life and Liberty week" with addresses from Mr. Temple. He is taking the highest ground: the Church had too often made terms with the world, instead of challenging its principles. The account of the visit is written by the well-known reformer, Canon Lewis Donaldson (who has not yet left St. Mark's for his more leisured work in the country) in the *Challenge*. It is a very racy and breezy account, beginning with the arrival of the hero in his "martial chariot" (half a crown paid to the charioteer) and following him through his sermons and addresses up to the trying ordeal of meeting his brother clergy on the Monday morning—a "Lion in a den of Daniels". Yet even the Rural Dean capitulated, and voted for reform. Mr. Temple mentioned one quaint reason why the recent bills for establishing the Bradford and Coventry bishoprics passed the House of Commons so easily. It was the Germans who unwittingly helped the Church on this occasion: the bills came on for discussion during an air raid, and the majority of the Members of Parliament were not taking any risks, so the bills were quickly passed.

In Defence of Theological Colleges—It was time that some reply was made to the accusation that the failure of the clergy to grip the nation is due to the narrowness of their training at the theological colleges. The principal of Cuddesdon, the Rev. J. B. Seaton, in preaching on the subject before the University of Oxford, performed a useful service. Some "root and branch reformers" want to sweep the theological colleges out of existence. But Cuddesdon, at least, has an honored list of 1,500 clergy: the Church would have been the poorer if its sixty years' work had not been done. "Cuddesdon cannot be dismissed in an epigram". Nevertheless, the Church had been criticising itself—and there was no church so critical of itself as ours—and even the clergy had been lamenting their ineffectiveness. "Who trained them, then"? asks the critic, and answers by blaming the colleges. Well, did the colleges spoil what was previously good? retorts Mr. Seaton. What about the defects of our English system of education? It is the English dislike of thinking which is the real obstacle to educational reform. And the colleges cannot do more in the short time which the men spend there. A two-years post-graduate course is at least necessary.

The other charge against the clergy is that of class prejudice: they have little understanding of the world and its needs. But the clergy have been drawn from a limited circle, with little knowledge of the world: they ought to have some experience of life before coming to the college. But this difficulty is not confined to the clergy. "It is rooted in the old pre-War sectionalism of English social life. Most of us lived in compartments, and were so dominated by the point of view of our own class or set that we were out of touch and out of sympathy with by far the larger tracts of common life". Other professions besides the clergy have been convicted by the War of narrowness of outlook. This defect is now remedied for some years to come. The future race of clergy, who have been serving in the Army, know what other men are like.

Too Much Talk of Failure—Another healthy protest has been voiced by the Rev. H. M. Downton, vicar of St. Peter's, Plymouth. A War Cabinet, he says, may often have to tell itself home truths, but it would not be always wise to tell these to the country, far less to the enemy. It is one thing to be penitent before God, but a different thing to pose as penitent before the nation. What the nation should hear is "not the voice of self-accusation or self-depreciation, but that of authority." The *Church Times*, which publishes Mr. Downton's letter, points out that the real evil of dwelling on the shortcomings of the clergy is that it is illogically assumed that religion itself has failed. The Church is not popular: even less popular than before the War. But its success is not to be judged by the numbers which it attracts to its services. It is not our duty to provide something which everybody will like. It is "not the Church's duty to give a small tincture of religion to the greatest number possible. Our duty is to preach a faith: to offer a creed, to be accepted or rejected."

A Question of "Intrusion"—Canon Hepher is a well-known Mission preacher of very definite Catholic sympathies, who knew quite well what he was about when he accepted the invitation to conduct fortnightly devotions in a Congregational church. I recorded this new development a few weeks ago. One rather hoped that, as it was known that he had his own bishop's approval, as well as that of the Bishop of London, the old question of vicar's rights would not be raised. But unfortunately King's Weigh House church is situated in the parish of St. Anselm's, Davies street, and the Catholics there have been chocked. The Churchwardens, servers, sidesmen, and congregation, have written to the Bishop of London asking him to take such steps as are necessary to "uphold the just rights of the vicar". But the bishop has merely acknowledged the receipt of the protest. Whether he will give any further reply remains to be seen. James Cairns.

The Journal of Maine

Auburn, Maine.—Requests for copies of *Journal of the Diocese of Maine* should be sent to the Rev. Arthur Thomas Stray, assistant secretary, Auburn, Maine.

The Open Forum

Attention is called to the fact that The Open Forum is designed for letters and not for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

Kill the Clerical Voice

To the Editor of The Churchman:

In reading "The Church in the Furnace" I have come across the following:

"One difficulty is the parson. That we must all recognize as a melancholy fact; one of the chief religious difficulties of the private soldier is the parson. He talks in an affected fashion, and very often talks nonsense. The Church suffers badly from dry rot in the pulpit, and if she is to touch the soldier she must get rid of it. And she must not only put a ban on dry rot, but she must also ban the parsonic manner, and all forms of affectation—they come between the men and Christ."

Of course we all know parsons who have neither the clerical manner nor voice. They are no more affected than the average doctor. They are not half so boresome as the typical lawyer, with his judicial airs; and yet, do not our parsons smile too much, shake hands too often and too zealously, and, I hate to say it, do they not talk too much like perfect ladies? They are living up to a wrong standard. If they could only see that these little superficial weaknesses damage their influence! Why don't the seminaries kill the clerical voice?

Robert Dunston.

Sunday School Teachers' Reserve

To the Editor of The Churchman:

The problem of the transient Sunday school pupil has received a good deal of necessary attention, but the matter of the transient Sunday school teacher is not so frequently mentioned, yet, it seems to me, it is a matter of great importance.

I have not in mind the teachers who are making a career of Sunday school work, but earnest, qualified persons, whose circumstances compel an occasional removal, and who may find themselves in places for a limited number of weeks or months. The knowledge and experience of such persons should be utilized so that, in spite of moving about, their Sundays could be made profitable to themselves and the schools where they may be sojourning.

The Government has given us a hint in its various reserve organizations for war work. It occurs to me this principle could be extended to the formation of a Sunday School Teachers' Reserve with somwhat the following *modus operandi*:

All teachers to be enroled as reserve teachers.

A reserve teacher on arriving at a town where he or she expects to stay for a Sunday or Sundays should register address and telephone number with the local superintendent to fill any temporary vacancy, to take an extra class, etc. The reserve teacher to take the regular graded lessons to which a sufficient time each week should be put into preparation, so that any emergency class which such teacher might take would proceed with its lesson in the regular course.

The reserve teacher to carry his or her experience of methods, etc., and apply them as suggestions for increasing the serviceableness of rural schools or schools out of the general stimulus of advanced methods.

These are just suggestions offered in the hope that any publicity you might give them will result in their development and working out by the expert students of Sunday school problems.

The work among children is of such vital importance that the services of not one qualified teacher should be dispensed with for even the shortest time, nor should such services be subordinated entirely to the secular exigencies of the teacher.

Arthur M. Harris.

Olympia, Washington.

Reading Aloud the Bible

To the Editor of The Churchman:

My letter to The Churchman some time ago suggesting what seemed to me a workable plan for improving the reading aloud of the Prayer Book and the Bible has brought me a number of personal letters in reply. The plan was in brief to send to the clergy Curry's "Vocal and Literary Interpretation of the Bible" and a certain number of phonograph records giving actual demonstrations of good reading by certain masters of the art.

Some of my correspondents make good suggestions, but impractical until some layman or laywoman who has suffered comes forward with sufficient money to try out the plan in an experimental way. No manufacturer will go into the making of records of the Prayer Book and the Bible as a business venture, and it will entail some preliminary expense to entice our clergy into accepting our good offices even when we offer them. Because, unfortunately, many of our clergy imagine themselves very much better readers than they are. They have to be convicted of sin first and then tactfully persuaded to take our cure even without money and without price.

There may be other more vital things in the work of the Church which need to be done. But when they are done this question of public reading needs attention. There is too little appreciation of its importance. A modest sum devoted to this object would yield large results and no greater memorial could one erect than the gratitude of those who through its work would hear again the Bible and the Prayer Book read with understanding and power.

Henry K. Hannah.

70 Plymouth St., Montclair, N. J.

A Better Financial System

To the Editor of The Churchman:

May I offer a viewpoint relative to your recent editorial, under the caption, "What Do You Propose"?

No business concern could exist under such an amazing financial system as that which obtains in the Church today. It is inefficient and demoralizing, because large amounts are invested in furbelows which should supply essentials further afield, and our rectors are the hirelings of the people over whom they are supposed to have spiritual authority. Such conditions must exist so long as the individual workman demands the right to say upon what portion of the structure the funds available for the upbuilding of Christ's Kingdom are to be placed.

Must not the social body recognize that what is best for the whole body is best for the branch; and who, save the head, shall say what is best for the whole body? The bishops are the heads of the several dioceses. Why should not the bishops direct, each within his jurisdiction, the distribution of benefits? In such case, the salaries of all the clergy, and the moneys for all purposes,—save those intimate to the parish, such as light, heat and music—would be issued from the bishop's office, having been received in a lump sum from the several localities.

The various and manifold demands upon his purse do not appeal to the average layman. He looks upon the repeated calls as an imposition, and reduces his gift accordingly. Whereas, a definite amount could be laid aside more easily.

The saving in waste should compensate for the clerical force, made necessary for the bishop's office by the change; and it would seem to the casual observer that the bishop would be relieved of much of his present routine work thereby.

Thus, the Master's business would be conducted in an orderly and efficient manner and, surely, such an idea is in harmony with true democracy, for a society whose head is a figurehead is in much the same case as a decapitated fowl flapping from the block.

George W. Dow.

Appleton, Minnesota.

Church Usage

To the Editor of The Churchman:

May I thank the editors of The Churchman for publishing the very useful and instructive articles on Church Usage, by Paster in Urbe. They have been of a double service to me; first, in clearing up my own mind regarding certain matters of decorum and fitness in connection with our services; then, too, they have given me something rather authoritative to point to in taking a stand upon these questions. I am sure a good many clergymen would like to see these articles put into permanent form, so that they might be used in our parishes.

Franklin Boden.

Posters Delayed

To the Editor of The Churchman:

A few of the posters for the Jerusalem Good Friday annual offering reached their destinations after the day on which they were meant to be used. The cause was labor shortage due to enlistments and the draft; making slow service in the printing office, the post office, and our own. Thanks to volunteer workers, most of the material went out on time; but this is to say those who did not receive theirs before Good Friday, not to let the conditions interfere with their parochial contribution to this object which is, as the poster shows, an approved war cause as well as one permanent in times of peace.

John S. Littell

Secretary for the Province of New England.

Keene, New Hampshire.

The New Books

From the Cathedral

IST'S CHALLENGE IN THIS WORLD ISIS. By the Rev. George William Douglas, D. Longmans, Green & Company. 75c.

iis little volume contains four sermons h were delivered in course at the edral of St. John the Divine, New c, on the Sunday afternoons in Ad-, 1917. Although the sermons are oc-)nal, being subject to the Advent sea-and to the congregations to which they addressed, they sound a spiritual note trong and clear that the widespread in-t which they aroused is understood the demand for their publication is fied. Very few modern sermons are able, because very few modern preach-express their thought with clearness, ision and restraint. In this respect e sermons are exceptional. They have ary as well as homiletical value. They written with a dignity of expression h rises sometimes into eloquence but r descends into rhetoric, and never mis-s mere vehemence for strength.

he great surprise of life these past e years has been the spirituality of it," the author in his Foreword. The tuality of life, and the spiritual nature ie conflict in which we are now engaged, s theme through all the sermons. The sermon is a challenge to be ready to dangerously, to put the soul and its ial interests first, and to take courage n Christ's example and companionship. ere is nothing that has happened in War; nothing that ever led men to ot the Fatherhood and strong Love of that did not befall Christ in His own and Person." The second sermon is led "What Spoils the Human Spirit: e," with a sub-title, "Kultur as an Ob-Lesson." "The New Testament fore-it and called it Anti-Christ; and at last s shown itself as evidently that,—to the zement of mankind." The third sermon ls as its text the Morality play "Every-." and after an impressive summary, on to point its lessons. The fourth perhaps the finest of the sermons is hristmas Eve address having as its ie the Transfiguration of Humility. "As an society develops into Christian civ-ion," says the preacher, "we are con-ed that not only was Christ's humilia-the divinest quality of His manifesta-but that it is in keeping with the most amental feature of human society, the ily. The family, of many members, is rpetual object-lesson for man of what st reveals to us of God, Which in-eth eternity. In our families law and —guidance and due punishment, but drastic compulsion; the discipline of rience, and the force of persuasive ex-e—these introduce us to the life on , and prepare us for the life to come." the passage should be read in its en-, and so should the sermon and the .

H. C. R.

Merrick Lectures

H STUFF OF MANHOOD. (Some needed es in American character). By Robert E. er. Fleming H. Revell Company. New York-don: $1.00.

lbert E. Speer speaks here in behalf he Master of Men on behalf of America, with a plea for that kind of manhood that possesses those moral qualities that should characterize the state. These motives mark the recent Merrick Lectures, with a refreshing manliness that is at once forceful and winsome. Discipline and Austerity, The Conservation and Release of Moral Resources, An Unfrightened Hope, The Joy of the Minority, The Life Invisible are the titles of these five challenges to American manhood to complete its idealization of Christ and secure a larger and greater personal endowment of that idealized sense of things spiritual. All are great themes presented in a fine spirit, with vision and a frankness that compel one to face the issues and surrender or go away a weaker man because of refusal to go forward!

A. L. M.

American Pictures

AMERICAN PICTURES AND THEIR PAINTERS. By Lorinda Munson Bryant. New York: John Lane Company. Price, $3.00 net.

The author has gathered into this volume short accounts of one hundred and fifty American artists, so arranged that the historic sequence is well preserved and enlivened with a fund of anecdotes. The start is made with Benjamin West who succeeded to the presidency of the Royal Academy, and is followed by appreciations of Copley, Peale and Trumbull. Then a chapter on Stuart and Sully brings us well down into the nineteenth century and quite free from the English tradition which prevailed, quite naturally, until that time. From the early 70's and 80's our artists turned to France as a field for study and from many illustrations in the book, one gleans a sense of the influence of the Continent. The example of Delacroix as bearing on the work of John La Farge, and that of Jean Francois Millet in the case of William Hunt went far to establish the characteristics of American painting for several decades afterward. One should not omit, though, the two eminent exceptions, George Fuller and Winslow Homer, to whom a European training meant very little.

Mrs. Bryant is quick to observe the modern spirit in our men of today. Brilliancy of color, fertility of resource, and ready observation of national traits are met in her pages with a keen perception and good judgment. Those of us who frequent picture exhibitions will recognize many a favorite canvas, and for those who do not, such an ample number of illustrations is very informing, for there are two hundred and thirty, all in half-tone. It behooves the picture collector in these latter days to be prompt in his decisions, for has he not a score of powerful competitors in the buying agents of our museums of art? Choice examples from almost every exhibition appear after an interval in the permanent collections of a number of American cities, and more than one great private gallery has been given to public uses in this way. Frequent note is made in the present volume of this new phase of American art activities.

TABER SEARS.

The Trinity in Art

VISUAL REPRESENTATIONS OF THE TRINITY. AN HISTORICAL SURVEY. By John Brainerd MacHarg, Ph.D. Cooperstown, N. Y.: The Arthur H. Crist Publishing Co. Price $1.25.

To take into account, in connection with this subject, first early Christian episodes, and then finally the Transfiguration, the Crucifixion, and the Coronation of the Virgin is to offer us a very extensive field of research. The author curtails it in dismissing the question of pre-Christian origins of the belief. An admirable arrangement of a score of very short chapters, each one dealing in condensed form with a distinct phase of the theme secures a clear treatment. At the end of each chapter is a list of references, to pictures, to manuscripts, and to other works of art—all important to the student in special subjects; the general reader will find ample provision made for him in the text. While we note the growth and development of the doctrine from the second century, yet it is the period of the middle ages which produced the finest representations of the Trinity and the most abundant. It was the age of the Book of Hours, of illuminated missals, of the frescoes in the churches, their stained-glass, tapestry, sculpture and carving. One must consider not only personifications but also emblems—the cross, the crown, the dove, the rays of light, and their setting whether in archaic and geometrical forms or in the later naturalistic landscape backgrounds.

Five illustrations there are, and to them accrues a special emphasis, as the title of the book would imply. For frontispiece there is a detail of Albrecht Durer's Adoration of the Holy Trinity, a marvel of painter knowledge and power, with its spiritual message disguised and overborne by those characteristics of the Renaissance, a pre-occupation with gracefulness, and the fringes and furbelows of church officialdom of that time. The next picture is the Coronation of Mary, by D. Bouts of Flanders. It is elaborate, too, but the simplicity of its spirit of worship pervades the scene so entirely that its elaboration becomes a rich background only. So also is the example given here of Fra Fillipo Lippi, the Mary Adoring the Child. Two famous paintings are shown together for comparison, La Disputa, of Raphael and the Altar-piece at Ghent, by Hubert and Jan van Eyck. The author suggests that Raphael studied the masterpiece of his northern confreres, since his interpretation of the Trinity is less ambiguous than the Flemings'. But otherwise no two compositions could differ more radically in spirit. La Disputa remains a great theological discussion in which the Trinity does not dominate although placed with great care in the centre of the picture. The altar-piece, on the contrary, is the most perfect and complete expression of spiritual devotion which the art of painting has produced. To give an example of the opposite or horizontal method of composition, there is shown an early Italian Trinity in which three identical persons sit side by side at the table. No meaning is discernible in this identity and no action is shown connecting one with another. It has little value except as archeology.

TABER SEARS.

AN APPEAL TO THE HOUSE OF BISHOPS

(*Continued from page* 490)

Since our appeal was signed, the War Commissions of the churches, at the request of the War Commissions of several communions, have sent forth a call, in which Bishop Lawrence joins, for union services and prayer during the month of March, together with this recommendation: "whenever from any community a chaplain goes forth to this great service, we suggest that all the churches of the community join in a general consecration service, sending him forth bearing the ordination of his own body, but with the blessing of all and with the consecration of the community from which he goes to the ministry of the Nation". It is needless for us to assure you that we are in sympathy with the feeling after unity which such union services might call forth, and we would follow this proposal for community consecration so far as it goes. We seek, however, further to understand what joint authorization of a chaplain by the churches of a community could be conferred through the proposed consecration of the community, and with what ministerial commission other than that of his own body he would go to the ministry of the Nation. It is intended that what seems to be *implicit* in such consecration of the community of the churches is to be made *explicit* by some Episcopal act of participation in it? If so, we should rejoice exceedingly that the War Commissions through this suggestion of community consecration shall have opened the way to a united consecration of the chaplains, publicly and obviously acknowledged both by the consent of the presbyter and the act of the bishop in deed and in truth.

In order that this desirable end may be attained we would submit for your favorable consideration the following steps that may be taken beyond that of a merely community service.

1. In case of chaplains going from the Episcopal church some union service of mutual recognition and blessing might be sufficient and acceptable.

2. For a minister already regularly ordained according to the usage of his own denomination some additional Episcopal consecration and conferring of authority would place beyond all question his ministry to the Nation.

There are precedents and proposals for such action, indicative of how it might be taken with due regard to the convictions of all and without undue prejudice to the positions of any. We need not, however, enter into the discussion of these precedents, for our immediate appeal is not to the constitutional power of the General Convention of the Protestant Episcopal Church of the United States for any modification of its canons which might affect its requirements for admission to the regular ministry of your communion. We ask for such declaration and action as the bishops are at liberty to take on the assumption of the theory, commonly prevalent among you, of an Apostolic authority inherent in and continued through the order of the Episcopate, and furthermore, which is offered as a basis of reconciliation to other communions in the fourth proposal of the Lambeth quadrilateral: viz., "the historical Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church". We are asking for some specific and acceptable adaptation of your administration of the Episcopate to the present needs of the nations. Yet it is not we who ask. It is not the call of the Lord upon all communions for mutual adaptations of their powers and administrations for the perfecting of the ministry of Christ not for this nation only, but for the world?

We would on our part assure you that to the best of our knowledge and belief any such adaptive action which may commend itself to you, and which would require no disavowal of ministries already attested by abundant spiritual fruits, would meet at once with response among our churches in the same spirit, and with equal sense of the overshadowing responsibility of the Church of God for the world after the war.

3. As to the manner or form in which additional Episcopal authority might be conferred a few observations may be sufficient. We may entertain variant views as to the nature of the character or grace conferred in a sacrament or by ordination. We may accept consecration to the work of the Christian ministry without agreeing entirely as to the intention of the ordinance. Such is the fact within the comprehension of the Episcopal church. What is necessary to an honest concurrence in any such act of joint ordination or consecration, without either compromise or contradiction, would be that the comprehensive character and common purpose in it should be made apparent either in some prefatory statement, or in the form of words employed.

So far as concerns the form of any additional consecration, that may be deemed desirable by you, a slight verbal alteration in the words of the ordinal might suffice; if, for example, with the laying on of hands by the bishop, the consecrating word might be used: "Take thou Episcopal authority", etc. Or perhaps better, some form might be commended by you in which more expressly it should be stated for what designated jurisdiction your authority to exercise ministerial functions is conferred. This might so be given and accepted as an ordination *ad hoc;* that is, for the service designated, as in this case, for the ministry of the Church in the Army and Navy. It would certainly be an impressive spectacle —worthy of all acceptation—if in the presence of representatives of the communion from which the chaplain goes forth, a bishop of the Episcopal church, with the laying on of hands, should bestow upon him whatsoever of consecrating grace and blessing he may give, so that above all question his ministry to our soldiers and sailors may be a perfect service acceptable unto God. Such joint action of bishop and presbyter, such concurrence of churches in a real act of unity would be honorable to all. Its justification, were any needed, might be given in these words from the "Heads of Agreement" between certain ministers of London so long ago as 1648, as follows: "Where different principles lead to the same practice, we may join together in that practice reserving to each his own principles".

The Standing of the Minister So Consecrated

The further question as to the standing or responsibility of the minister, supposing such joint authorization had been given, may occur to you. If, indeed, it seems the right thing now to be done, we might say of this, as of other possible consequence do it first, and discuss it afterwards. T question, however, seems to us to pres no serious difficulty.

1. His ministerial standing would rem where it was before with the denominati to which he belongs. He would not ce to be responsible to his own communion cause he had become acceptable as an dained minister to others.

2. By his additional consecration he wo not thereby have received jurisdiction serve as a regular minister of the Episco church. He could be inducted into t only as he might be found to conform such requirements as the Episcopal chu prescribes for its own clergy, or as bishop of a diocese might deem hims warranted to license him to exercise mi terial functions within his diocese. services in any other communions than own would be subject to the ordinary c ditions of the ministry in each body, need not of itself occasion any change existing requirements of their sev polities.

Would Such Act Lead to Further Church Unity?

1. The act of joint church authenticat of chaplains would be a definite public m festation of *the will for unity.* It wo be at a single point at least a realizat of unity which, once accomplished, mi open the way for further removals of stacles to unity. We should thereby h succeeded in making as a war measur precedent for ourselves to follow after war. We should have secured a fulcr on an accomplished fact for further eff to throw off the dead weight upon Church of disunity.

2. The practical consequences of such act of unity would depend largely u whether it were done by an individual bis on his own responsibility, or whethe should be done in accordance with a laration by the whole House of Bish Such a declarative act would be a mani tation of the spirit of unity of the lar consequence.

An overture to the churches on your of some specific and significant measur unity would at once lay on other chur the responsibility of its further determ tion. But an expression merely of the s ment of unity does nothing for uni faith without works is dead.

In presenting thus these further expl tions and considerations in laying be you this appeal to our fellow-believer all the churches, we would remind that it is not limited in its intention s to the act which has been specified.

We hold ourselves in readiness to re from you any overtures that may see you to go further, and by some no apostolic achievement break down the w wall of separation between the Epis and non-Episcopal communions. But not to do whatever can be done, unprep ness on the part of the churches for organized Christianity will have to and must overcome after the war, s to us to put the Church in peril of disaster.

In presenting to you this appeal fo present action we are not unmindful o fact that the reunion alone of the chu of the Reformation would form but a of the reunion of Christendom. We,

(*Continued on page* 507)

For Country

ROM Mrs. George L. Parkhurst, par-h secretary of St. Luke's church, ston, Illinois, comes the following -:

am writing you at the request of our r, Dr. Stewart, informing you of the gold stars which we have on our Serv-flag. We have two, one for Warren louser, of the army, son of Mr. and William M. Houser of Evanston, who upon his arrival in France, March 15, neumonia. The other was my own dear who was in the navy and who died on h 20, of pneumonia. Both boys were ur Honor Roll and communicants of uke's church."

Venerable W. S. Claiborne, arch-on of the diocese of Tennessee, has been inted searcher in the intelligence de-nent of the American army and will shortly for active service in France. rmation required by the Government mpiling the casualty lists will be col-l by the chaplain, his work taking him he battlefield for the identification of lead, as well as into the field and base tal, for lists of the sick and wounded. the past several months Archdeacon orne has served as chaplain at Camp nleaf, Fort Oglethorpe.

ESSIVE CEREMONIES MARKED the raising beautiful service flag bearing 36 stars race church, Memphis, Tennessee, dur-he Palm Sunday services. As the flag unfurled "America" was sung, and n the strains of the national song ended Rev. Troy Beatty asked Divine pro-on for all the young men who had gone to war from the Church.

RY LARGE and interested congregation nbled recently in old Trinity Church, smouth, Virginia, to take part in the monies attending the unfurling of the ce flag of that Church. The rector, ev. Newton Middleton, read the service the Rt. Rev. Arthur C. Thomson hed the sermon. Immediately before sermon the rector read the names of -six men connected with Trinity h and now in the Army or Navy. The ce was marked by an earnestness which essed all who attended and the music rinity choir was rendered with a spirit added greatly to the occasion.

Church boy in camp at Waco, Texas, s to his rector:

nday the four signal corps regiments hed to town for a Bible class rally. As d you, a Bible class has been organ-in practically every squadron. The rally was held in a great auditorium called the Cotton Palace. True, many men were not there by choice, but the sight of at least ten thousand men in uniform, gathered for a Bible class rally, was most inspiring.

Wye parish, in the diocese of Easton, dedicated and placed in procession a handsome silk flag Easter Sunday, the gift of the whole parish.

A service flag with seven stars, the gift of Mrs. W. Seward Webb, was dedicated on Easter Day at Trinity church, Shelburne, Vermont, the Rev. G. R. Brush, rector.

Personals

The Rev. F. C. Smith, rector in St. Thomas' church, Rawlins, Wyoming, resigned this parish April 1 to accept mission work in the diocese of Bethlehem as Rural Dean, with residence at Bangor. He will be attached to the cathedral staff.

All communications for the secretary of the Missionary District of the Philippine Islands should be addressed to the Rev. George C. Bartter, secretary of convocation, box 655, Manila, Philippine Islands.

The Rev. William Garner has resigned his charge of the Church of St. John the Baptist, Hardwick, Vermont, and has accepted work in Northern Texas under the direction of Bishop Temple.

The Rev. J. Vernon Ashworth, who for more than twelve years has served as rector of St. Bartholomew's parish, Crisfield, Pennsylvania, has resigned. He will take up work near New York.

The Rev. T. Manley Sharpe, who resigned Church Hill parish, Easton, has moved to Philadelphia where he will take up work.

The Rev. A. M. Rich of South Pittsburg, Tennessee, has accepted a call to Holy Trinity church, Memphis, Tennessee, and will take charge May 1, 1918.

The Rev. Edmund C. Bennett of St. Alban's Church, Centredale, R. I., has relinquished his additional duties at the Church of the Messiah, Providence, R. I.

The Rev. Henry G. Raps of Cincinnati has accepted the post of curate of the Church of the Messiah, Providence, R. I., and entered upon his work the first Sunday after Easter.

Vicar welcomed—St. Augustine's church (colored), Savannah, has welcomed the newly appointed vicar, the Rev. J. Henry Brown.

GIFTS AND MEMORIALS

Susquehanna, Pennsylvania.—On Easter Day morning, in the presence of a large congregation, a beautifully designed processional cross was blessed by the rector of Christ church, the Rev. Percy C. Adams. It was the gift of Mrs. M. B. Wright and Miss Clara Falkenbury, in memory of Albert F. Wright, a son and nephew. It was designed by Messrs. Geissler of New York City.

A very handsome set of altar linen, beautifully embroidered and edged with rare old lace, has been presented to the Church of the Holy Advent, Clinton, Connecticut, by Mrs. Duffield Peck, in loving memory of her mother, Mrs. Florence Lisle Chalker, a devout communicant of long standing. The linen was dedicated and blessed at the Easter celebration of the Holy Communion.

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Business Manager

SUBSCRIPTIONS

A year (52 numbers), in advance, $3.50; to the clergy, $3.00. Single copies 10 cents. Subscriptions begin always with the current issue. Acknowledgment of remittance for renewal is made by change of date appearing on the wrapper. Receipt will be returned by letter if specially requested. REMITTANCES should be made by draft on New York, money order or express order. Cash should be sent only in registered letters.

CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for April

1. Monday in Easter-week.
2. Tuesday in Easter-week.
7. The first Sunday after Easter.
14. The second Sunday after Easter.
21. The third Sunday after Easter.
25. St. Mark's Day.
28. The fourth Sunday after Easter.

Preachers for Next Sunday

THE SECOND SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Bishop Tuttle; afternoon (4), Preacher to be announced later.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. Cedric C. Bentley.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

The Board of Missions

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.
Address THE RT. REV. A. S. LLOYD, D.D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, $1.00 *a year.*
281 Fourth Avenue

Appeal

SEVENTH YEAR

The ALL NIGHT MISSION, now in the seventh year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000 and helped over 14,000 to a new start in life, and has made 800 visits to prisons, 900 visits to hospitals, and conducted 2,000 services, is in need of funds.

This is a unique and practical rescue mission for men which never closes NIGHT OR DAY, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, NIGHT OR DAY.

Through Mr. Dudley Tyng Upjohn, its President and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

Appeal

MOUNTAIN SCHOOL FARM.—"Wentworth" School Farm, Corbin, Kentucky, still needs $5,000 to secure full possession of the 311 acre farm. $8,000 has already been contributed. Will YOU help us? Address BISHOP L. W. BURTON, Lexington, Kentucky, or ARCHDEACON WENTWORTH, Winchester, Kentucky.

The Daughters of the King

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired in every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCHMEN AT CAMP LEE—Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it. E. P. Dandridge, rector of St. Paul's church, Petersburg, Va.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street

Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

ABBOTT.—In Cambridge, Massachusetts, April 7, suddenly, Katharine K. Abbott, widow of the late Rev. Edward Abbott. Interment at Brunswick, Maine.

GRAVES—In New Haven, Connecticut, on April 3, 1918, Sarah Lawrence Buttrick, widow of Charles E. Graves, in the 89th year of her age. Funeral services will be held at Trinity church, New Haven, on Saturday afternoon, April 6, at half-past twelve o'clock. Kindly omit flowers.

OBITUARY

IN MEMORY
OF THE LATE
EDWIN AUGUSTUS STEVENS

We, the Trustees of the Church of the Holy Innocents, Hoboken, N. J., desire to give expression to our deep sense of bereavement in the death of the late Edwin Augustus Stevens, and to convey to his family, our fellow parishoners, and his numerous friends, our sincere sympathy in the loss sustained in the departure of one who had endeared himself to us all.

The late Colonel Stevens was a staunch and devoted Churchman. A member of this parish from the time of its foundation, and one of its trustees, almost from the first, his unfailing interest in its welfare was evidenced by his faithful attendance at public worship, his active participation in the work, and his generous gifts.

But his marked ability and sterling qualities of character commanded a wider sphere of opportunity and usefulness in the Church; and he was repeatedly elected a deputy to the Diocesan and General Conventions, and for many years served as treasurer of the diocese. His heartful sympathy with the Catholic movement led him to associate himself with others in important and effective enterprises to further its ideals. And his wide spiritual outlook upon life, together with his warm-hearted and genial nature, made his personal influence for good a remarkable and outstanding quality of his character.

As a citizen he was public-spirited and patriotic. For several years he rendered distinguished service as State Commissioner of Public Roads; later he was a member of the State Highway Commission. Indeed, his versatility made him capable of performing many tasks, all of which won him a high tribute of praise. More recently he placed his valuable experience and knowledge of ship-building at the disposal of our Government, and it was while he was engaged in this patriotic work that he fell ill, and died of pneumonia in Washington, D. C., on Friday morning, May 8, 1918.

He counted many bishops and priests among his intimate friends; and those who survive him will cherish his memory as among the brightest and happiest recollections of their lives. His fidelity, his sincerity, and his goodness, were recognized by all who were so fortunate as to know him, and as a host he was always a delight to his guests.

Deeply appreciating his fine personality, we believe that the nobility of his character will appear the more commanding as time, in its recession, brings it into fuller and truer perspective.

Grant him, O Lord, eternal rest:

And let perpetual light shine upon him.

Resolved, That a copy of this minute be sent to his bereaved widow, and the leading Church magazines, and that the same be filed by the secretary of this board in the parish records.

ACKNOWLEDGMENTS

Assyrian and Armenian Relief Committee

Previously acknowledged	$101,3
A Daughter of the King, La Grange, Illinois	
A Member of Ascension Parish, Washington, District of Columbia	
Through Woodbury G. Langdon, Treasurer, 131 East Fortieth Street, New York:	
Through the Living Church	2,5
St. Peter's Sunday School, Westfield, New York	
St. Stephen's P. E. church, Colorado Springs	1
Incorporated Synod of the Diocese of Huron	
Grace Episcopal church, New Bedford, Massachusetts	
St. Paul's Church School, Brunswick, Maine	
Philip J. Wickser, Buffalo, New York	
St. Michael's church, Geneseo, New York	
J. M. Adams, Boston, Massachusetts	
Trinity Church School, Syracuse, New York	
Missionary Society of the Church of England, Toronto, Canada	
C. E. Reed, treasurer, New Brunswick, New Jersey	
Trinity church, Buffalo, New York	
St. Matthew's Cathedral Sunday School, Laramie, Wyoming	
Bishop of Ottawa	
St. Faith's church, New York City	
Mrs. H. L. Satterlee, New York City	
Gertrude V. Hammond, New York City	
Mary C. B. Early, New York City	
A Friend	
Anonymous	
St. Andrew's church, New Bedford, Massachusetts	
Mrs. T. H. Bishop, Hollywood, California	
Mary L. Low Sunday School class, Stamford, Connecticut	
Church of Reconciliation, Webster, Massachusetts	
Proceeds of Liberty Bond, Living Church	
St. Paul's Sunday School, Fayetteville, Arkansas	
St. John's church, Waterbury, Connecticut	
Edith M. Chase, Waterburg, Connecticut	
Louise C. Walker, Brookline, Massachusetts	
Miss B. A. Houghton, Galveston, Texas	
All Souls' Chapel, Waterbury, Connecticut	
Anne N. Olmsted, Putnam, Connecticut	
Nancy Olmsted, Pomfeit Centre, Connecticut	
Prince of Peace Sunday School	
Geo. E. Barton, Scarsdale, New York	
Vermont	
Frances G. Titsworth, Middlebury, Connecticut	
Emmanuel Church School, Somerville, Massachusetts	
The Church of the Holy Trinity, Middleton, Connecticut	
Mrs. Wm. S. Miller, Middletown, Connecticut	
Trinity church, Arrington, Nelson County, Virginia	
Sunday School Auxiliary, Diocese of Connecticut	
Mrs. John Binney, Middletown, Connecticut	
All Saints' church, Worcester, Massachusetts	
Total	$105

What others have accomplished thr the advertising columns of The Church you can also. It enjoys the absolute fidence of its readers.

An Appeal to the House of Bishops

(*Continued from page* 504)

ay share your hope that at some future me in the Divine fulfilment of history the nglican church may be found not merely cting in a mediating function, but much ore rather in a representative position, omprehensive of all the religious forces f the ages of the Reformation, standing ossibly in some future Ecumenical Council or the supreme faith and the guiding prinples of liberty and loyalty which are our ommon heritage, and upholding the belief, hich has never been wholly lost throughut our Protestant divisions and which all ur creeds confess, in the one Holy Catholic hurch.

In the appeal which we now submit we ave urged that we take counsel not of ur fears but of our hopes. For the history f former efforts for church comprehenion shows that one often fatal obstacle has een the fears which different parties or ommunions entertained of one another. n mutual mistrust they had not faith nough to believe that among them all the ruth could take care of itself. For instance, o mention but one, in the endeavors to orm an act of comprehension in 1689 the oderate churchmen were afraid of a schism f the non-jurors, if they should include he Presbyterians, and the Independents ere afraid of all the others. Shall we sufer church unity to fail again in this day, ith the stupendous world-work to be acomplished by this generation, because there hall not be found among us that perfect ove that casteth out all fear?

With high esteem, respectfully submitted,

(Signed) NEWMAN SMYTH.
WILLISTON WALKER.

The People, the Land and the Book

With this winning title the Hebrew-Christian Publication Society launches a ew periodical with Mr. B. A. M. Schapiro s its editor. The first number contains ome forceful editorials and articles by such riters as Dr. Burrell, the Rev. Mr. Duhaw, the Rev. Dr. Dwight and others. he subscription price is fifty cents per ear. Remittances should be sent to Mr. chapiro, 83 Bible House, New York.

Mr. Schapiro's work is well known to ome of our people. Bishop Burch has for ears given encouragement and material upport to its furtherance. Work among ewish Christians is rather uphill, discouraging work here in America. It has thrived etter in England. But Mr. Schapiro has anfully stuck to his post because he beeves it to be a God-given task. We hope is work will win the recognition it deerves.

Books Received

Religion and Philosophy

HRISTIANITY IN HISTORY. By J. Vernon Bartlett, M.A., D.D. and A. J. Carlyle, M.A., D.Litt. $4.00. (New York: The Macmillan Company.)

HE BOOK OF JUBILEES. By R. H. Charles, Litt.D., D.D. $1.50. (New York: The Macmillan Company.)

HE LETTER OF ARISTEAS. By H. St. J. Thackeray, M.A. $1.00. (New York: Macmillan Company.)

AN WE BELIEVE IN IMMORTALITY? By James H. Snowden. $1.25. (New York: The Macmillan Company.)

HE BEGINNINGS IN INDIA. By Eugene Stock, D.C.L. 80c. (New York: The Macmillan Company.)

ALUES OF THE CHRISTIAN LIFE. By Alfred Davenport Kelly, M.A. $2.50. (New York: The Macmillan Company.)

Classified Advertising

CLERICAL SUPPLY

THE REV. DR. JAMES B. WASSON, Director and Chaplain of the Strangers' Welfare Fellowship, 51 East Forty-second street, New York, is available for Sunday duty in or near New York.

CHURCH AND PARISH

RECTOR, strong Churchman but not "Catholic"; young, active progressive; scoutmaster, Brotherhood Director; extemporary preacher, desires parish nearer city. Address 1428 CHURCHMAN Office.

RECTOR desires rectorship at once. Definite Churchman. Good recommendations given and expected. Bishops or vestries please address 1437, CHURCHMAN Office.

YOUNG PRIEST wishes light outdoor work for the Summer, or small country parish with light duties. Familiar with country, good Churchman. Address 1436, CHURCHMAN Office.

THE BISHOP OF QUEBEC, Canada, will be glad to hear from an unmarried priest willing to volunteer for mission work in St. Clement's mission on the coast of Labrador.

This mission, in the Diocese of Quebec, is one of the most difficult yet fascinating missions in Canada. It extends over three hundred miles along the rocky shore of the Gulf of St. Lawrence to the Strait of Belle Isle. Traveling is done by boat in Summer and by dog-sled in Winter. The people are all fishermen, and thoroughly appreciate the ministrations of the Church.

This appeal is made owing to the fact that so many of the younger and more active clergy of Canada have gone to the war.

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CATHEDRAL STUDIO — Church embroidery and materials. Specialty: English silk stoles with handsome crosses $6.50; plain, $5.00; handsome gift stoles, $12 upward. English damask burse and veil, $12, $15, $20. MISS MACKRILLE, 2900 Wisconsin Avenue, Washington, D. C.

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THE HEIGHTS HOUSE, Lunenburg, Vermont. No hay fever. To those desiring a vacation in the vicinity of the White Mountains this house offers great opportunities at reasonable rates. Booklet. A. J. NEWMAN, Proprietor.

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COLLEGE man desires charge of a few boys for the Summer months. Camp on a Green Mountain lake, trips to famous Green Mountain and White Mountain peaks, including Washington, Chicorua, Killington, Ascutney. Address 1423, CHURCHMAN Office.

PRAYERS FOR TODAY. Compiled by Samuel McComb, D.D. (New York: Harper & Brothers.)

CONQUERING AND TO CONQUER. By Frank Weston, D.D. (Society for Promoting Christian Knowledge, England.)

SIDE-STEPPING SAINTS. By George Peck. $1.25. (New York: Methodist Book Concern.)

MYTHOLOGY OF ALL RACES, Volume IX, Oceanic. By Roland B. Dixon. (Boston: Marshall Jones Company.)

REVOLUTION IN CHRISTIAN DOCTRINE. By Percy Gardner, Litt.D. (New York: G. P. Putnam.)

STUDIES IN CHRISTIANITY. By A. Clutton-Brock. $1.25. (New York: E. P. Dutton & Company.)

SITUATIONS

EUROPEAN, twenty-nine (exempt), thorough musical and all-round education, wishes position as tutor or private secretary. References given and requested. Address 1432, CHURCHMAN Office.

DAUGHTER of a clergyman would like position as companion or chaperone. City preferred. Best references given. Address 1435, CHURCHMAN Office.

BY WOMAN OF CULTURE, position as chaperone, companion or care of motherless family in Christian home. Experienced in household management. References. Address 1438, CHURCHMAN Office.

LADY of culture and refinement, accustomed to presiding at home; good reader; good social secretary; fond of travel; seeks position as chaperon or companion; exceptionally good references. Address 1422, CHURCHMAN Office.

WANTS

MEN—WOMEN, eighteen or over wanted immediately. $100 month. Thousands U. S. Government War positions open. Write without delay for list. FRANKLIN INSTITUTE, Dept. O129, Rochester, New York.

WANTED—By June 1, young man, gentleman, for companion to boy of ten, on large farm in Virginia; accessible to Washington. Must speak French fluently and be able to instruct a beginner on violin; conversant with horses; able to ride; fond of out-door life. Communicate, giving full particulars, stating salary, to "M. H.," Vint Hill Farm, Nokesville, Virginia.

WANTED—A secretary-stenographer, by a New York City rector, four days a week, to take charge of correspondence and parish records. Address, 1439 CHURCHMAN Office.

BOOKS, MAGAZINES, ETC.

BOOKS—All out-of-print books supplied, no matter on what subject. Write us. We can get you any book ever published. Please state wants. Catalog free. BAKER'S GREAT BOOK SHOP, 14-19 John Bright Street, Birmingham, England.

SCHULTE'S BOOK STORE—We buy and sell Theological Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 80-82 Fourth Avenue, New York City, New York.

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SUMMER COTTAGES

TO RENT AT AMAGANSETT, L. I., two attractive cottages; fifteen minutes' walk from sea; near Episcopal church; one five bedrooms, one four; electric light; all modern improvements. Address owner, MRS. M. B. SCOTT, 234 Central Park West, New York. Telephone, Schuyler 3700.

FOR RENT

THE CRATER CLUB on Lake Champlain. Furnished cottages without housekeeping cares. References required. Circular on application. JOHN B. BURNHAM, 233 Broadway, New York.

To LET—"The Moorings", Bolton Landing on Lake George, New York. Furnished cottage, 10 bedrooms, 3 baths, running water, electric lights, open fireplaces, large piazzas, beautiful trees, water front, brook, filled ice house. Address Lieut. Claude Bailey, U. S. N., Burnt Hills, New York.

CLASSIFIED ADVERTISING RATES

4 cents for each word and initial including the address, Cash with Order. All Notices not exceeding 25 words, $1.00. No Advertisement inserted for less than $1.00 net. Discounts: 3 insertions, 10%; 6 insertions, 15%; 12 insertions, 20%. Thousands of people are watching these columns each week for Houses For Sale or to Rent, Board, Travel and Resorts, Exchanges, Housekeepers, Governesses, Companions, Tutors, Educational, etc. References should accompany advertisements. Orders and copy for Classified Advertisements must be received one week before the Saturday on which it is intended the advertisement shall first appear. Address Classified Advertising Department. THE CHURCHMAN, 381 Fourth Avenue, New York City.

White Dress Cotton Fabrics *for* 1918 *at* McCutcheon's

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THE demand for White Fabrics indicates their popularity for the coming season. We have on hand every conceivable weave and weight for Blouses, Dresses, and Separate Skirts, as follows:

Imported Dimities, 28 and 30 in. wide, 25c to 75 yd.
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Imported Batiste, 40 in. wide, $1.25 to 2.00 yd.
Imported Voiles, 40 to 45 in. wide, 50c to $1.50 yd.
Imported Piques, 36 in. wide, 50c to $1.25 yd.
Imported Madras, 32 in. wide, 35c to 75 yd.
Imported Eponge, 54 in. wide, $1.00 to 1.25 yd.
Novelty Skirtings, 36 in. wide, 75c, 85, $1.00 to 1.75 yd.
Novelty Voiles and Crepes, 36 to 45 in. wide, 50c to $2.50 yd.
Poplin and Repp, 36 in. wide, 50c, 75 to $1.00 yd.
Japanese Crepes, 30 in. wide, 40c to 75 yd.

Also French Lawns, Batiste, Transparent Organdies, French Nainsook, Ecru Batiste, India and Persian Lawns, Sylva Lawns, English Nainsook, Long Cloths, French Percales, Handkerchief Linens, Linen Cambrics, and the heavier Linens in all the various weaves, widths, and qualities to meet all requirements.

Samples of any of the above materials, not bordered materials, will be sent on request. Please state name and price of materials desired and purpose for which intended.

James McCutcheon & Co., Fifth Avenue, 34th and 33d Sts., N. Y.

WILL YOU SANCTION THIS?

By REX BEACH

PRESIDENT AUTHOR'S LEAGUE

CONGRESS—or a sufficient majority of it—has voted to destroy magazine reading.

It has accomplished this by passing a simple law re-establishing a postal "zone" system for all publications—a zone system and postal principle that was abolished by President Lincoln in 1863, and by establishing through a complicated system postal rates that mean increases of from 50 to 900 per cent. postage increases to all periodical readers.

By this "zone" system American readers of periodicals—home, educational, scientific, business, or religious—are to be penalized by enormous postage increases on the weekly or monthly papers they read, and the greater their accidental remoteness from the city of publication the greater is the penalty that is placed upon them.

Magazines have been a slow growth. In the process of their development and evolution it has happened that publishing is chiefly concentrated in the East. This large magazine increase in postage, therefore, discriminates unfairly but with great force against the entire West—beginning even with Western New York and Ohio and increasing rapidly until such States as Washington, Oregon, New Mexico, and California are to pay *nine times the amount of postage* formerly paid on the advertising pages alone of their magazine. What this increase means in cost to readers is incalculable.

And the tragedy of this 50 to 900 per cent. magazine increase postage law lies in the fact that this loss of readers will come from classes and from sections of our nation where widespread reading should be most encouraged — from people in remote sections where life is a bitter struggle on the margin of subsistence—where the habit of reading is just forming and the little weekly or monthly budget for magazines has but so very recently become recognized as an important item in family life. The terrific magazine postage increase will wipe these out. *That* is the real tragedy to this nation.

This 50 to 900 per cent. postage increase on magazines is not a war tax. Publishers were already taxed by excess profits and income taxes. It is not a war tax; Postmaster General Burleson has so stated in his annual report when he declared it is permanent postal legislation—unless repealed through your protests to Congress and Congressmen. Will you write—telegraph—or urge the passage of resolutions of protest against this destructive law?

WILL YOU HELP?

Write to your Congressman, protest against this destructive law, and demand its repeal.

Get your club or association to adopt resolutions demanding its repeal.

Will you enroll to help repeal this law that penalizes periodical readers with heavy penalties?

If so, send your name and address—and a copy of any resolutions adopted—to

CHARLES JOHNSON POST

200 Fifth Avenue New York City

THE CHURCHMAN

New York - Saturday - April 20 - 1918

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THE THIRD LIBERTY LOAN

I assume that the rector of every parish in the Episcopal church is deeply interested in the third Liberty Loan, and that he will do everything in his power, privately as he has opportunity, and publicly by commending it to his congregation, to make it not only a success but a great success, beyond the amount asked for. In that way can the people show their determined purpose to stand by the Government and help it all the sooner to win and end the war and bring about a lasting and enduring peace.

—Bishop Greer

Schools and Colleges

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Special Students admitted and Graduate Course for Graduates of other Theological Seminaries.

For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.

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Thorough classical course leading to B. A. Two years' preparatory in Greek, Latin, Mathematics. Fees, including rooms, board, etc., moderate. Scholarships awarded. **Address: The Rev. The President Rodgers.**

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Wm. Mann Irvine, LL.D., Headmaster, Mercersburg, Pa.

Washington, D. C.

Saint Albans. The National Cathedral School for Boys. Three miles from the White House. College preparatory. Outdoor and indoor sports. One resident master to every four boarding pupils. Bishop of Washington, President of the Board of Trustees. Write for descriptive catalog and view book. Wm. H. Church, Headmaster, Washington, D. C.

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Every Boy Recites Every Lesson Every Day. Boys Taught How to Study. Thorough Preparation for College
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Graduates admitted to leading colleges on certificates. Estate of 180 acres. 9 fine buildings. Thorough sanitation. Healthful country life. Beautiful lakes. All athletic sports.
Separate School for Younger Boys
For illustrated catalogue address
Rev. J. H. McKenzie, L.H.D., Rector, Box 206, HOWE, INDIANA

Things in General

WRAPPED in furs, gloved and veiled to perfection, she stopped to buy Easter cards. "For my boys in France," she explained with serene pride. And then she selected two coquettish little girls, with pink satin skirts and fluffy parasols above the inscription: "In the springtime I greet thee". Funny? Yes, but not if you follow them to France to the front-line trenches. Two boys face to face with death and little girls in pink satin instead of the glory of Easter!

In the new beautiful reredos designed for St. Thomas's church in New York the figure of Luther appears. How that must hurt some of our ecclesiastical architects who feel that they are the stewards of the Church's theology.

That was a deft uppercut of Bishop Greer's in his address at the dinner of the Church Club of New York when he alluded to the nineteen minutes of the Archbishop's time which had not been provided for by the enterprising committees in charge of his itinerary. It was a worn and weary visitor that returned to New York from Washington. Shaking hands with five thousand eager admirers was a bit unnecessary, so was his address in Columbia's Chapel by which he was made to pay for his degree. Matters were handled better in Chicago. America's enthusiasm for distinguished visitors is an indulgence of good will calculated to damage the health of the most rugged hero.

More than twice as many people were killed in the streets of New York City last month as during March last year—fifty-three in all. Twenty-seven deaths were of children under sixteen years of age. Not Zeppelins, but automobiles.

Small boy in St. James' Sunday school, New York: Joseph was the food conservator of Egypt—just like Mr. Hoover.

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Personals

THE REV. A. J. GAYNOR BANKS, rector of Christ church, Eagle Lake, Texas, has received a hearty call, through the Bishop of West Texas, to become rector of Grace Church, Cuero, and priest-in-charge of the Church of the Holy Communion, Yoakum. The call has been accepted and Mr. Banks will begin his new duties on May 1.

THE REV. DURLIN S. BENEDICT, D. D., rector of the Church of St. Michael and All Angels', Anniston, Alabama, has received and accepted a call to Emmanuel Church, Bristol, Virginia.

THE ADDRESS OF the Rev. J. W. Lamour has been changed from Upper Falls, Maryland, to Bradshaw, Baltimore county, Maryland.

THE REV. ALBERT M. EWERT has accepted the rectorship of Trinity church, Marshall, Michigan, and he is now in residence there.

THE REV. ALEXANDER M. RICH has accepted a call to become rector of Holy Trinity church, Memphis, Tennessee, and will take charge of the parish Sunday, April 28. He goes to Memphis from South Pittsburg, Pennsylvania, where he was rector of Christ church.

ALL COMMUNICATIONS INTENDED for the secretary of the Standing Committee of the diocese of Lexington should be addressed to the Venerable F. B. Wentworth, Winchester, Ky., who succeeds the Rev. J. M. Maxon as secretary.

THE REV. JAMES E. WILKINSON, Ph. D., has accepted the rectorship of Holy Trinity church, Manistee, Michigan. Dr. Wilkinson is secretary of the diocese, and until a year or so ago was rector of Holy Trinity, Manistee, when he resigned to become one of the masters of Howe School.

THE REV. FREDERICK C. PRICE, curate of St. John's, Charleston, West Virginia, has accepted the call to become rector of Grace church, Elkins, West Virginia. Mr. Price began his new work on Sunday, April 7. His address will be Elkins, West Virginia.

THE REV. EVERETT W. COUPER, for the past eight years rector of Christ church parish, Alameda, diocese of California, has been called to be vicar of the congregation of Trinity Cathedral, Duluth, Minnesota, and expects to leave California early in April.

THE REV. CHESTER HILL has resigned his charge at St. Andrew's, Big Rapids, Michigan, and accepted the rectorship of St. Lawrence's church, Libertyville, Illinois, in the diocese of Chicago.

THE REV. W. F. BACHMAN has resigned the rectorship at St. James' church, Albion, Michigan, and has gone to assist Bishop White of St. James' church, South Bend, Indiana.

THE REV. F. B. WHITE has resigned the rectorship of St. Mary's church, Newton Lower Falls, Massachusetts. The resignation took effect at Easter.

THE REV. AUGUSTUS WALTON SHICK, of Philadelphia, has received a unanimous call to the rectorship of Grace church, Haddonfield, New Jersey.

AFTER APRIL 15, the Rev. John Keller, secretary of the convention, Diocese of Newark, and recording secretary, associate alumni, General Theological Seminary, should be addressed at No. 2 Clark street, Glen Ridge, N. J. Telephone 4198.

For Country

GOOD NEWS FROM FRANCE has been received by the Y. M. C. A. The following is clipped from their *War Work Bulletin:*

Messages from our workers in France are doubly welcome at this time. Three cablegrams have come this week, all signed by Miss Roelofs, who is in charge of the French work which includes hotel and club rooms in Paris, social and recreational work among munition workers in Lyons, St. Etienne and Bourges and social rooms for the nurses in Red Cross huts at the American base hospitals.

The first message read, "Notify families not to worry. Little danger". The second announced the completion of the new social and recreational centre for munition girls in Lyons, with seven hundred in daily attendance. Later came a hurried appeal for popular music to be used in the Hotel Petrograd. This message was sent on the day received to music dealers in New York City and cordial response came on return mail.

MRS. J. S. CUSHMAN, chairman of the War Work Council of the Y. W. C. A., has presented an autographed copy of the Scofield Readers Bible to each hostess house.

Few guests who make use of the volume will realize all the hostess houses owe to Mrs. Cushman. She visited the opening of the first house at Plattsburg in October, 1917. It was she who attended the dedication of many other hostess houses, and who, more than any other person, made the "Hostess House idea" tangible and practical—a service to the Government, attested to alike by officers, training camp activities agents, and thousands of appreciative guests.

FELIX LAMOND, organist for many years of Trinity chapel and head of the Trinity School of Church Music, has entered the Government service. He is serving under the Red Cross with rank of second lieutenant in the hospital attached to the Brooklyn Navy Yard, New York. His work is to cheer up the sick and wounded jackies, and to act as an intermediary between them and their distant friends, to write their letters and telegrams, and to make the burden of confinement in hospital as light as possible.

AS AN OUTCOME of the work of the G. F. S. Mrs. Morton S. Lewis, president of the Diocesan Organization in New Jersey, has succeeded in forming a Community Committee and raising the money to start at once in Elizabeth a large work for girls.

Two gentlemen have given the money to buy a house costing $8,000; $7,000 for expenses has been raised. The house will be thoroughly repaired and put into condition for use as a lodge; in this twenty-five girls will live while twenty-five more will come in for meals. The house will be used for club work, as a social centre, as an employment bureau and a housing bureau; the whole is under the management of the Community Committee on Housing Girls.

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Our Contributors

CENSORS do not always agree—at least that is the conclusion we draw from the following letter received in THE CHURCHMAN office the other day. It is dated Toronto and signed by one of our regular readers. The news item referred to is one describing the death in a London air-raid of a certain devoted parish priest whose custom it was during raids to visit his people to comfort and reassure them.

> In your English Church news of March 30 I see that the name of the clergyman and that of his parish in London have been deleted by the censor. I am wondering whether this is by the British or the American censor, because there does not seem to have been much secrecy about the matter during the last few weeks. I have received religious papers from England in which the name of the man is stated and a great many particulars about him and his parish are given. The reference is to the Rev. E. H. Mosse, rector of St. Paul's, Covent Garden, London.
>
> Yours faithfully,
> W. H. GRIFFITH THOMAS.

Susanna Mead Kellogg (Mrs. George Sawyer Kellogg), whose verses, "The Chalice in Flanders", appear in this issue, is a Brooklyn contributor.

Romney Reynolds has sent us another of his delightful "Sketches From Life". This one might equally well go into our "Women of a Former Time" series. However it is classed, it is always an inspiration to read of the saintly lives that have been lived in our own branch of the Church and among the surroundings to which we are accustomed.

Frances E. Cheney, who contributes this week a very illuminating article entitled "Comfort the Feeble-Minded", is a Churchwoman of Springfield, Massachusetts, who has devoted herself to pioneer work in this field. She is chairman of the Springfield Committee for the Study of the Feeble-Minded.

The Rev. H. Lilienthal Lonsdale is the rector of St. George's church, Astoria, Long Island. His article, "The Americanization of the Immigrant Alien", is the substance of a paper read before the New York clericus on March 11. Mr. Lonsdale is known in this country and in England by several volumes of sermons which have been published by Longmans.

Tennyson Prophesied Air Battles

A Hursley correspondent recently sent the following remarkable lines to an English Church paper quoted from *Locksley Hall:*

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be.

Saw the heavens filled with commerce, argosies of magic sails;
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens filled with shouting, and there rained a *ghastly dew!*
From the nations' airy navies *grappling* in the central blue;

Far along the world-wide whisper of the *south*-wind rushing warm,
With the standards of the peoples plung
thro' the thunderstorm;

Till the war-drum throbbed no longer,
the battle flags wert furl'd,
In the Parliament of man, the Federat
of the World.

There the common sense of most shall h
a fretful realm in awe:
And the kindly earth shall slumber lapt
universal law.

Some of our great parishes in New Y
such as Grace, St. Thomas', St. Barth
mew's and St. James', are spending f
three to six times as much upon g
work outside the parish as they are de
ing to parochial purposes. A stimula
example to the country.

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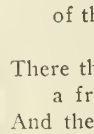
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SATURDAY - APRIL 20 - 1918

The House of Bishops and Bishop Jones

THE House of Bishops in its method of dealing with the Report of the Commission of Bishops appointed to take action in the case of Bishop Jones has brought relief to a good many troubled minds. They have acted fearlessly and as we think wisely. First, they have declared their belief in the rightness of America's participating in the war. They have shown no pacifist leanings. Second, they have defended the right of free opinion and speech in civic matters insofar as such freedom is consonant with the law of the land. Third, they have repudiated the inference that an excited public mind is to be the arbiter of opinion in the Church.

The hundreds of petitions that have been placed in the hands of the Presiding Bishop protesting against the report made some months ago by the committee of three bishops reveal the conviction that that report if left to stand would have gravely imperiled the prestige of the House of Bishops. Some of the most militarist of the clergy were among the protestants. The bishops met the problem squarely; they deserve hearty gratitude for preventing incalculable harm to the Church. It took courage as well as right conviction to take this stand. It was a thorny problem which they were given to handle. Any nice, judicial settlement of a question having so many explosive elements is sure to arouse dissatisfaction somewhere. The bishops have acted with sure Christian instinct in making it clear that an excited public opinion either in the nation or the diocese is not to become the interpreter of Christianity or to control the councils of the Church.

Bishop Jones would not wish to go back to Utah. It would be prejudicial to the work of that jurisdiction to have him do so. He has, perhaps, not shown statesmanship in that difficult environment, but he is a sincere, zealous disciple of his Master. His mistakes have been of judgment rather than of the heart. He will profit by his experience and we also hope that the missionary jurisdiction of Utah will perceive that the Christian Church is governed by deeper currents of conviction than those which control mass-meetings.

It must also be added that Bishop Jones deserves respect for the dignity with which he has conducted himself through this trying experience. He has not posed as a martyr. He has refrained from public utterance and writing, though one conversant with the enterprising methods of American journalism suspects how sorely he must have been harassed for "copy". With modesty and simplicity he placed his case in the hands of his brother bishops and awaited their judgment. So the case ends.

Good Temper

"SOME of the virtues are climatic—by which I mean that they furnish the climate, the atmosphere, the soil in which all the other virtues grow. As moral reformers . . . we should fix our attention on these climatic virtues. We may be sure that if only we can get the climate right, the atmosphere right, the soil right, the rest will be comparatively easy; whereas if the climate is wrong all our labors will be in vain." So writes Dr. L. P. Jacks in an article on "Good Temper in the Present Crisis" in the April number of the *Yale Review*.

There are two ways by which to make this a better world. One is by reconstructing or creating anew the legal framework of our institutions, social, industrial, national and international. We can add new commandments and prohibitions to our governing codes. Having discovered that our old ways of doing things worked injustice and led to havoc and waste, we may set about patching up here and there our laws, erecting new safeguards, curbing the power of selfishness to do evil and giving greater freedom and security to the forces that aim to achieve good. This has been, upon the whole, the procedure of nearly every reform movement, and its accomplishment of good is by no means to be despised.

But, disregarding for the moment the positively vicious and sordid people who are willing to profit by what is unjust and inhumane, most of the people who are parties to every struggle for reconstruction get pretty much into the mood of those at enmity one with another. Conservative and radical, both desiring a better world, act as if they were enemies. They enter the work of reconstruction in the mood of combatants. Each suspects the other's motives. Each ultimately resorts to tactics and stratagem that creates bad feeling.

Good temper is seldom present at times of reconstruction in the Church, in industrialism, or in government. And yet everybody pretends and, generally speaking, really desires what he believes to be the best thing for human happiness and well being. The atmosphere in which reconstruction moves to its appointed work is often one of clever manoeuvre, political stratagem and defensive tactics. Each party in the conflict is afraid of being outwitted. Each guards jealously its rights and is not unwilling by the use of force, the force of majorities, to compass its ends. That is about the way civilization has jogged along its arduous, ragged, upward path in history. It has been slow, wasteful, and upon the whole a rather unlovely process to contemplate.

But there is another way. It is so radical that it can almost despise commandments, prohibitions and politics. It is the way of good temper. When we make good temper the mother of all the virtues we are, of course, on firm ground, for we merely hark back to the all-embracing grace of charity as expounded in the thirteenth chapter of St. Paul's Epistles to the Corinthians.

If we mistake not the mood of people at this fateful hour of the world's life, Christians are not willing merely to patch up old abuses, make a few concessions here and there, renounce a few privileges and then get down to a working basis whereby we can go on just as we went on before in the status of an armed truce, the *have-nots* nibbling away at the defenses of the *haves,* the *haves* reluctantly conceding privilege to the *have-nots*. We are eager and soul-hungry for a great deal better world, an altogether different world, a world governed by a Christian temper. We shall have secured it only when opposing opinions meet in the atmosphere of good will.

The startling aspect of the reconstruction program of the British Labor Party, of which all too little has been said in this country, is that the document was conceived in such good temper. It challenged society to take up the world's work in a new and generous mood. It seemed to take for granted that all just and generous-minded men and women desire the law of kindness in our human relations. That is what, we take it, Dr. Jacks means by his climatic virtue of good temper.

We think the time has come for the Church to insist upon that fundamental Christian virtue in all the efforts of reconstruction in the near future. It must so preach that virtue that its members shall understand that not only are they unchristian but intolerable as leaders or counselors unless they frankly enter the councils of civilization in this generous Christian mood. Our capitalists must acquire the permanently troubled conscience which asks what concessions can we make, what can we contribute towards the creation of a more just and livable, kinder, cleaner, more beautiful world. They can no longer remain on the defensive, contesting every inch of the ground. They must not be willing to remain opaque to the light of the new era.

Neither can the opposition, the social-unrest element, go on sparring for the advantage in ill-temper, and a suspicious and demagogic mood. If we were to choose between a world governed by our present capitalist's code

and one controlled by the bitter agitator as we have seen him wield his power in democracies, we should vastly prefer to be governed by the former, for its selfishness at least submits to the discipline of intelligent self-interest and takes counsel of worldly wisdom. The aggression of the demagogue may be curbed by no discipline whatever. He knows only the passionate desire to possess. It is no less sordid than the other and far more dangerous.

We have been living through a social era of trench warfare. Whatever gains have been registered have been costly. They have been achieved in a climate of enmity, prejudice and suspicion. The Church has a right, nay it is its patent duty, to insist that those who call themselves Christian shall come out into the light open spaces, exchange views and discuss differences in good temper. At every council board where human happiness and human betterment are at stake, men who call themselves Christians must invite the presence of the Christ. The consciousness of that Presence will create the only atmosphere in which Christian reconstruction can be effected.

Not a better world, but a new world is the watchword of reconstruction. How can we help to claim that new world for Christ must be the troubled cry of every Christian.

Prayers for Today

HARPER BROTHERS have just published a new book of prayers and meditations compiled by Dr. Samuel McComb, entitled "Prayers for Today". As a prefatory note announces, the book is a collection of prayers suited to our modern needs and especially in the spiritual situation created by the World War. To each prayer is appended a brief extract from a writer of the last or the present century, intended to serve as a subject of meditation.

To the revival of interest in the exercise of prayer we are largely indebted in this country to the spiritual leadership of Dr. Worcester and Dr. McComb. Much of the glamour of public interest fixed upon the Emmanuel Movement has disappeared; little nowadays is being written in the newspapers about it, and it has ceased to exist as a subject of controversy. But there is hardly a church in America which, directly or indirectly, has not experienced a quickening of its spiritual life through a renewal of faith in the power of prayer. Emmanuel church, Boston, did an incalculable service in this regard.

The world at this hour is full of people who long to know how to pray. They are courageous, but their fortitude needs daily sustaining from on High. The liturgical prayers of our common worship do not give adequate expression to their needs. They require a fresher language in which to talk to God. Dr. McComb's little book of prayers will be heartily welcomed by such.

There are multitudes of people among us with nerves jangled and overwrought, who have lost their grip upon life; they find no prayers in the Church's Book of Prayer which relates their anguish, their fears and doubts in the homely words of their peculiar needs. Dr. McComb through his rich pastoral experience knows what these broken-hearted people long to say to God. This little book of prayers will help such to bring unity and peace into the conflict of their troubled hearts.

Perhaps no one better than a clergyman, unless it be the nerve specialist, knows how much anguish lies just beneath the surface of our common life. In the confessional of the pastor and the physicians are uncovered the wounds that are making life a desperately pathetic thing for many people. Emmanuel Church has taught us a good deal that we know of the medicine of prayer and we acknowledge an increasing debt to the clergy of our Church who are skillfully interested in teaching Christians how to pray.

INQUIRIES have come to THE CHURCHMAN office whether the R. J. Campbell, whose striking articles have been appearing weekly in our pages is the Baptist minister of that name in Iowa or the distinguished English clergyman whose name won international renown by his ministry in the City Temple, London. He happens to be the latter.

THE WEEK

Chronicle and Comment on Current Events

Standing Fast

WHAT England's soldiers are doing for us is revealed in this simple story:

Yes, and the men are tired, so tired after weeks of fighting after these last days and nights that they can hardly stagger up to resist another attack, yet they do so because their spirit wakes again above their bodily fatigue; so tired that they go on fighting like sleep-walkers, and in any respite lie in ditches and under hedges and in open fields under fire in deep slumber until the shouts of their sergeants stir them again.

Some of these men have been fighting since March 21 with only a few days' rest.

. . . . . .

Little bodies of troops marched up toward the battle line led forward by some young officer with grave eyes. They were streaked with dust and carried heavy packs, with their rifles slung and all about were men of those battalions who had been fighting through all this battle—dirty, tattered men with the thin, gaunt look of soldiers who had been long under fire in the battle line but still hard, with tightened lips and steel in their eyes.

Some of them slept awhile, stretched out in the fields, fathoms deep in sleep. Some of them drowsed as they marched. In one of their headquarters where I went a staff officer slept on a chair in a small farmhouse room filled with other officers discussing plans of battle. In another headquarters near the battle line, so near that a shell came through the roof of the hut when they were taking their meal, a staff officer was so tired after four days and nights of battle that he could not remember one day from another, though when a message came over the wire to say the enemy was attacking again he became alert at once and went out to give new orders.—*New York Times.*

The Archbishop Sails

ARCHBISHOP LANG has finished his mission and and returned to England. Nearly a hundred thousand people have heard him speak. His word has reached many thousands more, for the clergy, teachers and other leaders of opinion who have been his hearers have come away with new views and a sharpened sense of responsibility. Men and women who have heard him speak have been sobered by the gravity of his message. His humility of spirit, free from hate and self-assertion, has chastened our mood. Some of our nervous tension has through this spiritual commerce relaxed into quietness and confidence which are the evidence of the understanding heart. Perhaps no visitor who has come to our shores from abroad during our generation has left so profound and wholesome an impression. For all this we are grateful to those who brought him here and deeply grateful to him for having done us this incalculable good.

We have only one regret. The New York committee was in no way responsible for the refusal of the request of the People's Institute in New York for a meeting at which the Primate might address that large and serious-minded company of men and women who are giving their lives to community service. It was the earnest desire of the Social Service Commission of New York that a meeting might be arranged whereby a message could be directed to those peculiarly interested in the work of social reconstruction. The request of the People's Institute was not permitted to reach the New York Committee. We especially regret this failure because there is a side of the Archbishop's personality and an emphasis in his message that were not fully revealed in this visit to America. Those familiar with his history know that the striking contribution of his life was made to the English church as Bishop of Stepney, not as Primate of England. His career as Archbishop of York has added little lustre to his reputation. As the bishop of the poor and disfranchised, he touched the heart of England.

He could have spoken words to our social workers, teachers, nurses, settlement house leaders which might have helped to bridge the void that now so cruelly exists between philanthropy and the Church of Christ. He might have helped us to see that there can be no valid

reconstruction unless our humanitarian program be saturated with all its antecedents in the healing law of Christ.

American Episcopalianism is not yet abreast of the deepest currents that are stirring the soul of our time.

The Post and the Wisconsin Vote

THE New York *Evening Post* has always shown a martyr's passion for unpopular causes. Its latest evidence of detachment from passionate patriotism is its springing to the defense of the vote cast for Victor Berger in the recent Wisconsin election. It explains those 110,000 ballots as coming from high-minded, independent voters, incensed by the acid test of loyalty so vigorously applied during the campaign. It was very proud, we recall, over having explained Mr. Mitchel's defeat on the same ground.

Any one knowing Wisconsin knows where that one hundred and ten thousand votes came from. They were German votes. The editor of *The Living Church,* for example, is conversant with affairs of that State. He has in an unqualified way lamented the disgrace to the State of those hundred and ten thousand votes. The *Post* would do well not to quote the *Free Press* of Milwaukee as a competent interpreter of the loyal sentiment of that community. Any one who knows Milwaukee knows what section of its population finds a voice in the *Milwaukee Free Press.* If the Kaiser would wish to have gratifying news of his Wisconsin subjects he would subscribe to the *Free Press;* and we are given to think, also, that from time to time he might pick up a few crumbs of comfort from a reading of the *Post.* Its eloquent apotheosis to liberty and its rapier thrusts at pan-Germanism are calculated to give him a sad moment or two, but its untiring charity towards wrong-headed Americans might bring him hope that all is going well in the United States.

Any leisurely blundering official, muddling our war-program, can count upon a clean bill of health from the editors of that decorous journal; but what is certain to arouse their tempered indignation is an occasional lapse into folly of the patriot who is all on fire to win the war.

The Balance of Power

WHAT we put into our youth in 1918 may be the balance of power that turns the scale in the critical hours of 1920 and 1921. What we put into the children in 1918 may be the determining factor in that reconstruction period toward which we look half in hope and half in dread.

The G. B. R. E. has spent five years convincing Episcopalians that a general department of education in the Church can render valuable service.

The Pennsylvania Railroad has an educational department. The John Wanamaker stores have educational departments. Cities and states have educational departments. Educational methods are exercising increasing control over the promotion of business and the destinies of organizations.

The General Board of Religious Education, organized by direction of Canon 59, is the educational department of the Church.

The Baptist laymen have just finished a campaign for $1,000,000; $175,000 of this goes to the Baptist Board of Education.

The Methodists are just completing a $26,000,000 campaign, $21,000,000 having been raised. This money is to strengthen the work of the schools, colleges and theological seminaries.

The Jews raise annually in New York $1,420,000 for 41 Sunday schools, 4 parochial schools, 136 week-day schools, 500 chedarin. From these schools, by a careful selective process, come the candidates for the theological seminaries, the teachers in all of the Hebrew schools, social service and educational workers, and the secretaries of the Y. M. H. A.

The field of the G. B. R. E. is in 300,000 homes with parents and children; 7,000 church schools with 53,000 teachers and 490,000 pupils; 112 church preparatory schools, 45 of which are boys' and 67 are girls' and contain altogether 10,000 pupils; 700 colleges and universities with 17,000 students from Church homes and parishes; 12 theological seminaries with 450 candidates for Holy Orders. This is the recruiting ground of the Church. Here is the Church of tomorrow.

The war has made the need for religious education even more imperative than it was at the time the G. B. R. E. was created. The Archbishop of York expressed the reason in a sentence when he said "The spirit and ideals of Christianity are the hope of social reconstruction".

The War Time Education Fund for which the General Board asks is only $45,000. The leaders and teachers of religious education have unparalleled opportunities. The Government is preparing for three years more of war. Social and educational workers are looking farther ahead than that. The Church's vision must be the keenest and most long-sighted of all.

A Gracious Tribute

WE are glad to quote in full an editorial which appeared in *The Virginian* of Norfolk, Virginia, regarding Bishop Randolph:

> It is always pleasant to record incidents which show how powerless are distinctions of sect or creed to repress the voicing of a brotherhood of humanity in the presence of those issues that death transfers to the courts of heaven. On the steamer bearing the remains of Bishop Randolph to their last earthly rest the Paulist Choristers were passengers, and under direction of their leaders, who are priests of an order of the Catholic church, solemn and tender dirges were sung while the body of the Episcopal Prelate was being borne to the train at Newport News and again at Richmond as the coffin was being transferred to a funeral car. It was a touching tribute to a memory unspotted of the world, and beyond that a testimony of the essential oneness in spirit of all true Soldiers of the Cross. Despite conflicting dogmas, there is a tie that binds all Christian hearts and there is a chord of fellowship under test of trial that can never fail to make itself known. To us who speak with diffidence, it seems that the one Shepherd of many folds must rejoice when peace and charity rule them all, and that the orthodoxy, under whatever name, which abounds most in love all embracing is that which will win for those who practice it full membership in the church universal.

Chaplain's Bill Passed

THE House of Representatives has passed the Chaplain's Bill increasing the ratio of chaplains to one for every twelve hundred men. The law providing one chaplain for every regiment was made when there were only twelve hundred men in a regiment; now there are thirty-six hundred. The new bill not only provides three chaplains for every regiment, but makes it possible to assign a chaplain to military groups not regimentally organized.

At the beginning of the war there were sixty-seven chaplains in the army. Today there are six hundred and sixty-six. The new law will permit the appointment of an additional eight hundred.

The chaplain can accomplish what the Y. M. C. A. worker and the "camp pastor" can never do. He alone has access to every part of the camp, barracks, hospital, guardroom, since he has officer's standing and can thereby do much for the men which would otherwise be impossible. He alone of all the religious workers goes with the regiment wherever it may go.

This new legislation is due to the wisdom and persistence of the Federal Council of Churches. It was their memorial, supported by the authorities of the Roman Catholic church, which was introduced at the last session of Congress. The passage of the bill has been urged by Christians of every communion. The House of Bishops passed resolutions in regard to the bill at their meeting last week. The fact that our army is to have something like an adequate number of chaplains is an evidence of the value of united action on the part of the churches in this country.

SATURDAY NIGHT SERMON

Modern Pictures From the Old Book—The One Who Refused to "Make Merry" and His Modern Imitators

By THE REV. GEORGE THOMAS DOWLING, D.D.

"He was angry and would not go in."—St. Luke xv-28. (*Read from verse 22 to 32.*)

During the publication of the series on "The Young Man Who Went Wrong", I received the following letter, and now take great pleasure in complying with the request of the writer.

> As one who has been a reader of THE CHURCHMAN for several decades and so has read all your Saturday night sermons with pleasure and profit; and who, moreover, is particularly pleased with your treatment of the old and ever new subject of the Prodigal Son, may I be permitted a suggestion? It is, that after you complete the three sermons that you add another on the "Elder Son". It seems to me that the Elder Sons in the community need the mirror held up to them quite as much as the Prodigal Sons. Is it not possible that the influence of this elder son in the home had as much to do with the delinquency of the prodigal as his own desires for liberty and pleasure?
>
> We all know families in which there is a member who can say, "neither disobeyed I at any time thy commandment", and yet who is so lacking in love, consideration and respect for the other members of the family and who so indulges an ungoverned temper that the rest of the family are kept unhappy. The graphic pen picture of the Elder Son suggests such a person, and I have often wondered how much the propulsion of his influence may have had to do with sending the Prodigal from home.

THERE can be no doubt that the writer of this letter has discerned the very purpose of the Master in telling the story. There was one species of wickedness which Christ never forgave. To him who had plunged into vice to such an extent as to actually bring on the palsy He said, when He saw the first sign of contrition, "Son, be of good cheer; thy sins be forgiven thee". Even the woman "taken in adultery" heard His tender voice saying, "Go and sin no more". But you cannot show me an instance in all His life where for the Pharisee He had anything except excoriation and contempt. The one sort of man towards whom He never showed patience was the self-complacent man; perfectly satisfied with his own supposed goodness, turning a cold and cynical tombstone gaze toward some sorrow-stricken prodigal, weary of his sin and wanting to come home. The one vice which Jesus never forgave was the vice of self-righteousness: *the vice of the virtuous.* To whom was that most biting anathema spoken which He ever uttered: "Ye serpents! Ye generation of vipers! How can ye escape the damnation of hell"? To the most punctilious members of the church as it then existed, in the Jewish Synagogue, when form had degenerated into formalism.

And it was to these very people—outwardly the most moral folks in the community, the "pillars", the "leading citizens"—to whom Jesus addressed His parable of the Prodigal Son, and its supplement, in the story of the Elder Brother.

And as He begins, His voice is low and tender and gentle; for He is speaking to the "sinner"; He is calling him home. But in the words which we are considering tonight He is addressing the camouflaged "saint": the man who, when Sunday comes, always dresses in his Sunday clothes; possibly the superintendent of the Sunday School; the man who in all his life has never been known to say "damn"!—at least not where anybody could hear him: the "successful business man", who keeps Sunday and everything else he can lay his hands on. He is speaking to him now.

And the first point which I want to make with all the emphasis that I can summon is, that He did not hold those people up to contempt because they went to church and were outwardly moral. That would be to miss the whole meaning of his discourse. He is not speaking against the religious life; remember that, ye who can discern only the spots on the sun and cannot see the sun; but against the religious life which is not religious. He is scoring unreality. So He grasps his brush and paints them in the form of this elder son.

And he *was* a good citizen. He *had* stayed at home. He *had* been working while the other was playing. It was all true. But he had done it all in the wrong spirit. "Lo these many years do I serve Thee." Yes, that was just it. He had been a servant, thinking only of what he could get, but not a son, and now he forgets to be a brother. "Thou never gavest me even a kid that I might make merry with my friends. But as soon as this thy son hath come who hath devoured thy living with harlots, thou hast killed for him the fatted calf." There we have it! Not—"my *Brother* hath come"! He forgot all about that. But it may perhaps pain the old man, his father, to be reminded that this prodigal was his own son; and so, with the sneering tone of *sarcasm*—that most devilish of all devilish gifts—with this "poison of asps under his lips"—he says, "as soon as this *thy son* hath come", and I can see him with evil glance looking to see whether the dagger aimed at the heart of his gray-haired and rejoicing old father has taken effect, "who hath devoured thy living with harlots"—notice that. It is the first time it has been spoken of in the parable. But we may be sure the elder brother will speak of it. No such chance will be permitted to pass him. To the great God Himself Isaiah was able to say with confidence, "Thou hast cast all my sins behind thy back"! But not so this self-righteous elder brother, priding himself on being the "good" member of the household. "Neither transgressed I at any time thy commandments. *"What was he doing now?* It never occurred to him that *he* was the lost son; but he was. The only difference was that he had not yet been found. It never occurred to him any more than it does to his modern imitators, that if his outward life was more "moral", it was only as the counterfeit is brighter than the well-worn silver.

"He was angry and would not go in!" Here is the "good" man; the Sunday-go-to-meeting man; and yet filled with contemptuousness, and pride, and self-complacence, and all uncharitableness. "Angry" and at what? Because his father had been forgiving enough to welcome home a penitent. *Suppose, instead of the father, this elder brother had chanced to be the first to meet the prodigal!*

Remember this: One of the greatest evidences of real goodness is to be able to appreciate goodness in others. And where you find a man—or a woman—who cannot do that, whatever else he or she may have to recommend them, he is not at heart a good man and she is not at heart a good woman.

Well, what is the lesson to us? Just this: the lesson of the Old Book; the lesson of Jesus and St. Paul, and all the best men and women whom we have ever known, whom you and I would rejoice to be like: "Love is long-suffering and kind; Love is never envious, never boastful, never conceited, never behaves unbecomingly; Love is never self-seeking, never provoked, never reckons up her wrongs; Love never rejoices at evil, but rejoices in the triumphs of Truth"; and this: "Let no man think more highly of himself than he ought to think, but to think soberly".

We are a job lot, all of us; *all of us!* The one supreme test between the good man and the bad is just this: What are you trying for? Which way are you voluntarily facing; toward the far country or the Father's home, *and the Father's likeness?* The Christian is he who is "going on unto perfection"; not yet there; just *going on!* But most of us have before us a long journey; a long, long journey.

"O for the rarity
Of Christian charity,
Under the sun!"

Sketches from Life. IV

By ROMNEY REYNOLDS

Two Cousins by Marriage

THERE is a peculiar interest in two faces on a single canvas. The suggestion of influence, comradeship, and love makes each face gain from the other. For no sensible painter would dare to paint two faces on a canvas without intimating by a glance or the touch of the hand that each was conscious of the other. So I am going to try to sketch the characters of two unusual women whom I knew in a Minnesota town long ago.

One of these was Mrs. George Whipple, the sister-in-law of Bishop Whipple. She had come to Minnesota with her sister, Mrs. James Lloyd Breck. When Bishop Whipple came to Minnesota, his brother promptly fell in love with Miss Mary Mills; so one of the happiest homes ever seen or written about came into being.

When I knew Mrs. Whipple, Mr. Whipple had been long dead, but I served a parish of which he had been rector many years before, and Mrs. Whipple gave me an instant friendship, which deepened with the years. Through her I learned to know the unselfish and whimsical man whose memory was lovingly cherished by all the people who had known him. She told me how she was forced to lock up her clothes; because, whenever poor people came his way, he gave, first, all his own things, then all hers so far as he could lay hold of them. To hear her tell the tale you would have thought that she was a flinty person dismally resenting the indiscriminate giving; but no wife could ever have more eagerly aided and abetted the criminal generosity. An old friend in making a call never dared to admire a possession, new or old, lest at the first favorable opportunity it come to his doorstep, with an irresistible note.

She was full of anecdote. She and Mr. Whipple had lived for a considerable time as missionaries in the Hawaiian Islands. She never tired of telling stories of "T. Nettleship Honolulu" (this was Bishop Staley), Bishop Willis and the other English; Queen Emma, and the other natives; all of whom made life in the sunny islands diverting. She and her Philadelphia friend, Miss Darlington (together, of course, with Bishop and Mrs. Whipple), had everything to do with the early traditions of St. Mary's Hall, a school for girls founded in Bishop Whipple's own home. Of her brothers-in-law, Dr. Breck and Bishop Whipple, and their blithe and heroic days of laying foundations in Minnesota, she had the liveliest recollections. In the vine-covered stone cottage where a large part of her life was spent, clergymen, daughters of St. Mary's, and many others came from afar to see her, not from sense of duty, but for the vivacious and illuminating talk which they knew they certainly would hear there.

She at one time edited the diocesan newspaper, and I suppose it was never so good as when her racy pen told the news of Bishop Whipple and his band of friendly missionaries. She never allowed herself to grow rusty in the literature or the harder knowledge which made the background of her culture. She was quite likely to decide that she would read again, for example, all the Waverley novels—and do it. When she could not sleep, she told me, she would light her lamp and in the night watches do intricate problems in some branch of mathematics. Such were her pastimes when she was slipping past her eightieth year.

With her strong Scotch face, framed in her ample widow's cap, she seemed, to those who did not know her well, rather austere. The silly and the worldly stood in awe of her for their good. And the man or the woman who hesitated in decisions, when the right was plain, understood her scorn. In a scholastic house which had once been her home, a portrait belonging to the house was missing. When its absence caused pain to people who she knew should not be troubled, Mrs. Whipple at some inconvenience made a friendly call, and standing before the wall where the portrait had hung, said sternly, "What has become of the portrait which always hung here?" "Ah," said the master of the house nervously, "it is in the attic: ah, ah, the ladies—you know the ladies always have their way". Mrs. Whipple drew herself up. "Not in *my* house", she said. She was wont to tell the story with glee; and never probably knew just why we laughed so hard. I remember one encounter which I had in connection with portraits. In a hall in memory of Mr. Whipple we were collecting portraits of those who had contributed loyal service to the community. One day she looked at me in silence with a piercing gaze, as if she would read just how far this collecting of portraits might go. Then she said suddenly with a finality not to be mistaken, "If you ever put a picture of me there after I am gone—well, I'll come back and—and visit you!"

This austerity was the thin disguise over one of the tenderest hearts God ever made. She planned happiness for those who were not happy. She saved out of her meagre income a proportion which a princess might envy, that great causes might have the utmost she could spare. Having no children, she adopted two little girls who gave her love for love; one died as a child, the other in the maturity of a brilliant womanhood. Then younger women gave her the devotion which daughters might have shown, and she was not alone. Moreover her love went out to the dumb beasts. When a neighbor kept a young dog in a box and (according to Mrs. Whipple's observant eye) forgot to feed it for days at a time, Mrs. Whipple would wander aimlessly in the early morning—hours before the neighbors' curtains were drawn—and give the poor beast food and water for the day. The cats and dogs knew her susceptibilities, and when deserted would come, dilapidated and forlorn, to her porch. In they were brought, tended, and fed as babies in a nursery. If no owner appeared, they were given later, sleek and fat, to boys and girls who were thought to deserve them, and who would surely be kind. She always had a permanent cat and a permanent dog. The dog I chanced to know was Mungo—a wiry, scraggy being, with snapping eyes and with the whirl of a Dervish when he was glad. He ordinarily accompanied his mistress on her walks and drives. I remember, one morning, she said, "Now, Mungo, be a good dog; I am going to Church—you must stay at home". "But, Mrs. Whipple", I protested, "you're not going to Church: I never thought you would fib to anybody, least of all to Mungo". "I'm not fibbing", she replied. "He knows nothing at all about Church except that it is a place to which he can't go. I use the language he understands, and it is perfectly clear to him". Poor Mungo continued to bark at inappropriate times and to whirl whenever his mistress "returned from Church", till blindness, and then feeblemindedness made life so evidently a burden to him, that a merciful ashman guided him painlessly to the land where good little dogs go at last.

Into this cottage came as a guest from time to time Miss Mary Webster Whipple, a cousin of Mr. Whipple, and a grandniece of Daniel Webster. When I knew the cottage Miss Whipple was giving herself to a branch of the Indian lace-work, which had been started by Miss Sibyl Carter. Occasionally she would come out into the white man's country to gladden the lives of her friends and to lay in a supply of necessary clothes. She came with the latest news of the Indians, vividly showing their pathos and their dignity. She told once of a visit which an old Indian paid her when she was ill. "I hadn't been in Church for some time", she said; "so I asked him about the sermon which he had heard last". "Was it good?" she asked. "O yes", he answered slowly, "very good. It was about the Trinity. I never knew what the Trinity meant; now I know". Miss Whipple was instantly alert. "Well", she said briskly, "I never understood; tell me". "Well", he answered: "it is this way: Trinity means three: there is God—and Christ—and the devil—and they are all pulling different ways". One winter I had been asked to write an article on Indian children for a mission-

ary magazine. Naturally I appealed to Miss Whipple for "copy". Quickly the reply came giving me characteristic incidents. "But really", she added, "you must ask Susie" —referring to her colleague in the work—"she sees more high lights than I do". But Miss Whipple herself saw the romance and the charm in the old race. It is true she laughed over them, as when, for example, a certain Indian complained about the lace-making because his wife was obliged to wash her hands three times a day. On the other hand her eyes would fill with tears as she related some story of the devotion of "Good Thunder" and of other Indian saints. She too saw the high lights.

With all other Whipples, Miss Whipple had a genius for giving. One Christmas morning I dropped into the cottage to find the two cousins undoing their Christmas packages. A few other friends had also dropped in; and we were listening to the remarks that greeted each untying. One gift which Miss Whipple opened was a bottle of tooth powder with a card tied to it bearing the legend, "This you can't pass on!" She laughed, blushed, then turned to one of the visitors, saying: "Open that envelope you hold: I'll give you half of this. I won't have Susie playing me tricks". Presently she tripped forth with a number of parcels under her arm. "These are calendars", she explained. "I have just time before Church. They won't be good next Christmas. If they are to be 'passed on,' this is my chance!"

On one flight from the wilderness, she took charge of a small fourth cousin. Being an only child, he was somewhat spoiled, though altogether interesting, an exceedingly nice little boy, of whom she was very fond. Sometimes she meted out such discipline as she thought his absent parents would approve. Then she dipped into the psychology of her novel experience. "When I begin to spank him", she confessed, "I am sorry for him. Then, when he resists, I fall to work in earnest—and I enjoy it".

That she might have the utmost to give, she spent the minimum upon her clothes. So the people who sewed for her were not among the clever. One morning she came back to the cottage the picture of misery: "O Cousin Mary", she wailed, "one sleeve was in backwards, and I must go again". Mrs. Whipple crisply intimated that one should not be bothered by such mundane trifles: the austerity was evident. "Yes, Cousin Mary", admitted Miss Whipple, "you're probably right. I suppose this is the sort of thing St. Paul would have called light afflictions!" Then suddenly the humility vanished. "But what", she exclaimed, "did St. Paul know about anything so exasperating! If he wanted a new suit, all he had to do was to go downtown and buy a sheet—it was sure to fit!"

Both these voices have long been silent; and I know not who sits in the vine-covered cottage today. But I do know that more delightful women never sat either in cottage or in palace; and someway, I am sure, their self-forgetting kindness goes on, to bless and help those who knew them here, and those for whom the joy of a new life is keener because they are part of it.

"Comfort the Feeble-Minded"

By FRANCES E. CHENEY

IN years past we have been wont to hear, at our annual service of Prayer and Thanksgiving, these words, "comfort the feeble-minded". Let us assume, regardless of scholarly interpretation, that St. Paul meant by the feeble-minded those of our fellowmen, young or old, with weakness of mind and will due to some defect of brain organization existing from birth or early years, whose condition is incurable, but not necessarily unimprovable. In the light of modern psychological research, the best that we can hope for these individuals is that in adult life they may attain to the mental power and judgment of a child of twelve years of age, while we know that many will fall far below that level. Granted, then, that the adult feeble-minded are always children in mental development and will power, let us consider some of the things which have been done in the field of institutional care and of community effort to "comfort" these "children"; other things which have been "left undone" that "ought to have been done", and somewhat in detail what *might* be done by the clergy, deaconesses, parish visitors, and individual church members.

Massachusetts was the first state to appropriate public money for institutional care of the feeble-minded. This was done in 1848. Gradually other states made similar provision. On January 1, 1917, a census taken by the National Committee for Mental Hygiene shows that in thirty-two states institutional care is given to the feeble-minded apart from the epileptic or insane, while six additional states care for them in the same institution with their epileptics or the insane.

The following figures show the increase in growth of institutional provision: During the period from 1848 to 1890 (forty-two years) fifteen states only provided institutional care. During the period from 1906 to 1917 (eleven years) seventeen additional states made this provision.

This later more rapid growth is due to the greater realization of the hereditary nature of feeble-mindedness, to the growing recognition of the higher grades of mental defect and of its frequent connection with juvenile delinquency, and to that quickening of the impulse to serve our fellowmen which has been increasingly apparent.

The aim of institutional care, at first largely custodial, has broadened into the effort to provide opportunities for education (largely industrial) to the limit of individual capacity to those who may be returned later to the community equipped to contribute toward their self-support, under proper home and community conditions of guidance and protection, but still persists in its effort to give permanent protection and care to those who can never succeed in the community. For the able-bodied men and boys of this latter group the "colony" adjunct to the institution, located on land suitable for cultivation, is being developed in several states at a minimum expense to the state, and in some instances has returned a maximum revenue.

While it may be seen from this brief and incomplete review of what has been accomplished by the appropriation of public money through legislation that much progress has been made, it is well to consider some of the difficulties which have stood in the way of more adequate care, among them the proverbial overcrowding of the institutions, and the long lists of applicants awaiting admission. This latter situation may account, in part, for such facts as those discovered in 1914 by the Massachusetts Commission for the Investigation of the White Slave Traffic, So-Called, that of 300 prostitutes examined, 154 were feeble-minded, the mental age varying from seven to eleven years, inclusive; by the reports which came from penal institutions that one-fourth of our prison and reformatory population is feeble-minded; by the cases of inherited mental defect revealed in the records of social workers (it is generally conceded that 75 per cent. of mental defect is hereditary), and in the study of degenerate families in rural communities.

Institutions have been further handicapped by the fact that admission to, and release from, the institution has been largely in the hands of parents ill-fitted to plan wisely for the future of their unfortunate children, and by the lack of legal power to parole those who seem to merit the opportunity of being tried out in the community, and to return to the institution those who have proven themselves to be "socially unfit". It is encouraging to note the tendency of late to grant further legal power to the institutions.

A plan to insure more adequate care is being formu-

lated in Massachusetts. Promoters of this plan hope for the appointment of a central board of supervision with power to advise and compel proper care and protection of the feeble-minded. The plan includes a complete and continuing census of the feeble-minded of the entire state, with special representatives of the central board located throughout the state, so that there may be supervision not only in the large cities but in towns and remote villages. The board would aim to co-operate with all existing agencies which now deal more or less disconnectedly with the problem, e. g., the court and probation officers, the child-helping societies, the mental clinics, the public school special classes, and the institutions for the feeble-minded.

Further aid to proper care might be outlined as follows: Courses of study dealing with mental defect in all normal schools and additional courses for those who are to become teachers of special classes, psychological laboratories easily accessible to all parts of the state and in connection with juvenile, police and criminal courts, and extension of knowledge of the problem in public and private schools, colleges, universities, divinity, law and medical schools.

There are encouraging signs of progress, notably the organization in recent years of societies or committees for mental hygiene. From 1908 to 1916 inclusive, organizations of this character have been formed in sixteen states. They have published valuable papers, and have provided popular lectures on all phases of mental hygiene and its connection with other social problems. The National Committee for Mental Hygiene, with headquarters in New York City, was organized in 1909. Its quarterly magazine, *Mental Hygiene,* is a mine of information.

Through the activity of societies like these an enlightened public opinion is bound to come, without which no progress can be made in social welfare. Attention has been called to the varying phases of problems of mental hygiene by these national and state societies while organizations similar to the following have focused attention upon the special problem of mental defect, viz.: The New York Committee on Feeble-Mindedness (New York City), "non-partisan, non-sectarian, state-wide"; The Committee on Provision for the Feeble-Minded (Philadelphia); The Springfield (Massachusetts) Committee for the Study of the Feeble-Minded, and The League for Preventive Work (Boston), described as follows: "This league is a co-operative effort of nineteen social service agencies of Boston to prevent some of the causes of misery found in their work with families. Its present purpose is *A campaign to lessen feeble-mindedness.*"

The school boards which are establishing special classes for mentally-deficient children in the public schools of many of our large cities are contributing in no small degree to the "comfort" of the feeble-minded. Providence, Rhode Island, was the first city to organize these classes, in 1896. The movement is rapidly growing. Its success depends upon the close co-operation of the classes with trained psychiatrists and with psychological laboratories, and upon the employment of teachers having a vision of the special class work as an opportunity for rendering social service of high character extending far beyond the four walls of the classroom.

The whole question of the care of the feeble-minded is being recognized as one not to be solved by simply building institutions. It is a community problem, as well as a state problem, and each community should face and shoulder its responsibility.

In the light of what is being done to "comfort" these children, and by "comfort" let us include the effort not only to protect, educate and care for individuals but to prevent the inheritance of mental defect, can the clergy, deaconesses, parish visitors and church members contribute to that "comfort"? Emphatically, "Yes".

The first requisite is knowledge of the problem and an appreciation of the peculiar opportunity which the Church has for rendering service to those who are bound to it by spiritual ties. All should be informed as to the nature and extent of mental defect (it is a conservative estimate that 1 per cent. of school children are feeble-minded); of its frequent connection with other social ills (alcoholism, poverty, unemployment, immorality, disease, and crime); of the limitations, the needs, and possibilities of improvement of the feeble-minded; of the importance of early discovery in order that no feeble-minded child shall be unknown or uncared for in any community, and that the process of enlightening the parents as to their duties and responsibilities may begin without delay; of the dangers that attend the feeble-minded girl who is not adequately protected by her home or who shows immoral or, more strictly speaking, unmoral tendencies; of the dangers surrounding the feeble-minded boy who is easily led astray by evil companions of stronger mind and will, and of the menace that the feeble-minded with delinquent tendencies are to the community. The higher grades of mental defect, those just below or bordering on the normal, not noticeably defective to the casual observer, will be the most difficult to deal with. The warning note to be heeded is that unless early diagnosis of mental defect is made in young children, there may be tragedies of wrecked lives later—especially among this group of high-grade defectives.

A *quiet* study should be made of the children and youth of the parish. Close observation should be given, in co-operation with the Sunday school teachers, to children who are persistently inattentive or otherwise problematic. The day school record of these children should be known, and the life history ascertained from the parents, e. g., the age at which walking and talking began, and the record of infantile and subsequent diseases, etc. The associates of the Girls' Friendly Society and the leaders in other clubs should be alert to discover individuals who do not seem to measure up to the intellectual level of the majority, or whose behavior is anti-social.

Then comes the opportunity to plan with the parents for the future welfare of their children, and this may be the most difficult task of all.

Without exception the manner of approach to parents should be considerate and sympathetic. It may be that nothing further than a friendly relationship can be established during the first visits. Later, as the parents seem willing to confide their perplexities and anxieties, an offer of advice may be the next step. With their consent, there should be an examination, if possible, by an expert psychologist, to determine the mental status and to secure advice. It may take months or even years to accomplish what may have seemed necessary and urgent at the outset. Never, never should the remark be made, "You ought to be willing to let your child go to the place provided for 'such' children!" Nor should the parents have reason for suspicion that their problems had been discussed with neighbors or others.

Feeble-minded children, like normal children, *may* profit by a period of training away from home, but not all need to be placed in institutions. Some are infinitely better off at home, and often a whole family has "grown in grace" through the exercise of gentleness and consideration toward the weaker member. On the other hand, when a child is so helpless or so nervously excitable as to be a constant drain upon the mother's strength, demanding a disproportionate amount of her vitality, in justice to the other members of the family she should be urged to make the supreme sacrifice and allow her child to be cared for away from home. No one but a mother can ever fully appreciate what this sacrifice means. Some of us know of the spiritual uplift which comes from contact with the heroism often shown by parents.

It would seem to be a truism to say that no clergyman should perform the marriage ceremony for any person or persons known to be below par mentally, or in whose family there had been a persistently recurring strain of feeble-mindedness, insanity or epilepsy, and yet clergymen have said that since these persons were bound to be married it mattered little who performed the ceremony. It may or may not "matter little". At all events, a uniform standard of eugenic requirement, set by the clergy, is bound to have its far-reaching influence.

If one is tempted to despair, after considering the

serious aspects of this great problem of mental defect, it is well worth to recall this saying: "The majority of people are sane, normal people," and yet its seriousness is a challenge to devoted service, and we need to take heed lest it be said of *us*,—"Ye did it not unto one of the least of these".

The Knight of the Labyrinth

By FLORENCE CONVERSE

V

Now when this winding and turning about among the narrow ways of the labyrinth had endured a great while, on a sudden there befel a marvel, for it seemed to Sir Hugh that he was come out of the labyrinth into the fairest country that ever he saw. Him thought he stood upon a high headland above the sea, and the color of the sea was a mingling of all the colors of those jewels wherewith the wall of the Holy City Jerusalem is builded, but chiefly was the sea blue like unto a sapphire, and green like unto a beryl stone, and where the sun shone on the waves of the sea the water was eyed like a peacock's tail. And to the right hand and to the left a headland rose up out of the sea, and their steep sides terraced with vineyards, and gray orchards of olive trees growing along their slopes; and the olive trees were garlanded with the green vines. And there were other trees also, pines and cypresses, among the olives. And on the one headland a lord's castle of a shining white stone, and on the other the little yellow houses of lesser folk, two or three, and a hermit's cell with a belfry a-top.

"Now praised be God", said Sir Hugh, "that gave me eyes to see!" And in the bright water there was a little boat a-sailing with a crimson sail. And Sir Hugh looked out to the far horizon, where the sky-blue dipped down to the sea-blue, and he said, "An I were not on quest right gladly would I rest here to my life's end, for solace of mine eyes". Nevertheless, he knew not yet that this was all a marvel of the labyrinth.

Howbeit, presently he was ware of knights, as many as half a score, that sat still as stone a-looking out to sea. And all they sat back to Sir Hugh, in a row, on the cliff's edge, nor never turned their head to see who might this be. Wherefore Sir Hugh Lepenseur came to the cliff's edge to discover if by good hap he was known to one or other of these knights and to speak them fair. But when he had looked into their faces, lo! he beheld as how they were blind, every one.

"God save ye sirs! What a coil is here?" cried Sir Hugh.

And one said, "I have wearied mine eyes with too much seeing, but presently when they are rested I shall see again".

And another said, "Surely the dawn cometh soon. Never was night so long as this night".

And a third asked him, saying, "Brother, is the vision of beauty still there?"

And one that was not yet wholly blind said, "Methinks it grows more fair the longer I look", and he shadowed his squinting eyes with his hand, the better to see that loveliness.

Then cried out Sir Hugh, "Gentles, fair sirs, come away! Have ye forgot the quest? And here is no cure for the King's daughter, for how shall it profit her to be blind, being already dumb?"

But they answered him, "Twas an idle quest. And moreover, 'tis not we that be blind, but thou; for our eyes are opened". And they said, "We would liefer wait for the sun to rise out of yonder sea than to marry all the King's daughters in Christendom".

"Oh, sirs!" said Sir Hugh, "The sun is arisen, but ye know it not. Howbeit, I may not linger, lest it come to pass that I, too, sit in darkness". Thereupon went he out from that place, and turned his back upon that beckoning beauty; and presently he was wandering as aforetime among those gray and endless galleries of the labyrinth.

VI

Anon when Sir Hugh Lepenseur had strayed hither and yon a great while, befel another marvel. For he was come into a fair pleasaunce; and there was set a sun-dial in the midst, and minstrels ringed thereabout, cross-legged on the green turf, playing their pipes and their lutes. Moreover, birds sang in the hawthorn that was a hedge to shut in that privy place—throstle and merle and cuckoo—and in the tree tops beyond the hedge; and there was a lark singing somewhere within that miracle sky. Wherefore Sir Hugh unlaced his helm the better to hear those divers melodies.

Now there were other knights, as many as six or seven, that loitered and listened, idle, beside the sun-dial, and one of these cried out to Sir Hugh,—

"Fair sir, do but step across the brook and thou shalt hear more clear."

For betwixt Sir Hugh and those others there ran a prattling thread of silver water.

Whereupon did Sir Hugh according as he was bid and came into the fair pleasaunce and had speech of those other knights, for the sound of their voice was sweet to them. And they said unto him,—"Sir, a question: Whether is sweeter, the voice of the nightingale or the voice of a man?"

And when they had held dispute an hour or more, howbeit Sir Hugh made excuse to listen and said no words, there was a lad among the minstrels lifted up his voice and sang, that the hearts of all they that hearkened were faint for pain of that delight. But the nightingale might not sing until moonrise. Wherefore all they, waiting, spake of other matter. And one said, "Mine ear is so true, it tells me when the lute is but a hair's breadth out of tune". And one said, "Hark! dost hear yon cricket; methinks it is a furlong distant, but mine is a keen ear?" Thus made they their boasts as good knights will. And one said softly, "Hush!" and when they had been silent the space of a minute or thereabout, he said, "I hear the shadow moving on the sun-dial". Thereupon all they leaned to listen, with head bent: and another said, "Yea, hear it". And into that silence there came the sound of the sanctus bell that rings at the holy sacrament of the Mass; wherefore Sir Hugh went down on his knees in the grass, but those others stared on him in amaze. "Why dost thou so?" said they. And Sir Hugh answered them, "Hear ye not the sanctus bell?" And again there came the holy sound. But they said, "Nay; there is no sanctus bell".

Then gat Sir Hugh on his feet in all haste, and leaped the brook and fled away from that fair pleasaunce. And as he ran he heard those others that called after him saying, "Fair sir, fair sir, thou hast forgot the nightingale! Do but bide with us till the moon rise, and thou wilt bide forever".

Nevertheless Sir Hugh ceased not to flee until he had outrun the sound of their voices: but when he was come into a safe and silent place he kneeled down and gave thanks unto God and Our Lord Jesus Christ for that he was delivered from that peril. And when he had got his breath he set forth again upon his quest through those gray ways. And he bore his helmet in his arm henceforth for the more ease; and whithersoever the little white glove on his helmet pointed, that way he went.

(*To be continued*)

PAIN is inevitable. Pain may be made the instrument of joy. It is the angel with the fiery sword guarding the gates of the lost Eden. The flaming sword which pricked man from Paradise must wave him back.—*Francis Thompson.*

Could Humanity Perish?

By THE REV. R. J. CAMPBELL

DOES it ever enter anybody's head that possibly all the high results of all the spiritual travail of unnumbered ages could be wasted, so far at least as this world is concerned, and the whole human race enter upon a downward course which would end in animalism or in man's utter disappearance from the face of the earth? Yet the danger is not imaginary; it is at least conceivable that the humanity of generations to come might gradually sink in the scale of being, individually and collectively, until it ceased to deserve the name in any real sense or, what is more likely, be eliminated altogether by the conditions of the struggle for existence. Most people would refuse to believe this or would scout the suggestion as of no more than academic importance. We take for granted in an ordinary way that somehow the survival of the genus homo on this planet is as assured as its present predominance over all others and our future progress in the arts of life inevitable and automatic.

But both science and history teach a different lesson. Nature has scrapped one species after another with prodigal ruthlessness when they ceased to be able to serve her turn; she has destroyed a myriad organisms for one she has brought to perfection, or rather she has been content to spend aeons in the fashioning of a type which she incontinently sacrifices the moment it ceases to be able to adapt itself to changing conditions.

> Are God and Nature then at strife,
> That Nature lends such evil dreams?
> So careful of the type she seems,
> So careless of the single life.
>
> So careful of the type? but no.
> From scarped cliff and quarried stone,
> She cries, 'A thousand types are gone:
> I care for nothing, all shall go'.

Nor must we too readily persuade ourselves that it is always and invariably the superior type which prevails over the inferior and succeeds in holding its own. Broadly speaking, it may be so, but there have been many cases in which it was not so. The weaker has generally had to give way to the stronger, but the stronger has not always been the higher and finer or the intrinsically worthier to survive. The cobra and the Bengal tiger are still here as well as the shark and the octopus, but who shall say how many gentler and more beautiful species have perished to satisfy their lust of slaughter and yield them mastery in the jungle and the deep? It is cosmic far more than organic changes that get rid of monsters and create new and relatively better forms of life; sometimes it is even a lack of further victims.

We are pleased to call man the crown of creation, but it is not flattering to be told how he won the title. The president of the anthropological section of the British Association informed us some years ago that man secured his eminence by being the most merciless and efficient killer of all the higher vertebrates; he literally waded through slaughter to a throne. The gentlest and most refined lady in our homeland to-day, whoever she be, derives from an ancestry of murderous brutes whose master passion in life was that of inflicting pain and death upon every creature within their range, including their own kind. Is it so very different with us to-day? The nation with the most terrific fangs and talons and the most expert in their use is that which to all appearance obtains sovereignty over the rest.

But to reckon in this way only is to ignore the most decisive factor in evolution, the psychic. Man is not mere animal; he is a spiritual being; he belongs to two worlds, and that which has given him his lasting predominance over creation is his super-physical endowment. By the use he makes of this he stands or falls; every nation, every individual, every type of social order is judged by this standard and in the long run must take its appropriate place in accordance therewith. What makes us most truly human is not from below but from above, and in proportion as we rely upon that which is only from below or fail in making it duly the instrument of that which is from above we are departing from our true line of advance and must pay the penalty with the lapse of time. And here history has a grave warning to give to the men of to-day. "Not by might nor by power but by spirit saith the Lord of hosts". "The race is not to the swift nor the battle to the strong". "The meek shall inherit the earth". The seemingly invincible military empires of old have one by one passed into oblivion while the good they sought to destroy has shown itself imperishable. Assyria, Babylon, Rome—all are gone as Germany will go. Each in its degree strove against the divine idea incarnate in the mind of its time and fell before it. Little Israel lives; its mighty oppressors of old are dead. The faith of the crucified outmatched the panoplied majesty of the Caesars; it will yet sweep from the face of the earth the arrogant and blasphemous survival of Caesarism that, drunk with power, bestrides a groaning Europe to-day.

Yet—let us pause and consider. Decadence is as marked a feature of history as progress. To what can God look in human life to-day to express His word and will? There is nothing inevitable about the processes of spiritual any more than of physical evolution; if we fail the cosmos we perish; God can do without us. As was pointed out in a previous article, there was one moment in the history of the world when the entire organization of human society was menaced with destruction, a moment when the forces of moral disintegration were so strong that there seemed little hope of making headway against them. That moment was when Christianity came into the world and a new principle was infused into human life; the cross of Jesus saved the world from ruin and dissolution. People find it hard to realize this but it is true. Civilization was going wrong; nothing apparently could stop it from rushing with ever-accelerating pace into hopeless chaos and death; the gospel arrested the downward course and turned it upward again. But there is nothing in the essential nature of things as viewed from the merely human standpoint to prevent the same situation recurring. Let no man deceive himself as to this. Civilizations have perished before; they can perish again. The soul has died out of society in ages past; it might do so once more—and then?

The Chalice in Flanders

By SUSANNA MEAD KELLOGG

A GOLDEN-WROUGHT Chalice, o'er brimmed with red wine,
Distilled of the dew-laden, sun-kisséd vine,
Has been ever a symbol, these long ages through,
Of the blood of Our Lord, shed for all; shed for you.

Ah! there's many a Chalice on old Flanders' soil,
Though wrought not of gold, nor yet digged by man's toil;
But torn madly,—where once ran the rich, golden grain
With gay poppies between, blest by sunshine and rain;—

For each shell-crater black, on that drear "No Man's Land",
Where the bird sings no more, and the Hun holds command,—
Is a Chalice of souls,—their shed blood the "great price",
That a World may know Freedom, through deep sacrifice.

The Americanization of the Immigrant Alien

By THE REV. H. LILIENTHAL LONSDALE

THE present war, terrible in its ruthlessness, colossal in its scope, uncertain in its settlement, has brought us face to face with many perplexing problems of finance, food, transportation and supplies. These are all material. But one problem of far greater moment than the material is the human problem, the problem of Americanizing our immigrant aliens, both male and female.

We have here in our midst millions of immigrant aliens who have for years supported themselves and families, have enjoyed the blessings of freedom and individual liberty, have had for the asking every advantage that a free democracy can give them, and yet have remained aliens, never learned the national language, never qualified themselves for the rights of citizenship, but have been satisfied to remain foreigners in our land, have isolated themselves from our national life, interest, institutions, habits and hopes, and have retained their racial and national habits and language by living in an environment in which are reproduced the same practices, language, and religious associations which they nominally surrendered by emigration.

These are the facts and the problem resulting from these facts is how shall we cause the immigrant alien to cease to be an alien, how shall he take his part in the corporate life of the great nation in which he has a human if not a civic duty? Unassimilated, unabsorbed into the body politic, he becomes a menace to our life and institutions, and potentially an outpost of a foreign power, a point of contact for the propaganda of aims which his fatherland may desire to further. Now when the menace is critical it is hardly becoming to lay the whole blame on these aliens for their unsympathetic and antipathetic attitude. When any serious danger from the alien seemed improbable were we not indifferent to their isolation and neglectful of their needs? Need we wonder, therefore, that neglect is repaid with antipathy and that in this present crisis of our national history and life we find them unresponsive to our appeals for sympathy, patriotism, and service. We are indeed a polyglot assemblage of peoples; we have yet to be fused into a national unity and solidarity that will eliminate the hyphen from our social and political vocabulary.

This then is the problem: We have today in our midst, yet not of us, 3,000,000 aliens who do not speak our language. Aliens by immigration, they are still aliens in fact and in self-determination. What is the solution for this problem, how shall we remedy this condition, how change the situation, how turn a menace into a defense?

Many solutions may be proposed and perhaps have been proposed, but to my mind the radical and essential method must be one which enables the alien to enter into our modes of thought, assimilate our views, be in daily touch with our political, educational, civic and social life, leads him to study and to understand the national principles which underlie our government, in a word that method which will enable him to say with conscious pride, sympathy and conviction, "I am an American."

The one dynamic factor best adapted to produce that result is that of teaching the alien to speak and think in English, our national language. Moreover, it seems also to be the first thing to do. It lies at the foundation of citizenship. So important has this problem become, and so necessary is it to find some solution that the national government has taken the problem in hand by organizing and promoting an "America first" campaign, which in an official statement is described as "a concrete national movement to promote the unqualified allegiance of every foreign-born citizen to the United States; to nationalize the use of the English language and to effect greater national unity and solidarity behind the fighting line". It must also be emphasized that the scope and area of the problem is nation-wide, not restricted to a few cities congested by foreign immigration. The menace is found wherever a foreign community isolates itself from the national life by its racial prejudice, preserves its alien habits and language and withdraws and segregates itself in its own peculiar racial and national environment.

Still further it must be remembered that the problem is not simply limited to the male immigrant, but involves the female also. The enfranchisement of women in our State of New York has made the woman an elector, and the foreign woman, the wife of a native citizen or of one foreign-born, becomes by virtue of her marriage a citizen and a voter. Heretofore what efforts have been made to imbue the immigrant alien with our democratic ideals have been addressed to the man, today we must include the woman.

Because of the magnitude of the problem and the area of the field, the co-operating forces must also be nation-wide, embracing national, state, civic, educational, industrial, philanthropic, fraternal, labor and religious organizations and associations.

Now in the solution of this vast national problem—so vital to the safety and perpetuity of our institutions and heritage, so essential as a bulwark against disloyalty and anarchy, so necessary to promote loyalty, order and devotion—what is the Church's part, what is the Church doing to help the nation in its hour of extremity? For the problem of Americanizing the alien is not only a political, social and educational problem, it is also a religious problem.

In the past the alien has been coolly and at times contemptuously neglected, his religious self-isolation through ignorance of our language accepted as a matter of course. He has been forgotten or passed by, regarded as "too hard", "not worth while", "unresponsive", "unassimilative", while the Church has been too "preoccupied" with its fictitious problems of constitution and causes, liturgies and doctrines, its tithing of mint, anise and cummin, its partisan bickerings and its frantic attempts to divest itself of its ecclesiastical identity. Meanwhile the tragic problem of the very existence of the Church, its development and service, its claims to be a national church have been threatened by an arrested growth of its membership, due largely to the shortsighted policy and practice of limiting our ministrations for the most part, to English-speaking people, being competitive for the religious and ecclesiastical allegiance of those whose affiliations are as a rule settled; due also to the fact that as the foreign people who come here increase, our so-called native families are steadily dying through the reduction of the size of their families. In the face of a dying native strain, and the steady increase of the foreign strain, does it not become the duty of the Church to face the situation, take note of conditions, adjust itself to its new environment, gird up its loins for a new task by adopting new methods and gaining a new vision.

At the recent meeting in New York of the synod of the Second Province it was officially reported that the total gain in membership for the year for the great province embracing some of the strongest dioceses of our Church was less than 400. What a lamentable, humiliating record if accurate. What a revelation of inefficiency and decline, what a warning to us to set our house in order, what a possibility that our candlestick may be removed. Hush! Twelve hundred and sixty-six clergymen and among them eleven bishops ministering in 1,233 parishes and mission stations in these seven dioceses adding to the communicant roll of our Church less than 400 during the past year, i. e., to say, it took three clergymen to add one communicant. Is there not something radically wrong in this condition? Such a situation calls for serious searchings of heart, and close scrutiny of the problem why this Church has made so little advance, that with all its boasted advantages of an apostolic ministry and priceless heritage of an incomparable liturgy it has made such a faint im- (*Continued on page* 539)

NEWS OF THE CHURCH

ARCHBISHOP OF YORK SAYS FAREWELL TO AMERICA

Address to New York Church Club Will Be Long Remembered

NEW YORK CITY—"It was the kind of evening that enriches life for all time. It has been an evening that none of us can ever forget".

In these words to a friend, an elderly officer, wearing the uniform of the United States, summed up the thought uppermost in the minds of nearly a thousand people, as they slowly left the ballroom of the Waldorf-Astoria a week ago Wednesday night, where they had listened to the valedictory of the Archbishop of York to his fellow Churchmen in America.

It was indeed a night never to be forgotten. In the years far in the future, when the black cloud of this war shall have long been dissipated, the children in many a church family will listen with thrilled hearts to the story of that night, when the Archbishop of York, endeared to all who heard him, spoke so graciously his farewell to America.

Over the gathering, in which were not only the members of the Church Club and their wives and friends, and many people well-known throughout America, but nearly all of the bishops of the Episcopal Church in this country, there was a consciousness of peculiar solemnity. Since his appearance in the same hall five weeks before, when he had spoken to the Pilgrims of America, the Archbishop had traveled to many cities, and had spoken to a hundred thousand citizens of the United States. And since that night the soul of His Grace, as well as that of America, had been tried as perhaps never before, as anxious eyes watched the colossal combat on the Western front.

There was real gratitude in the hearts of New Yorkers, as they listened to the brief address of Bishop Greer—gratitude that the Metropolitan city possessed in its bishop one who could so graciously express to the Archbishop on this interesting occasion what they would have most wished to say.

And in no lesser way were all Churchmen present grateful for their Presiding Bishop. As he rose in his rugged simplicity, he embodied that democratic virility and good will which Americans like to feel is characteristic of their best. When his final words thundered over the assembly—"bear with you to your people the message of the determination of a United America that right shall, before God and man, be made this whole world's might"—they seemed to many symbolic of the unconquerable guns of the Allies, and evoked prolonged cheering from the floor and the galleries.

In the first parts of his address, the Archbishop was revealed to those who had heard his other addresses in a new vein. His humorous references to his experiences during his tour of America brought shouts of laughter in their train.

THE CHURCH'S WORD OF FAREWELL

"The Archbishop has made his faith visible among us by his personality", said Bishop Greer. "He has done it not by trying to do it. He has made the issue for us a vision more than ever that the great struggle is something upon which we have solemnly entered as before the altar of God, and must not and will not be abandoned until it has been fully and completely accomplished.

"It has been said here tonight that the Archbishop has spoken to more than ninety thousand people; we wish that he might have spoken to one hundred millions. I have been told that there were nineteen minutes of his time among us for which the committee in charge had made no engagement. This was, of course, reprehensible and not at all characteristic of an American committee (Laughter). We regret that he could not lengthen out those nineteen minutes to as many years among us.

"As he goes from us we wish him God-speed and God's protection. We wish him to say to his people, now our people more than ever before, that we will stand by, that we will not fail or fall; we will freely give of our substance and ourselves, at whatever cost or sacrifice, until this great struggle to make the world free shall have been at last accomplished".

Bishop Tuttle spoke but a few moments.

"I am rising to say that I want to associate myself with the kindly greetings of the President and the Bishop of New York, and to couple them with the welcome of all my fellow-guests. Especially I wish to be a voice for my brothers, the bishops of the Church in the United States, and to speak for them our gratitude for your visit to the United States".

After sketching the history of old York, Bishop Tuttle continued: "New York greets old York for what she did and what she was, and New York takes pride in knowing that the steady flow of apostolic succession has by no means run dry (Laughter and applause).

"When you go away bear with you to the people of your Empire and your Church, our Mother, a message of brotherly love and hope, and the message of the determination of a united America that right shall, before God and man, be made this whole world's might".

THE ARCHBISHOP'S FAREWELL

The Archbishop said in part:

"I am most deeply touched by the words of the Bishop of New York, and by those of one whom we all revere as a true father in God. There is nothing in the world more beautiful than an old man who keeps the spirit and soul of a boy. My only regret at this time is that you have spoiled the apostolic simplicity of your bishops by associating with them anything so suspicious as an archbishop".

The Archbishop told the story of a little girl who asked the meaning of arch-conspirator, and was informed that it meant the worst kind of conspirator.

"So, then, I suppose the Archbishop is the worst kind of bishop. You are proud of your bishops, for unlike your fellow laymen in England you are largely responsible for making them (Laughter).

(Continued on page 537)

HOUSE OF BISHOPS HAS A TWO DAYS' SESSION IN N. Y.

Accepts Bishop Jones' Resignation and Elects Bishop for Philippines

NEW YORK CITY.—Two days were spent by the House of Bishops at its special meeting called at Synod Hall, New York, on the morning of April 10. On the first day the Archbishop of York was presented to the house by Bishop Greer and Bishop Lawrence, and made an address. On the same day the house passed upon the appeal from Dr. Newman Smyth and others, which was printed in THE CHURCHMAN of last week, later acting upon an appeal from the churches of New Brunswick, New Jersey, looking toward church unity.

On the second day the Bishops gathered in St. James' Chapel at the Cathedral for a celebration of the Holy Communion, after which they balloted for the election of a missionary bishop for the Philippines. On the second ballot the Very Rev. James Wilmer Gresham, D.D., dean of Grace Cathedral, San Francisco, was elected.

The House of Bishops accepted the resignation of Bishop Jones, tendered on the second day. On the following day, April 12, the Presiding Bishop appointed Bishop Touret, Bishop of Western Colorado, to be in charge of the Missionary District of Utah.

The Bishop of Vermont presented the following report on the Newman Smyth appeal on behalf of the special committee:

"The House of Bishops has given consideration to the Memorial presented to it, signed by the Rev. Dr. Newman Smyth and the Rev. Dr. Williston Walker on behalf of many others representing several Christian communions.

"While heartily appreciating the earnest plea for the subordination of any partisan or sectarian interests to the cause of a united witness to Christ and His rule, and humbly lamenting the comparative powerlessness at this great world crisis of the Christian Church by reason of its divisions, we cannot perceive in the course suggested by the petition any real remedy for existing evils.

"As in the civil sphere, so in the ecclesiastical, a patched-up peace, not resting on sure foundations, however immediately alluring, would be provocative of fresh misunderstandings and separations.

"Our differences lie deeper than questions of ordination, important as these are. Though often unperceived, the real difference between religious communions goes down, in many cases, to the recognition or not of a definite revelation of God's mind and will made by our Lord Jesus Christ His incarnate Son, and of His Church as the minister of His truth and grace.

"We must remind the memorialists that, in the case of many of the religious communions represented by them, there is no central and authoritative body with which we can treat as to questions of intercommunion. By the terms of this organization, each congregation is independent as to its doctrine, discipline and worship.

(Continued on page 527)

CHURCH WOMAN KILLED BY GERMAN BOMB IN FRANCE

Associate of Sisters of St. Mary and Member of School Faculty

DAVENPORT, IOWA—News has come from France of the death of Miss Marion G. Crandell, an associate of the Sisters of St. Mary and a member of the faculty of St. Katharine's School, Davenport, Iowa.

Miss Crandell was released from her teaching duties soon after the Christmas holidays to take charge of a canteen for the Y. M. C. A. She had offered her services to the French government without cost. She was educated in Paris and believed she could accomplish much for the soldiers because of her intimate knowledge of France and the language.

Miss Crandell was killed by the explosion of a huge German shell which destroyed the French Soldiers' Fireside, where she was working on the French front for the soldiers who were in action. This was during the bombardment of St. Menhould near Chalons. She was taken to a near-by hospital where she died without regaining consciousness. The funeral services were held the next day, Maundy Thursday morning, a French army chaplain presiding. Her coffin was draped with the French tricolor and stood next to the coffin of a French soldier killed in the same bombardment. She was given a military funeral and interment was made in the military cemetery where hers was the only woman's grave among 6,000 French soldiers.

"She came to work for soldiers; she died like a soldier", declared the army chaplain.

Miss Crandell was the first American woman to be killed in Y. M. C. A. work at the front.

In a letter received at the school the week of Miss Crandell's death she said, "Give my love to everyone and tell all that we cannot sacrifice too much, for we must win this war and it can only be done through sacrifice".

St. Katharine's School is planning a memorial for Miss Crandell.

DEGREE FROM COLUMBIA

Notable Gathering as the Archbishop of York Is Honored

NEW YORK CITY.—The Archbishop of York received the honorary degree of Doctor of Laws from Columbia University Thursday afternoon. The degree was conferred by President Nicholas Murray Butler in the trustees' room of the university, where not quite a year ago Columbia had greeted Marshal Joffre, René Viviani, Arthur James Balfour, and Lord Cunliffe, before conferring upon the same honorary degree with ceremonies.

In the trustees' room were gathered the Board of Trustees, the University Council, the Trustees of Barnard College, Teachers' College, and the College of Pharmacy; the vestry of Trinity Parish; members of the standing committee of the Diocese of New York, and members of the executive committee of the Pilgrims and of the Council of the Alumni Federation of Columbia.

The Archbishop entered the trustees' room at 3:45 o'clock escorted by Dr. Butler. Among those in attendance were Bishop Lawrence of Massachusetts, Bishop Harding of Washington, J. Pierpont Morgan, August Belmont, ex-Senator Chauncey M. Depew, Brig.-Gen. George R. Dyer, Sir George R. Parkin, Samuel W. Fairchild, Abram I. Elkus, John H. Finley, commissioner of education in New York State, and James Speyer.

The Archbishop was escorted to the Columbia campus by Bishop Greer, representing the trustees, and by Prof. Bedinger Mitchell, representing the faculties. President Butler received the Archbishop in the hall of the big library and immediately the academic procession moved to the trustees' room.

PRESENTED BY BISHOP GREER

Bishop Greer presented the Archbishop formally to Dr. Butler, who then conferred the degree. In accepting the honor, the Archbishop said in part:

"If there be any university with whom I would naturally wish to have this connecting link it would be this university. From no one could I have received a degree more acceptably than from you (Dr. Butler), not only on account of your place in the public life, but because at this crisis your words have expressed so clearly and so forcibly the ideals for which the allied nations stand."

The gathering then adjourned to St. Paul's chapel, where the Archbishop made an address.

The same evening the Archbishop spoke at a Liberty Loan mass meeting in Carnegie Hall.

BISHOP ISRAEL WELCOMED BY GERMAN AIRPLANES

Wears a Gas Mask and Carries a Steel Helmet

By Chaplain Charles R. Tyner

SOMEWHERE-IN-FRANCE, Palm Sunday, 1918—I was much pleased to receive a message from the director of religious activities for this district that Bishop Israel was coming and would speak in the huts along the line. The train was late but eventually got here and I was certainly glad to see the Bishop. This was Saturday, March 23. In the way of a welcome the Boche airplanes paid us a visit at 2.30 p. m.; also again at 9.30, but were driven back by our anti-aircraft guns. As the Bishop has been all over the battle front such incidents bother him little.

He immediately arranged for a celebration of Holy Communion at the Enlisted Men's Club, even though the guns were booming not very far away. Quite a lengthy schedule has been made out for the Bishop and he truly has a strong message for the boys.

After saying "Good-bye" to me, he adjusted his gas mask, picked up his steel helmet, and got into the camion that would take him up to the next hut where he would speak words of comfort and encouragement to the soldier boys who were waiting for nightfall, when they would go into the trenches.

ORDINATION

On the first Sunday after Easter, at St. Paul's church, Brunswick, Maine, the Bishop of Maine, the Rt. Rev. Benjamin Brewster, ordained Mr. Robert J. Evans to the diaconate, and advanced to the priesthood the Rev. William W. Ridgeway.

VESTRIES KEEP SALARIES DOWN—"GET AWAY WITH IT"

Even Hebrew Merchants Pity Clergy Says "Church News"

In its current number the *Church News* of the diocese of Pennsylvania publishes report made by a special committee o clerical salaries to the last convention the diocese of Maryland, together with th resolution adopted by the convention. Com menting editorially on this report, the *News* says that the threatened disaster to the sem naries from lack of candidates is intimate bound up with the question of salarie which are lower than those of a mechani and adds the following straight talk vestries:

> For it is not the enduring of unavoidable hardships that creates bitterness, least of all in the ministry, but the feeling that the hardships are unnecessary, and due to the neglect of vestries to give any thought to the plight of their rectors in the face of increasing costs of living. It is precisely that neglect which the admirable resolutions adopted by the diocese of Maryland seek to end. If vestries find that fuel, light and janitor's service are going to cost them more than formerly they may groan, but they find the means to foot the bills. They ignore increasing costs in the rectory because they can do so and get away with it. Is it manly? Is it not bound to seriously damage the Church in the future? The resolutions in Maryland, unless they are ignored will force the vestries of that diocese to confer with their rectors and find out how things are going with them: they will put an end to an ignorance that may have been blissful to the vestries but was anything but that to the rectors.
>
> NO DISCOUNTS
>
> On top of the tremendous increase in the cost of food, fuel and clothing, the clergy have been called upon to bear an additional ten per cent. increase in the cost of clothes, furniture and furnishings through the withdrawal of "Clerical Discounts" by all the stores in Philadelphia. Those discounts were really contributions by the stores to all the congregations in and around Philadelphia for they helped the various congregations in the support of their ministers for unquestionably many congregations have reconciled themselves to the salaries paid their ministers partly on the ground that the ministers got discounts at the stores. Well, we may now write of such discounts along the lines of Sydney Smith's famous essay on "Snakes in Ireland: Concerning snakes in Ireland. There are no snakes in Ireland". There never was any reason why these discounts should have been given. They were a disgrace to the Christian churches which allowed their ministers to be such public objects of charity that even Hebrew merchants felt moved to help them out! They were a mortification to many ministers, and submitted to only for the sake of their families. But it will be an even greater disgrace to the Christian churches if they let the loss caused by the withdrawal of these contributions fall upon the ministers. Gentlemen of the vestries, members of the congregations, will speak for those who cannot, or at least will not, speak for themselves. It may be that you are doing all that justice requires or that you are able to do. It may be that you are not. You owe it to yourselves to determine *which* is the case with you. "Let every one be fully persuaded in his own mind". You cannot be so until you have ascertained the facts, and weighed them.

DR. FINLEY CALLS FOR RELIGIOUS INSTRUCTION

Commissioner of Education Wants It Co-ordinated With Public Schools

New York City—Dr. John H. Finley, Commissioner of Education for the State of New York, has emphasized the need of the Church teaching religion in close connection with the public school, and has proposed certain definite methods. These are of interest in connection with the G. B. R. E. War-Time Education Fund.

Dr. Finley's proposal is almost a challenge. It should be considered as a war-time responsibility, for the connection between the successful carrying on of the war and the work in public education is most direct. The war is for ideals, but factories, shops and commerce are calling, and boys and girls are quitting school, neglecting education and forgetting religion, the only enduring foundations for ideals of justice and righteousness.

Dr. Finley's proposals do not seek to establish any sectarian teaching in the schools. He says:

"A state giving welcome to all creeds can not in its public schools, which it taxes all to support and which it wishes the children of all to enter, impose any religious teaching without contravening the very principle of freedom that is at the foundation of this republic of diverse traditions, tongues and creeds."

Sees Need of Instruction

But this does not prevent Dr. Finley from seeing the need of religious instruction. This is his position:

"With our varying creeds the religious teacher may not come with his or her particular creed into the school, but that should not prevent a co-operation between school and church or between school and home which will insure the religious teaching of every child outside the school. The time has come for Protestant and Catholic and Jew and Gentile to co-operate to the end that every child may have his moral and religious inheritance.

"Some practical way for this co-operation we must find. We must not in this democracy assort our children by creeds. We must bring them together so far as we can in the study of those elements essential to the maintenance of a democracy, but we must find a way to see that every child does have outside the school in this land of freedom of worship that for which many of our ancestors came to it, the thing which makes freedom of worship worth having."

Proposes Three Methods

Dr. Finley proposes the three following methods by which religious instruction may be co-ordinated with the public schools:

1. The preparation of a book of selections from the Bible by an Interdenominational Commission appointed by the Legislature or by the Board of Regents, for use in the schools.

2. The formulation of a plan for non-proselyting co-operation between the school and the various denominations to the end that every child may have its democratical and its religious instruction.

3. The granting of regents' credits for serious work in Bible study outside of the schools.

No. 1 has been discussed frequently but many are convinced that the reading of selections from the Bible gives the child only a portion of his religious inheritance.

No. 2 has passed beyond the experimental stage. In Gary, Indiana, the General Board of Religious Education has maintained a Religious Day School with a salaried teacher for three years. This school has co-operated with the public school so effectively that Mr. William Wirt, the superintendent of the Gary School, writes:

"We believe that the Church School in Christ church parish, Gary, is increasing in value each year and that it is a most important form of co-operation with the public schools."

No. 3 has been in operation successfully for several years in North Dakota, Colorado, Texas, Indiana, Michigan and other States.

In order that the Church may respond to public school leaders, the general board made provision in its war-time education fund of $45,000 for one or more persons to become expert in this new and important enterprise. These educational workers would be at the call of bishops and rectors in the many communities that are preparing to act on this most important subject.

Today not only armies, but peoples and nations are at war. Such a war can only be maintained by the minds and will of the people. In a democracy the training of the mind and the will of the youth exercises a quickening influence on the total national life. In the near future the work done in our churches and public schools today in leading our boys and girls to save and sacrifice, to study and train, may provide the balance of power that will win the victory in the critical hours of 1920 and 1921.

Subscriptions for the War-Time Education Fund of $45,000 should be sent to Harper Sibley, chairman of the Finance Committee, 100 Sibley block, Rochester, N. Y.

ARMY CHAPLAIN ASSISTS WIFE OF FAMOUS ACTOR

Mrs. Mansfield Has Ministration of "Little Church" When Son Dies

San Antonio, Texas—The reticence and avoidance of publicity essential to army life make possible strange and fortunate coincidences. The other morning Voluntary Chaplain Dwight Cameron casually overheard a sergeant say at the telephone that "the family from New London want to start" and stating a certain hour for departure. The chaplain turned and asked for an opportunity to serve.

He was sent to see Mrs. Richard Mansfield at a near-by apartment house, whose son had died the night before of spinal meningitis at the Base Hospital of Fort Sam Houston. Always a great admirer of the art of Richard Mansfield, and that of "Beatrice Cameron", it seemed indeed providential that the chaplain, who is senior curate to Dr. Houghton of the Church of the Transfiguration, should be privileged to preserve the traditions of the "Little Church Around the Corner" by ministering to this great family of the American stage.

Mrs. Mansfield placed a memorial window in the Church of the Transfiguration several years ago after the death of her husband. Now, her only son, who had inherited much of the genius of his noted father, has given his life in the service of his Nation. And the "Little Church Around the Corner" extended its sweet consolations to its own children far away down in the great military camps of West Texas.

UNION LENTEN SERVICES BLESSING TO COMMUNITY

"No One Can Express Debt of Gratitude", Says College President

Lancaster, Pennsylvania—Remarkable results were accomplished by the "Noonday Lenten Services in War-time", which were held in St. James' church, this city.

"All of the 29 local clergymen who preached were most kind and helpful", said the Rev. Clifford Gray Twombly, rector of St. James. "No one in the city who was asked to preach refused—except the two Roman Catholics asked, who were not allowed to do so by their bishop. There was not a single discordant, or inappropriate, or discourteous word said by anyone during the whole season, while the sermons as a whole were most helpful, and of an unusually high order".

Dr. Henry H. Apple, president of Franklin and Marshall College, who preached twice during the series, and was present practically every day, has written for The Churchman the following account of the services:

"Daily Noonday Lenten Services in War-Time were held in historic St. James' church, Lancaster, from February 18 to March 30. The services, lasting from 12.05 p. m. to 12.30 p. m., consisted of two hymns, appropriate prayers, a fifteen-minute sermon and benediction and were in charge of the rector, the Rev. Clifford G. Twombly, D. D., while the sermons were preached by ministers of the various co-operating denominations—Protestant Episcopal, Reformed Church in the United States, Presbyterian, Methodist Episcopal, Lutheran, Moravian and United Evangelical. On many days every seat in the large church was occupied and the poorest attendance was more than a good-sized congregation. Dr. Twombly is a leader in all moral and religious efforts and the people of Lancaster are again greatly indebted to him for this blessed Lenten season.

"It is not possible to estimate the deep spiritual effect of these services but some things are plainly evident: It served in these troublous times to lead people to God for strength and wisdom and love and to find inspiration for service and sacrifice in the person of Jesus Christ. to forget individual preferences and to unite in common worship; to recognize the place and leadership of the Church in human development; to stimulate Christian unification; to promote both piety and patriotism and bringing together a large body of devout and earnest people it promoted a larger sense of fellowship among the congregations of the various denominations participating.

"The cumulative effect of these services reached a culmination on Good Friday, when probably the largest congregation of the season gathered to commemorate the extreme sacrifice of Christ, emphasized in a magnificent sermon by Dr. Twombly on the significance of the cross. People of all faiths and people of no professed faith came under the inspiration of these services and the whole community was richly blessed.

"No one can adequate express the debt of gratitude which Lancaster owes to Dr. Twombley for the inspiration which has come from these services."

BISHOP ISRAEL PLEADS FOR HOLY TRINITY, PARIS

Asks American Churches to Give $15,000 to Develop New Work

As a result of the resignation of the Rev. Dr. Watson as rector of the Church of the Holy Trinity, Paris, and the change in the needs which the Church has to meet, a serious situation has arisen, which is explained in the following letter received from Bishop Israel:

c/o Morgan, Harjes & Co.,
31, Boulevard Haussmann, Paris 90
March 18, 1918.

To the Editor of THE CHURCHMAN:

Some three months ago, through information gained by correspondence with the rectors of the American churches in France, Italy and Switzerland, I made a report to Bishop Whitehead of the Commission on American Churches in Europe of the condition of these congregations. Saturday I returned from a two months' visitation of our camps, during which time I spent several days in each of our parishes in Nice, Florence and Rome, and with the Rev. Clement Brown, who has a licensed chapel in Cannes, and I found no cause to change the statements made in my report. Of this I will write later.

Just now, a new and serious situation has arisen at the Church of the Holy Trinity, Paris. On March 11 the Rev. Dr. Watson presented his resignation to the vestry. Anyone realizing the strain, both mental and physical, of the last four years, through which Dr. and Mrs. Watson have passed, will not be surprised, for there is a limit to human endurance even among the strongest. The old "American Colony" of Paris has dispersed, and with it the demand for the present dignified form of Cathedral service: a new era has come and a new problem has arisen from war conditions, to meet which new methods must be originated.

Paris is full of Americans of every type of Churchmanship; and hence in the services and in the methods of Church work there must be radical changes made. In his present condition of fatigue, Dr. Watson feels it unwise and virtually impossible for him to attempt these changes. After advising with the bishops here, he has taken the one means by which he feels some priest may be able to continue to keep up the Church in its present position of leadership for American Christianity, which he has so ably represented in Paris and among the French people.

The vestry, with many expressions of regret and esteem and with emotion, accepted the resignation, and, as some slight expression of their feeling, unanimously requested him to continue his relationship with the parish by accepting the title and post of "rector emeritus without duties or emoluments, and with a right to a seat in the chancel at all times".

Dr. and Mrs. Watson will shortly return to America, where, at the request of the vestry, they will represent, after a few months' rest, the needs of our work in Paris. A committee, composed of the wardens and the bishop-in-charge, have secured the services of the Rev. J. W. Beekman, formerly dean of the pro-Cathedral of the diocese of Bethlehem, as "Locum Tenens" for six months, from April 1.

With Dr. Watson's retirement the intimate and important relations in which he has been associated with the French authorities from the beginning of the war will, of course, cease, but we hope the loving interest and contributions of his many friends in America will continue, in order that his successor may remain in touch with the work.

Owing to the greatly reduced income occasioned by the war, and the unparalleled opportunity for continued leadership on the part of the Church of the Holy Trinity, the bishop-in-charge has appealed to the Commission on American Churches in Europe for $15,000 annually during the war, and for a few years thereafter. This appeal he hopes the Church in America, realizing its importance, as everyone must who understands the situation, will support and urge.

With regards, I remain,

Sincerely yours,
ROGERS ISRAEL,
Bishop of Erie.

In Charge of the American Churches in Europe.

ROMAN PRIEST PREACHES IN A PROTESTANT CHURCH

Takes Part in Large Patriotic Meeting in Hastings, New York

HASTINGS-ON-HUDSON, NEW YORK—One of the recent "by-products", directly traceable to the great war which is drawing us all closer together, was a remarkable meeting held in Grace Episcopal church, the Rev. Horace E. Clute, rector, when the Rev. Father John F. White of St. Agnes' Roman Catholic church, East Forty-third street, New York, preached the sermon. He had the support of his associate clergy at St. Agnes', and of the local priest of St. Matthew's Roman Catholic church, Hastings, in planning for the meeting with Mr. Clute. He is a virile young priest about to leave for the front as a Navy chaplain.

Other speakers were: the Rev. E. W. Thompson, D. D., of the Hastings Reformed church; Col. F. Q. Brown, a prominent New York banker of Dobbs Ferry, who is one of the Railway Commission chairmen at Washington, who spoke on *"The Third Liberty Loan";* Dr. Albert Shaw of Hastings, owner and editor of the *Review of Reviews;* Mr. Henry Israel of Hastings, Y. M. C. A. worker in English prison camps, and others. Two crippled American soldiers, also suffering from shell shock, recently returned from the front, said a few words. One, Instructor Jones, was from the famous "Fighting 69th". The music was furnished by soloists from All Angels Episcopal church, New York, and others.

This unusual meeting was the direct outgrowth of a meeting for the Knights of Columbus war drive, held in St. Matthew's Roman Catholic church, the Rev. Father Thos. O'Keefe, rector, on the evening of St. Patrick's Day, when the Protestant clergy of Hastings sat in the chancel, and Protestant laymen were present in large numbers.

The meeting at Grace church opened with a few moments of silent prayer when each one reverently offered to God his own petitions as his heart and conscience told him to do. Regular Episcopal forms of service were dispensed with for the evening.

COMMANDMENTS APPEAR ON COUNTY COURT HOUSE

Bronze Tablet Given by Jews, Roman Catholics and Protestants

From Bishop Whitehead

PITTSBURGH, PENNSYLVANIA—On Monday noon, April 8, in Allegheny County Court House, a new precedent was set that is likely to have wide following in all Christian lands. A bronze tablet of Commandments was presented unitedly by Jews, Catholics and Protestants through the International Reform Bureau, which initiated the project. Wall charts of the Commandments had previously been accepted by courts in Washington and Greensburg, both in Pennsylvania, for display in frames inside the building, but Pittsburgh's Court House is thought to be the first, as Dr. Wilbur F. Crafts put it, "to show its real cornerstone to all who pass by—the cornerstone Justinian placed at the foundation of the first code of European civilization twelve hundred years ago".

Mr. H. D. W. English read the following letter from the Rt. Rev. Cortlandt Whitehead:

April 2, 1918.

It is a matter of very great regret to me that I shall be out of the city on Monday, at the time of the installation of the tablet on the Court House, containing the Ten Commandments, the basis of all law and justice.

From the very outset I have been enthusiastically in favor of the movement to keep the Ten Commandments before the eyes and minds of the people; and I rejoice to know that in many court houses, school rooms, industrial plants, military camps, as well as in many churches all through our land, these Divine words are to be conspicuously displayed. The influence must inevitably be good, and by God's blessing will result in the establishment before the community of high ideals, and it will be a help towards a nobler standard of living.

And surely the *Summary of the Law* putting over against *"Thou shalt not"* the higher principle *"Thou shalt,"* is most valuable.

WAR BONDS TO ENDOW PEW

Old Swedes Church Has Novel Pla to Further Liberty Loan

PHILADELPHIA, PENNSYLVANIA.—Glo Dei (Old Swedes) church has announc and urged the purchase of Liberty Bon for the endowment of pews. The rect and vestry are eager that bonds be bought. A pew may be named for $2 If any group of people purchase and ma over $1,000 worth of bonds, a pew will set aside and called the Liberty Pew. list of such subscribers will be posted the vestibule of the church during the ca paign.

R. B. Cutting Dies in France

NEW YORK CITY—Robert Bayard Cutti the son of Mr. Robert Fulton Cutting, di in the discharge of duty at an Americ Base Hospital in France on April 3. M Cutting, who was forty-three years old, cently entered the service of the Y. M. C. in which he and his family have been dee interested. It was while serving in Fra as a secretary that he was stricken. M Cutting's father is a prominent figure in city and diocese of New York.

OUSE OF BISHOPS HAS A TWO DAYS' SESSION IN N. Y.

(*Continued from page 523*)

"To join in ordaining or commissioning any Army or Navy chaplain, appointed the State or accepted as a volunteer, om whatever Church he may come, would to deny that any truth, including that of e Triune Being of God or of the Inrnation of the Eternal Son, is of real imrtance and necessity.

"We would urge by all means refraining om all unnecessary controversy and rilry in caring for our soldiers and sailors, d the exercise of the greatest possible nsideration and co-operation that does t violate convictions and principles; and e prayerful preparation for the careful d deliberate consideration of questions ncerning Faith and Order which now dide us. For such a world conference our ommission, appointed several years ago the General Convention, is earnestly rking.

"The hasty adoption of ill-considered exedients in the face of an emergency we lieve would endanger and retard, rather an further, the cause of reunion, and the alization of our Lord's intention and ayer that His disciples may in one Body ar witness to Him and to His word."

The report was adopted.

Later the Bishop of Vermont presented supplementary report of the Special Comittee appointed to consider the Memorial Dr. Newman Smyth and others, to which as also referred the New Brunswick case, hich reached the House after the adoption the foregoing report, which said in part: "The principles underlying that reply apy to this particular case. No steps should taken with regard to reunion in *particular localities* or between *particular dies* which would hinder or endanger the der object of the reunion of the whole dy.

"The action suggested by the New unswick churches cannot be regarded as merely local concern; it would imperil ity within our own communion.

"Apart from matters which clearly beng to the jurisdiction of the Bishop of e diocese, and with regard to the two estions about which advice is specially ked, we are clear

"(1.) That Confirmation as the apostolic nception of Baptism cannot be surrenred or treated as an optional alternative any other form of Reception to full urch fellowship;

"(2.) Nor could Ordination or Consecran be given to a minister who would exise his ministry in partial independence the body which gave his commission.

'We feel convinced that, however laudable e intentions of the promoters of this heme, its execution would have the effect, wever far from their design, of adding rather than diminishing the divisions ich we deplore.

'The committee unanimously recomnds, in addition to the adoption of the ove statement, the appointment of a comssion of three bishops, to be named by chair, with whom the Bishop of New sey can consult in any action that may called for."

On motion, the recommendation of the mmittee was adopted, and the chairman pointed as such commission the Bishop of Bethlehem, the Bishop of Newark and the Bishop of Pennsylvania.

The Bishop Jones Case

The Commission which was appointed to consider the matter of the resignation of the Bishop of Utah having reported, the House of Bishops passed the following resolutions:

"Resolved: That the House of Bishops declares its belief that the Government of the United States has obeyed the law of moral necessity in seeking to stop a war of deliberate aggression by the only means which are known to be effective to such an end.

"Resolved: That the House of Bishops believes that any member of this House is entitled to the same freedom of opinion and speech as any other citizen of the United States, but in the exercise of this liberty he should be guided by a deep sense of the responsibility which rests upon one who occupies a representative position.

"Resolved: That the House of Bishops is unwilling to accept the resignation of any bishop in deference to an excited state of public opinion and therefore declines to adopt the report of the special Commission or to accept the resignation of the Bishop of Utah for the reasons assigned by him in his letter of December 20, 1917."

After the adoption of the foregoing resolutions the Bishop of Utah presented his formal resignation dated April 11, whereupon the House of Bishops passed the following resolution:

"Resolved: That with full recognition of the right of every member of this House of freedom of speech in political matters subject to the law of the land, nevertheless in view of Bishop Jones' impaired usefulness in Utah under present conditions, recognized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented."

The letter of the Bishop of Utah was a simple resignation without qualification.

The House adopted a resolution, presented by the Bishop of Bethlehem, expressing its cordial appreciation of the proposed plan of the General Board of Religious Education to increase the number of candidates for the ministry, and authorized the Board to take the steps contemplated in that plan.

The special committee appointed to consider a resolution urged by the Church papers, which was printed in The Churchman last week, reported as follows:

"After a careful examination and consideration of the resolution presented by The Churchman Company, *The Living Church, Southern Churchman* and *The Witness* relative to the Zone Postal System, the committee wishes to express its sense of the injustice of the system and certainly hopes there will be a change in the proposed law before it passes Congress. The committee believes the resolution involves too many questions for the House of Bishops to take up at this time, and wishes to express its regret that it must make such a report."

The bill in question had been passed by Congress several months ago.

Dean Gresham, who was elected Missionary Bishop of the Philippines, was associated with the Church in the South, where he was rector of St. James' church, Baton Rouge, Louisiana, and Grace church, Charleston, South Carolina, and others.

TRIBUTE TO CHURCHWOMEN KILLED IN PARIS CHURCH

Mrs. Landon and Daughters, Murdered on Good Friday, Honored

New York City—A memorial service was held Sunday at the chapel of St. Martin of Tours, in the Cathedral of St. John the Divine for Mrs. Mary Grinnell Landon, wife of Edward H. Landon, a retired lawyer of this city, and her daughters, Mrs. Lucy Landon Speed, wife of Captain Ralph Speed of the British Army, and Miss Ruth Landon, who were killed on Good Friday in a church in Paris by a shell from the long-range German gun. Dean Robbins, a relative of those who were killed, preached the sermon.

"When death is met by those who have encountered it because of their loyalty to some high cause", said the Dean, "we have a moving and a very sacred name for it. We call it martyrdom. I feel that we have the right to use that word today in speaking of the noble women who were in Paris on Good Friday for reasons wholly loving and unselfish, whose work there was a ministry of compassion, and who met death there while they were in prayer. We think of their giving their lives in association with the great sacrifice which they were in church to commemorate. We think of them as faithful martyrs in a sacred cause.

"I said that the Landons were in Paris for reasons wholly loving and unselfish. They went at the outbreak of the war to be with Mrs. Landon's aged mother in a time of great anxiety and peril. They remained not only to care for her, but also to carry on work for the wounded soldiers in France. Mr. and Mrs. Landon were engaged in the work of the Red Cross. Lucy Speed and Ruth Landon were nurses in the American Hospital. Only yesterday I received a letter from one of their fellow-workers which gives so true a picture of their activities that I shall read extracts from it as their memorial:

"'May I tell you', she writes, 'that during 1915 Miss Ruth Landon and her sister, Mrs. Speed, worked with me in Paris at the American Hospital? They devoted their entire time to helping to care for the wounded at the American Ambulance; every day at 8 o'clock they came in the wards and remained until 6 p. m. The work was very trying. Miss Ruth began her work in my ward, 239. She spoke French and translated English into French for both doctors and nurses, wrote letters for the wounded men and fed them, and although only a young girl she did more than many a mother could have done. The men called her grandmother, and today in France there are many hundreds who will grieve to know that this beautiful girl was murdered. Nearly four years of work, reading to the blind, taking them out and finding friends to help relieve their suffering, and all the hundred and one acts of kindness! There will be deep grief in many a home.'

"Their prayers and their gifts have gone up as a memorial to them, and now they have added the final gift of their lives. That is not death; that is translation. If our eyes were opened we should see it so. From lives of loving service they were caught up to a joyful immortality."

Our Weekly News Letters

BOSTON

Bishop's Letter to Fighters — Bishop Lawrence has sent to every one of the four thousand men and boys of the diocese who are in war service a personal letter in facsimile of his own handwriting. The first page of the letter bears a cut of the "Old North Church" (Christ church) in Boston, forever associated with the beginning of the war for independence:

April 19, 1918.

My Dear Friend:

This is Patriots' Day. From the belfry tower of the Old North church hung the lanterns that sent Paul Revere galloping to Lexington and Concord. The old spirit is in the air of the Commonwealth today. A week ago last Saturday some 70,000 men and women, everyone of them workers for the country, marched through the streets of Boston and today thousands of soldiers, marines and sailors are tramping the same streets by the State House and the Shaw monument. We are thinking of you this morning. You stand to us as the men who stood their ground at Concord Bridge while we are like those who were left to till the farms. You are at the front, we in the rear: all of us bound together in our common cause.

As your Bishop and friend I would not let this day pass without sending to every Massachusetts man and boy belonging to the Episcopal church who is serving in the army or navy this letter of Godspeed. The chances are that I confirmed you—at all events I follow you with deep interest. Do you know that there are over four thousand men and boys from the diocese in the service? Your star is on the service flag of your parish church and your name is on a card in my office.

You know better than I do that the man who serves his country best is the man who does his military duty right up to the hilt. You know also that the test is not only in detail but in character, the man behind the gun.

I am confident that in character you stand worthy of your country and your church. You have a keen sense of honor; you are clean in talk and life; you are in every way upholding the standards that those at home and your rector expect of you. I hope, too, that you are backing up the religious work in every way, the services of the chaplain and of the Y. M. C. A. The chaplain has a difficult job; he is an officer and at the same time he wants to get near the men; give him support. If you are a communicant, lead off in going to Communion when there is a chance.

We all of us in our homes and our churches are thinking of you and praying for you. We are proud of you. We will do anything we can for you. You will do everything you can for us: true to duty, true to your Master Christ. God bless you.

Count me sure as faithfully

Your friend and Bishop,

WILLIAM LAWRENCE.

Easter Communions — Trinity church, Boston, reports about 1,100 communions on Easter Day. At the principal service of the day there were about 2,000 people in the church and several hundred had to be turned away.

War Preachers—On the Second Sunday after Easter several of our Boston pulpits were occupied by war preachers. At the morning service at the Church of the Advent, Canon Savage of Hexham, England, just back from the battlefield, preached on "Serbia Crucified". At the afternoon service of the Church of the Messiah, Lieutenant H. G. Wilson of the First Canadian Division, spoke on "My Experience in the Trenches". At Christ church (the "Old North") Capt. Louis Keene of the Canadian Expeditionary Forces made an address at Morning Prayer. Lieut. Wilson also spoke at the evening service of Trinity church, Newton Centre.

"Watch and Ward Society"—The fortieth annual public meeting of the Watch and Ward Society was held at the Cathedral on the afternoon of Sunday, April 14. The work of the Federal Government in promoting sound moral conditions and the cooperation of this society in New England was especially recognized at this meeting. The speakers were Col. M. B. Stewart, chief of staff, Division Headquarters, Camp Devens, the Rev. Endicott Peabody, D. D., headmaster of Groton school, and the Rev. Frederick B. Allen, president and founder of the society.

Bishop Hulsa in Town—The Bishop of Cuba was the speaker at the monthly meeting of the Massachusetts branch of the Woman's Auxiliary, which was held in the chapel of Emmanuel church, Boston, on the afternoon of April 17.

"The Cambridge Conference"—The Cambridge Conference for Church Work and the Summer School for Church Music are to meet for their annual session, June 21-July 6 this year. The detailed program has been published and may be secured from Miss Marian De C. Ward, 415 Beacon street, Boston. The Rev. John Mockridge, D. D., rector of St. James' church, Philadelphia, will act as chaplain during the conference.

KENNETH RIPLEY FORBES.

NEW YORK

In Memory of Lieutenant Peters—On Easter Monday a service was held in memory of Edward McClure Peters, Jr., First Lieutenant in the United States Army, and Acting Captain Machine Gun Battalion, who was "killed in action, fighting for civilization in France" on March 11. This service was at St. Michael's church, of which Lieutenant Peters' uncle, the Rev. John P. Peters, D.D., is rector. Easter hymns, "Fight the Good Fight" and the beautiful hymn, "For Passing Souls", were sung, and the triumphant Scriptures of the Burial Service, together with Rev. xxi. 1-7, were read.

Elsewhere in this issue is chronicled the death of Robert Bayard Cutting, the son of Mr. R. Fulton Cutting. These are only two of the young Churchmen of New York who have recently laid down their lives in France. We are hearing every day of others.

Bishops in New York—On Sunday a great many of the bishops who were present in New York for the meeting of the House of Bishops preached in the city parishes. Bishop Tuttle preached at the cathedral in the morning, and in the afternoon Bishop Partridge. The latter chose a most unusual text from Deuteronomy. "When the host goeth forth to battle, then keep thee from every wicked thing", and preached a most stirring sermon from it.

Joint Confirmation at the Cathedral—On Sunday evening, April 28, at 8.15 o'clock, Bishop Greer will confirm a class in th Cathedral made up of candidates from t or twelve parishes. Each pastor will bri his own flock and present it individual This is the second such service to be he in the Cathedral. Last year Bishop Gre found the joint Confirmation so successf that he determined to repeat it. The fi choir will be present and the occasion important one.

The Grace Church Yearbook—Gra church has just issued its fiftieth year boo The first volume issued by Bishop Pott at the end of the first year of his rect ship was the first of all annual paroch reports in the Church at large. W that slight pamphlet of thirty-two pages is interesting to contrast the 267 pages achievement recorded for the year 19 1918. Yet the first report and this l one include accounts of the same paroch organizations.

The Grace church disbursements for year were $380,377.97, of which, howev there was spent upon the parish itself $1 887.51 as compared with $213,935.37; i. a saving over the previous year of $1 047.86. The parish gifts for benevol work outside amounted to $184,490.46 co pared with $119,316.01 for last year. Th additional gifts outside the parish ca to $65,174.45; i. e., the parish reduced expenditures for local work by nearly $ 000 while increasing its outside gifts more than $65,000. The large sum parochial work includes the maintena of East Side work, Italian work, Day N sery, Hospital, Mission House, and Va tion work, a comparatively small pro tion of this whole sum for parochial w being spent upon Grace church itself.

Your Vote and What It May Do for —This is the subject of the course of lectures the Young Married Women's ciety at Grace chapel is inviting the c gregation to attend. The lectures are be given by Mrs. L. F. Gignoux and rector appends a note to the invitation ing: "The lectures are of great im tance and I urge every person in the ch congregations who is twenty-one years older to attend all the lectures." Thi the second class on civic education held Winter at Grace chapel. Meanwhile sim meetings are being held at Calvary, cension, St. Mary the Virgin's, St. Micha the Church of the Advocate in the Br I was present at the first meeting at Church of the Ascension. How the Gr wich Village mothers did love to cast mock ballot and how eagerly they inqu whether they were entitled to vote! "I going home to tell my 'usband to 'is paipers," was the indignant assever of one English woman whose first husb had been naturalized but whose second band, having never taken out his pa had disenfranchised her.

At Calvary church the Civics class b with an address from Deaconess Yo So much enthusiasm did she arouse am the young girls of the G. F. S. who fo the nucleus of the class that they have ranged to secure some of the books women voters which have been publi this spring, so that they may supple their class instruction by reading furthe themselves. At St. George's a class t by Miss Isabel Sanders for the G. has just been concluded. Mrs. Van

to teach the class at the chapel of the tercession, which will be held on Tuesday ghts in May.

Patriotic Minstrel Show—The St. orge's War Relief Club, whose activities ve been mentioned in these columns a mber of times, is now busy rehearsing r a minstrel show to replenish its relief nd. They have engaged Terrace Garden the night of April 26, and are making eat preparations. The money will be ed for the service members of the club d for their families. *The Servitor,* a news eet published by the club, gives all the est news about the boys at the front.

MARGARETTA MILLER.

MONTANA

shop's Visitation—On Palm Sunday shop Faber confirmed a class of thirty- o in St. John's church, Butte, the Rev. as. F. Chapman, rector, and on Monday ening in St. James' church, Dillon, the v. R. J. Jensen, rector, he confirmed a ss of nineteen. On Tuesday evening the shop confirmed a class of eight in St. ark's church, Anaconda, the Rev. J. W. rd, rector.

The remainder of Holy Week was given St. Peter's, Helena, which is still with- t a rector. On Thursday noon the Bishop de an address at a noonday union meet- g in the Antlers Theatre.

Besides the usual services he conducted e Three Hours' service on Good Friday. ster the Bishop took the morning services St. Peter's and in the evening he was in . James', Bozeman.

In Great Falls most of the places of busi- ss closed from 12 o'clock on Good Friday d there was a large gathering at one of e downtown theatres, where an address s made by the Rev. G. G. Bennett of the urch of The Incarnation.

w Church Used—St. Matthew's church, lumbia Falls, has just been completed, d the first regular service was held in it the morning of Easter Day. A large ngregation was in attendance, and there s great joy over the fact of having a urch to worship in. The expectation is at it will be free from debt and will be nsecrated at the time of the Bishop's vis- tion in May.

ergyman Retires—The Rev. John Nor- n Chesnutt, D.D., of St. Paul's Mission, rt Benton, having reached the age of ty-eight, has become a beneficiary of the urch Pension Fund. The Rev. W. W. nner, of Great Falls, will take charge of e mission in Fort Benton in connection th his other missions.

S. D. HOOKER.

WASHINGTON

rvice in Memory of Young Officer—der authority of the Bishop of Washing- n a very beautiful service was held in the thelehem Chapel of the National Cathe- al recently, in memory of Lieut. Peyton nway March, Jr., son of the Acting Chief Staff of the U. S. Army. Lieut. March s killed in the service of his country in accident at one of the Army aviation hools in Texas, in the month of March, d was buried at Arlington just before his her's return from France. He was a aduate of St. Alban's, the National Ca- dral School for Boys, in the class of 5, and possessed both the affection and high regard of the faculty and of the student body, and was a young man of exceptionally fine character.

He is the first to lose his life of the numerous graduates of St. Alban's School in the service of the Nation in this war.

The music of the service, consisting of "I Heard a Voice From Heaven"; Psalm 91 chanted to Lord Mornington's setting; Sir John Stainer's anthem, "What Are These and Whence Came They?"; and the hymns, "Abide With Me" and "The Strife is O'er", was rendered by the cathedral choir. The beautiful standard regimental United States ensign belonging to the cathedral was carried in the procession. In the absence of the Bishop at the session of the House of Bishops, the service was conducted by Canon DeVries and Canon Myer. The lesson was St. John 14: 1-28, and appropriate commemorative prayers were used and to them were added intercessions for our soldiers, sailors and aviators, and for victory in the present battle. The entire student body of St. Alban's School were in attendance.

W. L. DEVRIES.

PHILADELPHIA

Samuel Gompers Addresses the Clergy—The meeting of the Clerical Brotherhood on Monday, April 8, was addressed by the president of the American Federation of Labor. He made an appeal to the clergy to present and press the Liberty Loan.

"The American people are just beginning to realize what is meant by war. The first response to this new loan surpasses any patriotic demonstration yet seen. There is in this country a pro-German organization that presumes to act under the name of Socialism—its socialism and its philosophy are made in Germany.

"A well-organized labor movement is the best antidote for mob violence. If Russia had possessed a labor movement there would be no Bolsheviki."

Three Deaths Among the Clergy—Three of the clergy of the diocese have lately died. The Rev. James Clayton Mitchell died the Tuesday before Easter, and was buried from the Church of the Messiah, Gwynedd, on Easter Even. Mr. Mitchell was ordained deacon in 1892 and priest in 1894. He had been rector at St. Paul's, Chestnut Hill, Trinity, Lansdale, and Calvary, Germantown, in this diocese, and was rector of St. Paul's, Hoboken, in the diocese of Newark. On Easter Day both the Rev. Edward James McHenry and the Rev. Charles George Currie died. Mr. McHenry was rector of the Church of the Holy Comforter for the past fifteen years. He had formerly been at Great Bend and New Milford and in Scranton, Pennsylvania. Two of his four children are in the ambulance service. The Rev. Mr. Currie, a retired clergyman, was buried from St. Paul's church, Chestnut Hill, on Wednesday in Easter week.

Rector of St. David's, Radnor, Retires—The Rev. George W. Lamb, rector of St. David's, Radnor, for fourteen years, has tendered his resignation of this historic parish. He felt that a younger man might be of more value to the Church. He has been made rector emeritus.

Rector and Headmaster—The parish of St. Paul's church, Ogontz, has called the Rev. P. J. Steinmetz to be rector, in place of the late Dr. Cole. The parish is interested in the unusual experiment of calling a man who will continue his present duties as headmaster of the Episcopal Academy. Mr. Steinmetz will have opportunity "to practise as well as preach".

Scholarship for Cambridge Conference—An examination for a scholarship to the Cambridge Conference will be held in the Church House on Saturday, May 25. The subject for the examination will be "The Old and the New Testament, and the Prayer Book" (through the confirmation service).

The examination is open to any communicant between the ages of 17 and 25.

Deaconesses Form Diocesan Chapter—After a conference of deaconesses held at St. Faith's, New York, last Fall, Bishop Rhinelander called the deaconesses of the diocese together at the house in Philadelphia. There were thirteen present at this first meeting.

The Bishop laid before them three main objects: (1) To make the work more effective in every way. (2) To realize the true meaning of the Order, and its place in the Church, and to make these known to others. (3) That from the Chapter meetings might be gained the highest ideals and inspiration for upholding womanhood in those about.

There have since been held two business meetings for the drafting of rules and by-laws, the choosing of officers, etc. A devotional meeting was held on the Wednesday after Easter—early Communion, breakfast, and afterward an address by Bishop Rhinelander to the twelve deaconesses who were present.

The next meeting will be held in May, when there will be a general discussion of subjects of vital interest to deaconesses.

IRVING A. MCGREW.

KENTUCKY

Remarkable Growth of Mission—St. Mary's church, Madisonville, has had a remarkable growth. Occasional Church services had been held by the Rev. G. C. Abbitt, but while other religious bodies had large edifices it was less than two years ago that a small Episcopal church was built. At this time the present rector, the Rev. C. E. Buxton, took charge, and the church has gradually taken a leading place in the city's activities.

The building has been enriched with furniture and stained windows so that today it is the most beautiful church in the city. Plans are now under way for a parish house. Offerings are made to every worthy cause. The choir has grown from four choristers to thirty, among these twenty boys and girls who sing every Sunday. The Sunday school has increased 500 per cent. The communicant list that numbered fifteen has grown to forty-one. Seven were confirmed in February, eight more await the visitation of the Bishop in May and it is expected a large class will be ready in October.

The warden is now a captain in the army and another communicant is head of the Kentucky Red Cross Unit in France. The rector expects to go as chaplain before the end of the year.

Mr. Buxton is chaplain of many organizations, a member of the City Committee, chairman of the local Y. M. C. A. and scoutmaster of a full troop of Boy Scouts connected with the Church. Beside these he has four other missions many miles apart under his spiritual care.

CHICAGO

New Service Schedules at Camp Grant—With the coming of the Rev. H. R. White of the diocese of Michigan City, and a son of its bishop, to Camp Grant as regimental chaplain, 332d Machine Gun Battalion, the Rev. Frank E. Wilson, the volunteer chaplain, has been enabled to establish a new schedule of services. Lieut. White's assignment placed him directly back of the Y. M. C. A. building, where the second service has been held on Sunday mornings. He, therefore, arranged to take that service, thus giving Mr. Wilson the opportunity to conduct services for the colored Churchmen. At the celebration of the Holy Communion, thirty-five came forward to receive the Sacrament. Four Sunday services of the Church are now held in camp; one in the Base Hospital chapel; on alternate Sundays with the colored regiment and the artillery taken by Mr. Wilson; and the central service taken by Lieut. White.

"Lieutenant" Wilson—Some weeks ago division headquarters issued an order checking upon the whole matter of uniforms, which contained the clause "All civilians attached to this command shall always appear in the uniforms prescribed". There was no uniform prescribed for Mr. Wilson. In view of the difficulties created by the situation the State Council of Defense conferred upon him the chaplain's commission of first lieutenant, attaching him to the Wilmette Unit of the militia, but for detached service at Camp Grant. "So it happens", says Lieut. Wilson, "that Wilmette is graced with an absentee chaplain and I have gone into a first lieutenant's uniform".

A G. F. S. Admission Service—"A service of admission to the Girls' Friendly Society in a military camp! It sounds strange, doesn't it? Yet we had one". Another one of the lieutenant's reports. One of the Red Cross nurses was thus admitted, Bishop Griswold officiating. Some fifteen of the nurses are Church women, and services are held in the Base Hospital chapel for them. and for the soldiers in the parts of the camp adjacent.

The Easter Rallies—The Diocesan Board of Religious Education has appointed the second Sunday after Easter as "Easter Rally Day". One rally will be held on each side of the city, one on the North Shore, and one on the Burlington line southwest of the city. Reports as to the total amounts received in the Lenten mite boxes will be made, and the board expresses the hope "that with the heavily increased responsibilities of the Board of Missions this year, our children will make their gifts more generous than ever in order that we may bear our full part in this important work".

The Fox River Valley Institute—The postponed Winter meeting of the Fox River Valley Church School Institute was held during the month past at St. Mark's church, Glen Ellyn. Delegates were in attendance from eight of the valley cities. Three discussions were held in the course of the afternoon: "How to Obtain an Increased Attendance", led by F. B. Wyckoff of Glen Ellyn; "How to Develop Loyalty to School and Church", led by the Rev. F. H. Millett of Wheaton, and "How to Prepare the Lesson", led by the Rev. F. V. Hoag of Geneva. The preacher at the evening service was the Rev. J. M. Johnson of Elgin, on the subject "Co-operation of the Laity".

Men's War Work at St. James—The Rev. James S. Stone, D. D., after reading of what had been done by the men at home during the Civil War, organized a class of business men of his parish for "War Work". The class has already furnished six hundred large packing cases for the Red Cross, and is at present working on the second six hundred. The work has proved popular from the start, and the class now has over fifty members who volunteer to give one night a week to "packing case carpentry". The class meets in two sections, one on Tuesday, and one on Friday nights of each week.

Rector of Grace Church, Oak Park, at Camp Bowie—The rector of Grace church, Oak Park, has arrived in camp, and writes briefly: "Have visited a large number of sick boys, made many calls of courtesy, and walked and ridden many miles in this tremendous camp. Service every night and four on Sundays. It is very hot and dusty, typical Texas weather. I am, of course, in uniform and have been assigned to the 141st U. S. Infantry as my headquarters and should be addressed as Captain F. R. Godolphin. If anyone wants to send me Smileage Books they can be used to advantage".

Confirmation Class Buys Liberty Bond—The thank offering of the recent confirmation class at St. Chrysostom's church, Chicago, amounted to approximately one hundred dollars, which amount was invested in a Liberty Bond and the same presented to the endowment fund of the parish. Mrs. Joseph T. Bowen has presented the parish with a set of four silk flags of our Allies in the war, Great Britain, France, Belgium and Italy. These flags are carried in procession after the American flag, which was presented by the Woman's Guild.

ALBERT EDWARD SELCER.

PITTSBURGH

Bequest to the Church Home—In accordance with a request left by the late Mr. Reuben Miller in a letter to his children, they have lately given to the Church Home of this city $20,000 to be added to the endowment fund of the institution.

Memorial—On Easter Day there was unveiled at the Church of the Ascension, Pittsburgh, an exceedingly handsome painting of the Ascension, which fills up the rear wall of the chancel above the reredos. The artist was Professor Dabo, and the work was placed by the J. and R. Lamb Company of New York, and completed the adornment of the chancel executed by them during the last year. The altar and reredos were given by Mr. Reuben Miller as a memorial to his wife, and this painting is given in memory of Mr. Miller, by his children, two sons and two daughters.

JANE CUDDY.

BROOKLYN

A War Anniversary Service—The University Club of Brooklyn commemorated on Sunday, April 7, the first anniversary of the declaration of war against Germany by President Wilson. This occasion was also the club's second annual service at the Church of the Incarnation. In the procession were carried the Church and National flags, and the service flag of the University Club, and the church was beautifully dressed with the flags of the Allies.

The musical portion of the service wa sung by the University Glee Club, assiste by the choir of the church, accompanied b organ, piano, strings and tympani, under th direction of Mr. Zeiner, organist of th church and conductor of the Glee Clul The members of the club wore their aca demic gowns. The Very Rev. H. E. W Fosbroke, D. D., dean of the General Theo logical Seminary, preached.

The Rev. A. W. E. Carrington, rector o the church, conducted the service, and thei were a number of visiting clergy presen

MARY E. SMYTH.

TEXAS

Archdeacon Resigns—The Ven. Robe N. Ward, who has been serving in th diocese as the archdeacon of the S. V Convocation, has resigned in order to a sume charge of St. Mark's parish, Bea mont, Texas. He will take up his new wo on May 1.

His report for the last three months very gratifying. He has visited twent two parishes; held upwards of fifty ser ices and made 200 parish calls. The Co vocation will meet at La Grange about t middle of April to nominate a success to Archdeacon Ward.

A Loyal Parish—St. John's parish, C lumbus, Texas (the Rev. Gaynor Bank rector), placed a silk service flag in t chancel on Easter Day containing eighte stars. As the total number of commu cants in the parish is only thirty-six, t is a very large proportion and takes nea all our male members away. Among the represented on the flag are the form rector of the church (Chaplain E. Earle), the former junior warden (I W. G. Youens), and Lieut. Bruce Mai field, who is the son of Congressman Mai field, a former warden of this pari Every one of the eighteen enlisted or v unteered—not one was conscripted.

New Chaplains—Two new civilian cha lains have been appointed in this dioce The Rev. F. S. White, D.D., goes to Ca MacArthur at Waco and the Rev. Geo Ossman to Camp Logan at Houston.

A. J. GAYNOR BANKS.

SPOKANE

For Overseas Service—The Very R W. C. Hicks of All Saints' Cathedral l offered himself for war work with the M. C. A. and has been accepted. He to his final services in the cathedral on Eas Sunday. The farewell service in the e ning was crowded and the local Commar ery Knights Templar was in attendan During his absence the parish will be charge of his brother, the Rev. R. T. Hicks, formerly of Wichita Falls, Tex

Knights Templar Service—The Knig Templar attended service in force at C fax on Easter Sunday. The Vicar, Rev. H. H. Mitchell, who is prelate of commandery, preached on "The war in light of the Resurrection". The Vicar been appointed on the State Liberty L Committee, and is also one of the "F Minute Men".

Easter Offerings—The Easter offeri throughout the district were large this y in spite of the lack of clergy and numerous other calls upon the pocketbo of our parishioners.

LOUISIANA

oes as Chaplain—The Rev. Robert S. upland, D.D., rector of Trinity church, ew Orleans, has resigned to accept an pointment as chaplain in France, by shop McCormick of the Church War mmission. A congregational meeting s strongly requested him to reconsider resignation, but latest advices seem to dicate that he will not. Dr. Coupland ne to Trinity in 1911 and has greatly deared himself to the people. During his ctorship he has twice declined an elec- n to the Episcopate.

ovel Easter Service—An unusually in- esting and helpful service was held in inity church, Natchitoches, on Easter y, when the vested choir was joined by vested choir of the church in Mans- d at the 11 o'clock service. The visiting ir came over in automobiles, a distance sixty miles, and did the same thing at Easter service last year in Minden, enty-five miles from Mansfield. An un- al unity and solidarity prevail among se churches under the leadership of the est in charge, the Rev. J. Orson Miller. three are old-established churches, the rch in Natchitoches being started in 1. The present church building, brick Gothic in design, with a bell that is e-third solid silver, was erected in 1857 memory of a child five years old, daugh- of Gen. J. Watts De Peyster, and who erwards served in the Union army. rist Memorial church, Mansfield, was cted in 1881 in memory of the Confed- te and Union soldiers who fell at the tle of Mansfield. Before each service bell is tolled in their memory. St. n's, Minden, was erected shortly after Civil War, and has recently been nted and repaired throughout.

emorial—A handsome brass cross, one the finest executed by Messrs. J. and Lamb, has just been placed on the altar Trinity church, Natchitoches, and was en by one of the vestrymen, Mr. T. E. leman, in memory of his mother.

er the Top—Louisiana has gone "over top" in subscribing to the Church War mmission. This diocese was allotted 300.

J. Orson Miller.

IDAHO

ster Offering Wipes Out Debt—Easter nday evening was a happy event in life of St. Michael's Cathedral, se. A large and representative gather- of the communicants and supporters of Church met at the Bishop Tuttle church se to receive reports for the past year. e Rt. Rev. J. B. Funsten presided and ned the meeting with prayer. After the ging of "America", Dean Alward Cham- laine made his annual report for the r. He spoke of the splendid work of auxiliaries, Sunday school, and other rch societies, and concluded with the nouncement that the Easter offering, as esult of the special effort put forth this r, amounted to $6,700.07. Of this amount Sunday school contributed $610 as a ten offering.

he finance committee rendered its re- t, showing $6,306.13 received in church rings, independent of amounts raised in various organizations; the disburse- ts amounted to $6,122.32. Over $1,000 been given for missionary, Red Cross, Indian, hospital and other philanthropic purposes.

The special Easter offering of $6,700 will be used in canceling a long-standing mortgage in the church, and other local indebtedness. This will allow the consecration of the cathedral, and it is the purpose of the Bishop and the Dean to invite the aged Bishop Tuttle, of pioneer days, the Rt. Rev. Ethelbert Talbot, bishop of Idaho from 1888 to 1898, Dean Deuel, and all other former rectors and deans to be present on that joyous occasion.

An announcement of special interest was that a handsome new pipe organ is soon to be presented to the cathedral by members of the Davidson family in memory of the late Charles O. Davidson.

The first act of the newly elected chapter, having been called together in a special meeting by the Bishop, was to vote an increase of $300 in the salary of Dean Chamberlaine.

SOUTHERN OHIO

Emery Memorial Dedicated—The Emery memorial, St. Philip's Parish House, Circleville, was formally dedicated April 4 with appropriate services, conducted by the Rt. Rev. Boyd Vincent, D. D., bishop of southern Ohio, assisted by the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor, and the rector, the Rev. David McDonald, acting for the church, and Prof. M. C. Warren, superintendent of Pickaway County schools, representing the laity.

When the exercises opened, the halls and gallery contained nearly four hundred people, a number which severely tested the building; a test of heating, ventilating and lighting systems, of its accessibility for ingress and egress, and of its acoustic properties. That the building successfully passed these tests is a source of pride to the architects and building committee.

Bishop Vincent formally accepted the building in the name of the diocese and was followed by the singing of the Doxology by the entire audience. In his address, Bishop Vincent paid deserved tribute to Mrs. Mary Emery of Cincinnati, the donor of the building, and handsomely complimented womankind in general for her progressive spirit and accomplishments in the face of all difficulties. Furthermore, he contrasted the expensive obelisks and mausoleums which fill our cemeteries and are of no practical advantage to the community to such a building as this, a living memorial, to be used and enjoyed by all.

Prof. M. C. Warren showed clearly the purposes of the building. He said in part: "The Church and the School go hand in hand, and neither lives without the other. Just as it is necessary to have teachers in schools and in churches so is it necessary to have teachers in social activities. Here, in this building, where all sects and creeds will meet on common ground, all social affairs will be supervised with Christian leadership, and a proper outlet under moral conditions is provided for the working out of the physical requirements, all of which tend toward a better moral manhood and womanhood".

The exercises closed with the singing of "America", and the benediction by the Bishop.

SPRINGFIELD

In War Work—The Rev. Arthur G. Wilson, priest in charge of St. Barnabas Mission at Havana, Illinois, left on April 8 for Peoria, where he has been selected as one of the three hundred civilians to enter Bradley Polytechnic School for training in the various branches of mechanical work. Mr. Wilson did not claim exemption upon his occupation or being a married man. He was placed in Class A 1 by the local board. He assisted the exemption board with the examinations and without remuneration. He also drilled squads of men in army tactics, giving much of his time and energy to this work.

He was born in England and has his first papers as a citizen of the United States. Recently Mrs. Wilson accepted a position as teacher in the Mason, Illinois, public schools. The church in Havana has granted Mr. Wilson leave of absence during the period of the war. The local Havana paper says: "He is very popular with the members of his church and has done good work since coming to Havana. He is also scoutmaster of the Boy Scouts, and will be much missed in this work."

Enlists as Private—The Rev. George D. Child of St. John Baptist Mission at Elkhart, and literary editor of the diocesan paper, has also obtained leave of absence for the period of the war and left April 4 for Toronto, Canada, where he has enlisted as a private. His wife and children will reside in Champaign, Illinois, until his return.

This makes three priests of the diocese who have gone to the front to take their part as ordinary privates in the army. The Rev. Thomas Dyke, formerly of St. Peter's, Mound City, Illinois, joined the Canadian army as a private last Summer and is already overseas. The diocese of Springfield has shown itself to be no slacker in the hour of the country's need.

The offering of the Church War Fund amounted to about $1,400, exceeding the quota.

A fourth clergyman has applied for a chaplaincy and will probably go soon.

The Bishop has appointed the Rev. John C. White literary editor of the diocesan paper in place of the Rev. G. D. Child.

John C. White.

GEORGIA

Work Among the Soldiers—The Bishop and clergy of the diocese are fully alive to the opportunity for work among the soldiers. The Bishop has a list of all the communicants of the diocese who have enlisted and has written personal letters to them.

One of our clergymen, the Rev. R. N. MacCallum, rector of Grace church, Waycross, has recently become a civilian chaplain at Camp Wheeler, in Macon, in the diocese of Atlanta. The local clergy at Augusta, the Rev. G. S. Whitney, the Rev. William Johnson, the Rev. F. W. B. Dorset, and the Rev. P. T. Prentiss, are doing fine work at Camp Hancock, Augusta. Camp Suther, an aviation camp now in process of construction, will he completed in about six weeks. This camp is situated at Americus and is to have 1,500 aviators in training. Here will be a fine opportunity for work.

In Augusta the Bishop has administered Confirmation several times to officers and men of the division at Camp Hancock. He

has already confirmed twenty-six who were presented by Chaplain McFetridge of the 108th Field Artillery, Chaplain Houghton of the 103d Engineers, and by the Rev. N. B. Groton, civilian chaplain, supported by the War Commission of the diocese of Pennsylvania and also by the rectors of the parishes in the city. Another Confirmation class was presented to the Bishop on April 3.

The Bishop has also preached several times at regimental services in Camp Hancock, at the 103d Engineers, the 108th Field Artillery and the 112th Infantry. Not only are the chaplains doing faithful service, but in most cases the line officers are most cordial in their co-operation with the chaplains.

Ninety-sixth Annual Convention—The ninety-sixth annual convention of the diocese will be held in St. John's church, Savannah, April 17. On the evening before the convention the Episcopal Church Club of Savannah will hold its spring meeting. The speakers will be the Rev. G. Sherwood Whitney, rector of St. Paul's church, Augusta, and Mr. Robert G. Tatum of Sewanee. Mr. Tatum will tell of the ascent of Mt. McKinley by Archdeacon Stuck of Alaska, whom Mr. Tatum accompanied on the trip.

At the missionary meeting on the night of the 17, the first speaker will be the Rev. William Johnson, rector of the Church of the Good Shepherd, Augusta. The second address will be given by the Rev. N. B. Groton, civilian chaplain at Camp Hancock, Augusta. The next speaker will be Mr. Tatum. The last speaker will be the Hon. J. Randolph Anderson, who will speak of diocesan missions from a layman's standpoint.

JAMES B. LAWRENCE.

NEW JERSEY

Ordination—On Maundy Thursday, in St. Wilfred's church, Camden, the Rev. Robert G. W. Williams was advanced to the priesthood, the Bishop of New Jersey officiating. The candidate was presented by the Rev. Charles M. Perkins of West Collingswood, who also was the preacher, and with the Rev. Thomas L. Josephs joined in the laying on of hands. A larger attendance of clergy was inexpedient in the Holy Week.

Mr. Williams has been for some time working at St. Wilfred's, and will continue there as rector.

Proposed Summer School for the Clergy—The Prospectus has recently been issued of a Summer school for the clergy, the first of its kind under directly diocesan management, to be held at Ruth Hall, Asbury Park, June 17 to 22. The appointed place is ideal for the purpose, and the plant of this new school for girls, known as Ruth Hall, will afford all essential accommodation.

The General Committee of Arrangements comprises the Bishop of the diocese as chairman and the Rev. Messrs. Hamilton Schuyler, vice-chairman; Francis H. Richey, secretary, and Morgan Ashley, treasurer. There are appointed also sub-committees on publicity and enrolment, lectures and schedules, finance and house arrangements.

The total charge for attendance, including enrolment fee, board and lodging for the five days, is fixed at ten dollars per person.

The program of instructions has not yet been fully arranged, but there are already promised for the Faculty Bishop Kinsman of Delaware, Dr. F. F. Kramer, warden of Seabury Divinity School, and Dean Fosbroke of the General Theological Seminary.

It is proposed to map out a course of study along the lines of the subjects dealt with at the school which may be pursued privately throughout the year and thus stimulate definite and systematic intellectual effort.

H. E. THOMPSON.

CONNECTICUT

Rector's Anniversary—April first marked the fifteenth anniversary of the present rectorate at the Church of Our Saviour, Plainville—that of the Rev. Robert Henderson Burton. The rector preached his anniversary sermon at the second service on Easter day, reviewing the work of the past fifteen years and outlining what is hoped to be accomplished in the near future.

The anniversary services proper were held on Easter Monday, beginning with a group meeting of the Women's Auxiliaries for the surrounding parishes in New Britain, Southington, Bristol and Forestville, which was well attended by delegates from all these places, as well as many from Plainville. Bishop Acheson presided at this meeting and made the opening address, others taking part being Mrs. J. A. Biddle and Miss Bessie Franklin of Hartford. At 7.30 p. m. Bishop Acheson preached and confirmed a class of six candidates, three of whom were baptized in infancy by the present rector when he first took charge of the parish.

Organist Since 1861—In his sermon the Bishop, besides congratulating the rector and the people on the anniversary, paid tribute to the long and faithful service of the organist. The parish was organized in 1859 and since 1861 has had but one organist, Miss Nellie Lewis, who, besides faithfully filling this important position, has been active in all the work of the parish, giving of herself and her means for the up-building of the church and seldom absent from any service. This is a record that it is doubtful if there is another such in any parish in the country. The Revs. W. D. Williams, D. D., of Southington, Samuel Sutcliffe of New Britain, and W. P. Downes of Bristol were present in the chancel.

PROVIDENCE

Dr. Kellner to Preach—The Rev. Prof. Max Kellner, D. D., of the Cambridge Theological School, will preach at St. Martin's church during April, in the absence of the rector, the Rev. Arthur L. Washburn, who has gone to France.

United Services of Intercession—Under the leadership of Bishop Perry, assisted by a committee of clergymen of various Christian communions, the citizens of Providence gathered in three downtown churches on Sunday, April 7, at 5 p. m., for united prayer and intercession at this juncture of the war. The same service was used in each church, and included patriotic hymns and a call to prayer. Bishop Perry was among those who officiated at the First Baptist Church, and President Faunce shared in the service at Grace church, where the combined choirs of Grace church and St. Stephen's church led the singing.

Large Pageant Given—An elaborate missionary pageant was given at All Saints' church on Saturday afternoon, April 6, with over 200 children in the opening procession of nations. The various missionary fields at home and abroad were vividly portrayed in costumes and scenes and enactments. The educational value was distinct, and will long remain in the parish.

Clerical Club Meets—The Clerical Club of Rhode Island met at Grace church on April 8. A vigorous address was made by the Rev. Asbury E. Krom, D. D., on "The Literature of the War".

J. M. HOBBS.

ARIZONA

Tuberculosis From Being Gassed—St. Luke's Home for Tubercular Patients in Phoenix has been overcrowded for some time, but a new bungalow for six soldier patients has just been completed and will help considerably. It is to be financed for one year by a friend of the home. Among the patients is a former member of the French Foreign Legion, who was "gassed" twice as well as wounded and tuberculosis resulted. We hope in the future to be able to increase the capacity of the home for such patients.

Nurse for Navajo Indians—Miss Frances Young of Pittsburg, a devoted Church woman and a most efficient nurse, has recently joined the staff of our Navajo Indian "Hospital of the Good Shepherd" Fort Defiance. Miss Anne Cady, head nurse of the hospital, is in the East presenting the work wherever she is given the opportunity.

Notes—Arizona more than quadrupled her apportionment for the Church war fund in the offerings made on Sunday, January 7.

The Girls' Friendly Society is steadily growing in this diocese. The branch in Phoenix is one of the largest, if not the very largest, west of the Mississippi. Other branches have been started in Tucson, Prescott, Globe, Ray and Clarkdale.

In a recent Confirmation class at St. Andrew's Mission in Nogales were the Mayor of the city, the country treasurer, a prominent physician, and an Army chaplain who had been a member of the Seventh Day Adventist body. This is the second minister from another religious body to be confirmed by our Bishop within the past three months.

J. R. JENKINS.

WYOMING

Easter Monday was the occasion for the dedication of the new parish house of St. Thomas' church, Rawlins, which has been completed at a cost of $3,500, the money being raised locally through the efforts of the rector, the Rev. Franklin C. Smith, assisted by a committee of laymen headed by Mr. George Bible.

The building was dedicated by Bishop Thomas, and following the service a dinner was held. The joy in the realization of the completed task was marred by the fact that this was the last official appearance in Rawlins of the Rev. and Mrs. Smith, who have since departed to their new field in the diocese of Bethlehem. They were presented with many handsome gifts.

Knights Attend Easter Service—Easter services at St. Matthew's Cathedral, Ir

e, were of particular significance this year. class of eleven was confirmed by Bishop omas on Easter Even. It is now a cus- n for the Knights Templar to attend the ster Day service, and this year the cus- n was observed, the Templars attending a body.

By great good fortune it was possible bring Professor Robert M. McElroy, ucational director of the National Secu- League, to Laramie for an address at the hedral in the evening of Easter Day. So at was the crowd that many went away appointed in finding room in the nave.

dians Crowd Services—The following er from Mrs. B. S. Cooper gives a pic- e of Easter as it was enjoyed at St. Mich- s Mission:

"Easter Day,
St. Michael's Mission,
Wind River, Wyoming.

y dear Bishop:

Our afternoon service is just over, the pel was crowded with Arapahos. Sev- l men stood outside and our hospital se pro tem., Miss Elliot from Unit Three, on a bench outside with four of her ients, as those children are not allowed mingle with the rest of the school. Ma- n Roberts and Mrs. Markely came over m the Shoshoni Mission to help us with singing, so everything was most in- ring. We also had a full chapel at the ly service and five rails of communi- ts. I am sure Mr. Balcom feels full of ."

LUCY M. TAYLOR.

NORTH DAKOTA

Interesting Woman's Guild—The man's Guild of Gethsemane Cathedral one of the most effective organizations be found anywhere. It consists of prac- lly all of the women of the parish, di- ed into four sections alphabetically, which vents cliques, each section having its n chairman and working independently, all four sections meeting together in crypt of the cathedral once a month as uild. Each of these monthly meetings ollowed by a brief social time, at which eral hostesses serve tea, and tea dues of cents each are collected. This gives ellent opportunity to welcome newcomers get acquainted. The third Tuesday of n month this same organization meets he Woman's Auxiliary. The Auxiliary er raises less than three hundred dollars ear, which is mostly given in specials is in addition to the united offering other work.

ernoon Tea Room—An interesting ure of the guild work is the opening of fternoon tea room in the largest depart- t store downtown, where tea, sand- ies and cookies may be had every after- n from 2.30 p. m. to 5 p. m. The tables attractively arranged in one corner of second floor and everything is so dainty it is quite the thing for tired shoppers est and refresh themselves or for little ies to be given among friends. One on of the guild takes charge of it each k and thus each section only serves once month, two or three ladies serving each rnoon.

ter at the Cathedral—Easter was a adid day at Gethsemane Cathedral, the ther was ideal and this brought out e congregations, and it is gratifying to that the offerings at all of the serv- ices of that day were devoted to missions —not to meet our apportionment, but in addition to our apportionment. It is most encouraging to find the children's offering fully equaling that of last year and every indication of going considerably ahead when all returns are completed.

Helpful Noonday Services Under Federation—The noonday services under the auspices of the Federation of Churches of Fargo held each noon during Holy Week at the Liberty Theatre were a source of inspiration and help to many. Bishop Tyler was the speaker throughout the week. There was an increasing attendance and interest throughout the week and the definite wish expressed on the part of business men and women that such services be made a feature of Holy Week each year.

Church and College—The State Agricultural College, Fargo College, the Moorhead Normal and Concordia College, all being located here, naturally tend to give quite a college atmosphere to Fargo. The effort is made to keep the Church in touch with the young life of the schools by occasional social evenings given by the young people of the Cathedral to the students and these efforts are meeting with encouraging response.

HENRY F. KLOMAN.

English Church News

The Appointment of Bishops—The English Church Union has started the discussion of the method by which our bishops should be chosen: it is safe to predict that many other Church societies will do the same. Lord Halifax, the president of the E. C. U., was, of course, in his most sorrowful mood—it was a "time of deeper distress and perplexity than he could remember in his 60 years' experience"—and his address went over all the points of the Henson controversy. But he concluded by saying that they must not allow indignation to be their guide and counselor. What had happened might prove a blessing in disguise, and lead to a recovery of the Church's inherent liberties. Sir Walter Phillimore further expounded the official resolution. It would not be a good thing if the clergy and laity of any diocese could force any bishop on the episcopate: the collective episcopate ought to have a say, and also the Crown, as representing the nation generally. The three parties should concur before an appointment was made. Had the Prime Minister consulted the bishops, or any body of divines, it was certain that Dr. Henson would never have been forced on the Church, he said. Some part of the responsibility should be taken from the shoulders of the Prime Minister.

The Dean of Exeter's Proposal—The aged dean of Exeter, Bishop Earle, has apparently quite recovered his health. Notwithstanding the fact that he was ordained sixty years ago, and must, therefore, be nearing the "nineties", he writes as vigorously as any modern reformer, and shows a wonderful capacity for gauging the needs of the time. His plan for the election of bishops is that the Crown should order the dean and chapter of the vacant See to send in three names, to be considered along with any others suggested from other sources. The objection to Dr. Earle's scheme, as pointed out by a *Times* correspondent, is that it would lead to "wire-pulling". He would prefer that there should be a Diocesan Board, representing the most important sections of Church opinion, to whom the Prime Minister should submit his choice for approval, before submitting the name to the King. No doubt all possible plans will be thoroughly canvassed by the Archbishops' Committee on Church and State, which is about to go into the question. It is of the greatest practical importance: something must be done quickly. Two new Sees, Coventry and Bradford, are just about to be constituted. The faithful Churchmen who have subscribed the money will feel it rather badly if there is another high-handed selection without any regard to their wishes, and other schemes of division of dioceses will be held up till something is settled. The present Prime Minister can be trusted to appreciate the force of a democratic demand.

Canterbury House of Laymen—The *Guardian* has been saying severe things to the layman, in commenting on the recent proceedings of the Canterbury House of Laymen. It heads its article "The Ineffective Layman", and makes out a good case for its contention that the present house is lacking in that business-like efficiency which we are taught to expect from the layman. It would be unfair to say that the present house is deficient in ability; it has some first-rate intellects among its leaders. But its resolutions are singularly inept and colorless. One would have thought, for instance, that it could have managed to express its own mind on the subject of the appointment of bishops, but all that it succeeded in doing was to commend the subject to the notice of the Archbishops' Committee—quite an unnecessary resolution, as it was well understood that that committee was anyhow about to take the subject in hand.

A Clear Ruling Wanted—I have referred to the protest which the parishioners of St. Anselm's had made to the Bishop of London regarding Canon Hepher's conducting devotions in a nonconformist church. The average newspaper reader is greatly puzzled to find that the Bishop has at the same time prevented the Rev. Conrad Noel from accepting an invitation to speak to the Congregationalists at the City Temple. Of course, there is a distinction between conducting "silent devotions", with mere suggestions for lines of prayer, and preaching a sermon. But Mr. Conrad Noel is one who delivers what he calls "the Catholic message"—presumably in halls, not in churches—to all kinds of non-churchmen. He explained to the Bishop that he did not propose to go to the City Temple on a Sunday morning "because it is the time of the parish masses". But he felt that he could conscientiously go on a Thursday morning. The Bishop refused his sanction, and Mr. Noel had to decline the invitation. But he asks for a reconsideration by bishops, priests and laity, of "these open-minded approaches to Catholics from groups outside Anglicanism".

JAMES CAIRNS.

The Open Forum

Attention is called to the fact that The Open Forum is designed for letters and not for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

The Pope and the War

To the Editor of The Churchman:

I wish to write you in regard to an article appearing in The Churchman of March 16.

First, let me say that I am Episcopalian, born and bred. I am also an American, having lived in Canada only since my marriage, and am still intensely loyal to my own country and also loyal to the country of my adoption. The article referred to comes under "Chronicle and Comment on Current Events," entitled "Lost Prestige".

"There was a supreme crisis in the war when the Pope might have spoken words that could have shaken the world. When Belgium lay at the feet of the despoiler, Christ's vicar upon earth was silent", etc.

While having no leaning whatever to Romanism and no desire to defend the Pope, I feel, as I am sure many others will, that your criticism is somewhat out of keeping with the attitude of the United States at that time. When the Germans so ruthlessly devastated and outraged poor, little helpless Belgium, the whole civilized world listened with bated breath hopefully, prayerfully, for one word of protest from the President of the greatest Republic in the world, and listened in vain; it did not come; when Edith Cavell was murdered no word of disapproval came from the President—who is supposed by other nations to be the mouthpiece of the entire country. The great country stood aside and let brute force trample under foot the weak and helpless.

One word of protest would have meant more from the United States than a volume from the Pope, for at that time Germany would have done much to avoid war with the United States. All Americans living here felt it very keenly, as Canada had responded so nobly before any call was made, with her very best. I feel sure your article will call forth much criticism, in view of the facts as they were.

This is in no sense in defense of the Pope, only that, as far as I can see, he did no worse on that occasion than did the President of the United States.

I have been for many years a reader of The Churchman, looking forward to its arrival each week; the past few months it has been particularly interesting and I can quite feel with the man who "was carried beyond his station, being so deeply absorbed in The Churchman". Clara L. Watson.

Canada.

Ecclesiastical Lese Majeste

To the Editor of The Churchman:

Our Roman Catholic friends show a commendable readiness to demand correction of erroneous statements about their church and their faith, whenever made; and their effective organization of forces is such that such corrections are almost always made promptly and completely. Perhaps this very fact has its dangers; for we regret to find, on the part of some Roman Catholic leaders, an apparent determination to establish a law of *lése-majesté* over here, to protect the Vatican and all its occupants from any criticism whatever. A flagrant example of this is given by Cardinal O'Connell, Roman Catholic Archbishop of Boston—the same who recently warned his spiritual subjects that to vote for a certain constitutional amendment prohibiting the appropriation of state funds for private institutions would be to commit the sin against the Holy Ghost! In a recent number of the *Red Cross Magazine*, Kipling's new poem was reprinted, which contains an incidental comment on the Pope's "neutrality" in the Great War. Cardinal O'Connell thereupon demanded an apology, public retraction, and other amends, with a threat that, unless all this were granted, he would break with the Red Cross entirely. We quote from his letter to the New England manager of the Red Cross:

"Why such stuff as Kipling's poem is ever written must always remain a mystery to us. This is not the first time that Kipling's abnormality has led him to prostitute a noble gift to a base purpose. But still more mysterious is it to find such stuff in a Red Cross magazine.

"Our people are heartily sick of such 'accidents', and it is difficult to persuade even the most patient that such crudities of vulgar sentiment flaunted in their faces are merely accidental.

"Hundreds were on the point of taking down the Red Cross sign from their windows and refusing to be further connected with the society.

"Your honorable letter expressing officially and personally your regret of the untoward incident will do very much to delay such action which would be unfortunate of course. But they will still await satisfactory amends from the magazine, which must be forthcoming at once.

"I must repeat that our good Catholic people are heartily sick of this miserable display of Orangeism in America, and their own self-respect forbids them to tolerate it another day.

"Our people are giving their all, their own blood, their sons in the Army and Navy, their best efforts to the Red Cross.

"What in comparison with their numbers and their means these Kiplingites are giving, besides their ever-ready sectarian bitterness, would be worth while investigating.

"And we should like to know, moreover, just who is responsible for this insult in the *Red Cross Magazine.*

"You know you can always rely upon me for co-operation, but I trust that everyone will remember that it is CO-operation with a very large Co."

The Red Cross has made its apology. It was undoubtedly improper to introduce, however incidentally, a reference to the Pope in the manner that it appeared in the Kipling poem. It is no part of the function of the Red Cross to pass upon questions of neutrality, and the expression of regret from the War Council is undoubtedly sincere and genuine.

But, though the *Red Cross Magazine* is not the place for such a discussion, there are facts that cannot be evaded. Belgium remembers how Cardinal Hartmann, unrebuked by the Pope, intruded himself int Cardinal Mercier's jurisdiction and gloate over the prostrate free people. France r members the denunciation of Vatican agent against the "atheist Republic". Italy ha still in mind the case of Mgr. Gerlach, member of the Pope's household, actuall living in the Vatican, tried, convicted, an sentenced to death as the head of the Au trian spy system in Italy. And it was onl in January, 1917, that Cardinal O'Conne himself declared he did not know who bega the war, or whether Belgium had any ne trality to violate.

But, however this may be, the Pope and h policies are justly subject to criticism proper places, even by his own loyal spi itual subjects. It is only "in faith an morals" that he ever claims infallibilit and then under conditions which seldo occur; and the most glaring moral crisis the world's history has not led to the e ercise of the gift of infallibly pronounci judgment. St. Catharine of Siena, to nar no other, criticised the Pope and his p litical schemes, much to His Holiness's sp itual profit. And His Eminence of Bost must learn that threats of boycotting w not pass unchallenged in free America.

James Allen.

Brotherhood in Camp Pike

To the Editor of The Churchman:

Rev. Chas. F. Collins of Jonesboro, Ar ansas and Mr. G. A. Kenderdine of i Brotherhood of St. Andrew are in charge the Church's work in Camp Pike, eight mi north of Little Rock, Arkansas.

We have established headquarters Christ Church parish house, Little Ro and we wish to have every one interes in any soldier in Camp Pike send us name, company and regimental address. C of us will then call at once. The men moving on and the ones here today may gone tomorrow; so make haste.

Camp Pike is one of the sixteen cant ments of the National Army and at pres accommodates more than 30,000 officers men. As these are mostly from the W and South the percentage of churchmen small and we have no means of getting curate figures, but there must be fi three to five hundred men. Two-thirds the camp is under quarantine, which gre restricts the work, but we have at least celebration of the Eucharist each Sunda camp in Y. M. C. A. hut 35.

This is the only *distinctively* Episco service we are permitted to use on ground.

Mr. Collins, the voluntary chaplain lected by the War Commission, is a sp did man for the place and we have cordial support of Bishop Winche Bishop Saphoré, Suffragan, and of the l clergy.

A number of priests of the Church acting as Y. M. C. A. secretaries in c viz., the Rev. B. E. Brown of Tarb North Carolina; the Rev. Verue Stove Little Rock; the Rev. Malcolm Lockh of Batesville, Arkansas; the Rev. Keicher, recently of Trinity parish, York City, and Ven. D. E. Johnson of colored Y. M. C. A. None of these exercise any priestly functions in the c As Y. M. C. A. secretaries their activ are all along non-denominational lines

G. A. Kenderdine

Brotherhood of St. Andrew Secreta

The New Books

The Irish Renascence

E CELTIC DAWN. By Lloyd R. Morris. New ork: The Macmillan Company. $1.50.

reland is always to the fore politically, haps not always judiciously. But this y be due to an overlooked factor that kes for righteousness despite the unrest creates. Ireland is in reality seething h a very wholesome national consciousss which has expressed itself in other l more helpful directions than those ich manage to get her on the front page. e is a sort of pace-maker for the rest of United Kingdom. She is its agricultural eriment station where the problem of insive farming is being tested. The econic organization of her agrarian indus-s followed hard upon the liberation of land, which preceded by some years the ie movement in England, Scotland and ıles. But Lloyd George's courageous pol- of agrarian democratization will bring th its peaceable fruits of economic rightısness in due season. Next, Ireland's litry and dramatic movement is easily the st notable one within the entire British ıpire and the most vital contribution made recent years to contemporary English rature. These achievements, among ers, are recorded in detail by Mr. Morris this interesting expository and critical iew of Ireland's renascence. That the rary movement receives most attention right and proper. It is the most consive evidence of the national awakening, choicest flower and fruit and its most fying and steadying force.

F. B. H.

Seasonal Industries

SEASONAL INDUSTRY. By Mary Van Kleeck. New York: Russell Sage Foundation. 917. $1.50 net.

The seasonal industry in question is the linery trade in New York; the investigan was undertaken with a view to remedy- conditions which resulted in the "Tri-gle" fire of 1911, in which 147 girls and men were burned to death. There were, fact, two inquiries, one authorized by the ite Legislature.

n this investigation the Sage Foundan co-operated, making a study of milli-y shops while the State agency studied idy, paper and block making, the manuture of men's shirts, and employment in partment stores. Despite some reluctance, not actual recalcitrance on the part of ividual employers who resented the in-tigation of ledgers and pay-rolls, the undation's committee secured data from women milliners, concerning the work-s schooling, family conditions, nativity, urly earnings and expenditures; a record all her positions: "her report of the milli-y shop in which she had been most re-tly employed"; and "the investigator's ord of the report".

The investigation showed the increasing ed of public control, in view especially the conclusion reached by the New York ite Factory Investigating Commission in 4 that $9.00 a week is "the least sum cessary for decent maintenance for a rking woman in New York City," and t of "more than 100,000 men and women four important industries besides millinery . . . one-half . . . received less than $8.00 a week . . . , one-eighth . . . less than $5.00, one-third less than $7.00, two-thirds less than $10.00, and only one-sixth . . . $15.00 or more". The testimony of the millinery workers was that budgets fall short of a "desirable standard." Low wages in such a seasonal industry, in fact, are a greater individual and social menace than low wages in a regular occupation. Demands for new hats are not constant, but periodic—and the workers suffer during the slack seasons. The only way to avert the hardships of seasonal industries is so to arrange production in those trades as to distribute work over the entire year or to provide opportunity for the seasonal workers to fill in their "idle time" in some other occupation. This dove-tailing of industry is one way of meeting the industrial demands of wartime—unless the increasing high cost of living or "sumptuary legislation" materially reduces the demand for fancy and expensive hats!

F. M. Crouch.

Psychology and Sociology

AN INTRODUCTION TO SOCIAL PSYCHOLOGY. By Charles A. Ellwood, Ph.D. New York: D. Appleton & Company. $2.00.

Professor Ellwood, of the University of Missouri and author of other studies in psychological aspects of society, presents here a systematic text book on the subject.

Leaving overworked fields of individualistic and subjective psychology the author launches into an examination of the objective and subjective aspects of human society, the nature of social unity and continuity, and social change, under normal and abnormal conditions. He then develops a study of some practical principles of social action, as instinct and intelligence, imitations and suggestion, sympathy and consciousness.

The book is clear, intelligible and while of necessity largely theoretic cuts away much of what still separates psychology from the social sciences. The author thinks that the psychological side of social theory should become a recognized part of sociology and that sociology should make an advance along lines of applied psychology.

Dr. Ellwood sustains his ability for critical analysis and comparison with a fine patience for different points of view and gives one the satisfactory feeling that his conclusions are made with ample care. One feels grateful for so thorough a work in this comparatively new field.

A. L. M.

Two Books of Voyages

THE CRUISE OF THE CORWIN. By John Muir. Edited by William F. Badé. Boston: Houghton, Mifflin Company. $2.75.

That enthusiastic American naturalist John Muir, who could always make his readers feel the romance of nature, had the good fortune in 1881 to be a member of the Corwin expedition through Bering Sea and the Arctic Ocean in search for the explorer De Long. The expedition touched many interesting, and until then largely unknown, points in the great lone land, and published reports of scientific value. Dr. Badé has edited Mr. Muir's journal of the cruise and included many illustrations, most of them being Mr. Muir's own sketches. The chapters on the glaciation of the Arctic and Subarctic regions and "Botanical Notes" are the first printing of much valuable scientific wealth gathered on that historic cruise by Mr. Muir, and give his conclusions as he wrote them.

The romantic story of adventure and exploration, told with engrossing and charming effect and with colorful description, is the main interest of the book for the general reader. Scientists and historians likewise will enjoy with the general reader this last and without doubt best book from the pen of the man who so delightfully toured us through *Our National Parks* and lured us for *A Thousand Mile Walk to the Gulf* and fascinated us with travels in Siberia and Alaska.

A. L. M.

ROUND ABOUT THE TORRES STRAITS. By Gilbert White, D.D., S.P.C.K. London. 2 shillings net.

Bishop White was formerly bishop of Carpentaria. Willochra is now his title. If you want to learn the geography of Northern Australia and Southern New Guinea get this little book. Better, if you want to read a most interesting account of twentieth century adventure among aborigines this recent publication should be secured. It presents what is practically brand new material. Except in J. W. S. Tomlin, M.A., on The Great Need in Australia there is nothing on this part of the Church's work. Bishop White's new book is source material.

A. R. G.

Jewish Philanthropy

JEWISH PHILANTHROPY. By Boris D. Bogen. New York: Macmillan Company. $2.00.

The aim of Jewish philanthropy is primarily "never to become a burden on the general community". Those who are at all familiar with the principles of social service which may be found in the Old Testament, some of which were worked out under the Diaspora when the chosen people were scattered to the four winds of heaven only to congregate again in ghettos, will not be surprised at the magnitude and comprehensiveness of the modern Jewish effort at constructive relief of members of their race. The Jew's pride of race has combined with the aversion of the Gentile to make Jewish charity stand on its own feet.

Part of the problem has of course sprung from the large fact and factor of immigration, which has been met, in part constructively, through the effort to distribute newcomers to places where their labor is needed, and especially to get them back to the soil—an especially significant process in view of the Jews' earlier history in Bible lands, if not in the more recent nations of Europe. The education, or, in more recent phrase, "Americanization" of Jewish immigrants, has been a leading part of Hebrew philanthropic endeavor.

The final chapter discusses the tendency to take charity out of the synagogue and at the same time, by way of compensation, to unite the synagogue with charitable endeavor. "Jewish religion without applied Judaism became a dead matter. The young generation, especially, was not attracted by oral social service; it required active applications".

F. M. Crouch.

Mogu the Wanderer

MOGU THE WANDERER. By Padriac Colum. Little, Brown & Company. $1.00.

A most fantastic tale of the Oriental variety in which a sort of childish barbarism in man is given full play. No restraint whatever is imposed on any of the primal passions, and their exhibition is kept respectable by the ingenuity of the plot and the perpetual shifting of the scene. In other words, it is a true Arabian Nights' entertainment, and there runs all through the story of the beggar (who becomes Vizier and then loses his head, of course, and to save his head physically, after many atrocities, returns to the status of the beggar) a vein of satire; and what is more, perhaps through all the gaiety one may suspect at least intentional the suggestion of a sad query: Are even we, the eminently respectable spectators (or readers) under thinkable or unlikely conditions capable of such preposterous folly, such inconsiderate cruelty?

We hope the play will be put upon the boards, because it would be marvelous fun, we think, and give scope for a lot of delightful, immediately intelligible, acting, while it could be as great a spectacle as the materialistic manager might require. We commend it to the reader, and also to the manager hunting a vivacious popular play, which shall interest the man of the street and the man of education alike, under reasonable conditions of presentation.

W. N. G.

France and America

YOUNG FRANCE AND NEW AMERICA. By Pierre de Lanux. The Macmillan Company. $1.25.

A timely book dealing with the possibilities of co-operation between the youth of France and America at the close of the War. The author spent the year 1917 in America and is peculiarly fitted not only to bring a message from Young France but to interpret New America to itself. This he has done with courtesy and consideration and has presented to us a vision of the future that is inspiring in its potentialities.

Such books as this by M. de Lanux help America to a clearer appreciation of the aims and aspirations of modern France. A beginning has already been made by M. Jusserand in his stories of Rochambeau, Lafayette and de Grasse and the help that they brought to the leaders of our own Revolutionary War. The publication of the magazine *New France* in August of 1917 and the presentations of Jacques Copeau and his company of French players in New York this winter have continued the work of education.

We shall be drawn still closer to the youth of France when our own brave boys return from her battlefields with their more intimate knowledge of country and people. It is to prepare us for this day that M. de Lanux writes.

D. N. A.

Hugh Gibson

A JOURNAL FROM OUR LEGATION IN BELGIUM. By Hugh Gibson, Secretary of the American Legation in Brussels. New York: Doubleday, Page & Company. $2.50 net.

Every man will appreciate this book who agrees with Rabbi Wise that, "As Lincoln declared that this Union could not last half slave and half free, so the world realizes today that civilization can never last half Prussian and half human".

The reader here has an inside view of the unspeakable diabolism which the German soldiers practiced upon the defenseless people of Belgium. Not only did the official position of Mr. Gibson afford him exceptional opportunities for observation, but circumstances made these opportunities unique. He took over the German legation when war was declared. He was present and heard King Albert's great speech of defiance. He was in Louvain during the pillaging and burning of that city. He passed many times through the firing lines between the Germans and Belgians with American dispatches. He was in Brussels when the Germans entered. Later, he had all manner of official and unofficial dealings with them. Under many varying circumstances he met and talked with King Albert. And he spent forty-eight hours trying in vain to save Miss Cavell from the savagery of the Germans.

This exposé is one of the vital contributions of the time to an understanding of this War. If, after having read it, any man in America does not find his blood boiling against those who are responsible for this carnage and its atrocities, then let him, like Judas, go out and hang himself.

G. T. D.

War French

WAR FRENCH. By Cornélis DeWitt Willcox, Colonel U. S. Army and Professor of Modern Languages, United States Military Academy. New York: Macmillan Company. 1917. Price 75c net.

Colonel Willcox has prepared an admirable little handbook for the Sammies in France. "Our officers and men, under intensive training for the War, will have but little time to make a formal study of French", says the author. "This little book is accordingly written in the belief that it may help them to some knowledge of that language. An officer or soldier who knows a few words or phrases is more useful to the Government than if he were ignorant of these words or phrases. For example, if you go into a bakeshop and say *pain combien?* you will have got what you want almost as well as if you had been able to run off a regular conversation with the shopkeeper."

Favorite Hymns

FAVORITE HYMNS. By William Lee Hunton. Published by the General (Lutheran) Council Publication House. $1.35.

This resumé of the origin, authorship and use of some of the hymns many devoted Christians love, no matter where they are in the Church Catholic, will be cordially received. Using the Christian Year as a guide, the hymns of the centuries are gathered around each of the seasons of the Church with illuminating historical and devotional comments. The author says the preparation of the manuscript was as fascinating as a study in fiction. We can believe him. He has created an atmosphere for the hymns he selected by digging out many a forgotten incident or neglected story of the past that will make them all the more precious to those who use them frequently. Including the Te Deum (the great international anthem, he calls it) one hundred and forty-five hymns are commented upon, nearly every one of which is in the Church's hymnal.

R. P. K.

Denmark and Sweden

DENMARK AND SWEDEN (With Iceland Finland). By Jón Stefansson, Ph.D., Lectu in Icelandic at King's College, London. *of the Nations* series. New York. G. P. nam's Sons. $1.50.

It is easily a generation since Boyese companionable *Norway* appeared in *Story of the Nations* series. During t time readers of history were wonder what had become of Denmark and Swed There are inherent reasons for the de World interest in Swedish history cent about three strong royal personages, p ple kings if there ever were such: Gusta Vasa, Gustavus Adolphus, and war-r Charles the Twelfth. These supermen tracted to themselves biographers rat than more patient historians of the wh Swedish nation. As to Denmark, its po cal history has been sadly lustreless in w perspective since the time of Cnut. monarchs are exceptions to the prevai drab tone. Longfellow has memorial one, King Christian, while two themes Danish folklore have immortalized reign of Valdemar the Victorious. On these flashes of popular fancy is the or of the *Danebrog,* the Danish national In 1219, urged by the Bishop of Rig make a crusade against the heathen Es nians, Valdemar sailed across the B with an armada of a thousand ships. R opened its gates to him. Tradition th after recounts how, in battle near Re *Danebrog,* a red banner with a white c in the center, came fluttering down f the sky. Danes the world over will c brate the anniversary in 1919. A se time Valdemar crosses the stage of w history, in the Ballad of Queen Dagn Death, while he saddles his horse and lops madly across the Jutland moor to to the deathbed of his beloved Boher wife.

Three things are demanded of a s popular history: readableness, propor and a fair degree of accuracy. Dr. ansson's narrative will keep the re awake after midnight. The fact that palatable does not mean that it exh either fine analysis or flights of rhet The book gives a well-adjusted bird's view of the political history of Sweden Denmark. The author's degree from University of Copenhagen should be cient hallmark of accuracy.

The author shows considerable ski making many of his chapters scene effect, in the drama of Scandinavian tory. The entanglement of crazy Chri VII and his English wife, Caroline thilda, and Struensee, the German physician and profligate-reformer, matched with chapters of broad her like that devoted to Gustavus Adol How thrilling to us in these days is story of Gustaf's triumphant pro through Germany from battlefield to b field, defending the cause of rel against the Empire of Austria! W that we had in the ranks of the Allied erals another Adolphus. Well migh cry Amen! to his prayer at Breiten "From a distant land, from beloved h are we come here to battle for free for truth, for Thy Gospel. Give us vi for the sake of Thy Holy Name, An

H. G. Lea

RCHBISHOP OF YORK SAYS FAREWELL TO AMERICA

(*Continued from page 523*)

You, Mr. President, will remember that the brilliant banquet here five weeks I could summarize my impressions of erica only by the word 'prodigious'. After trip my vocabulary fails, and I must back on the same word.

'I have learned certain things about the ited States. I have learned that the real erica is confined within the state or in which each person you meet happens to dwell. There are some people in ston who have little culture; in Chicago ture is made to hum. There are some ple in Philadelphia who could not remember their grandfathers. I have learned, , that no country makes more of titles n a democracy without titles. I suppose is like the man in the dry State who, en he goes into a wet State, makes the st of his opportunity. But what I have rned most of all is that the United tes contains the most kind, generous and rm-hearted people in the world.

'But I have learned even more about myf. I have learned that I am learned and scholar. In one place I was a venerable late, in another a well-preserved middled gentleman. In one place distinguished appearance; in another homely and afle. A soldier's wife in Michigan said: e seems to speak English beautifully. He s left the ordinary English behind, and ked up all his h's'. There has been a tain compensation, however, in the fact t in almost every city I have been told t I bear a remarkable likeness to George ashington.

'Nowhere have I found any one who ded me to return. In one place I was d, 'Go home, Arch, while the going is d'. I discovered a really original man! ewhere my welcome has been monotous.

The Mystic Chord of Memories

'I have been touched beyond words by touching of the mystic chord of mem- es which bind our two great nations to- her. There is here a new spirit of real e for the country to which I am about return. I feel that all the misunderndings of the past may be forgotten in great hope for the future. While I w that the comradeship will remain unnged until we finish the work we are in, is really to the future that I look. I l not leave out the common destiny to ich this struggle is bringing us. In any cussion of this subject I could not leave the people of the great Republic of nce" (Applause).

The Archbishop, in speaking of his visit the Western front, said, "I remember say- to the commander 'I must get away m all of this noise!' and he sent me r to that great cathedral of Amiens. ere I spent three memorable hours, and re I was able to hold communion with all t is invincible in the soul of that great ple.

And yet, through our common speech l traditions, there must always be a cial and unique link. Two great nations ich God has so plainly joined together no man hereafter, on any pretext, atpt to put asunder. When this war is r we must together use all our common l to build up a concert of free people. s to that future that I am looking. Let it be taken for granted among us that these two nations stand together as never before. When the conflict is over they will be able to say 'Never again'. We shall have vindicated the purpose for which history forces this common speech.

"Do Not Fret"

"There is a growing sense among the American people of their responsibility for their decision made one year ago. Perhaps for the first time the great bulk of American people have realized that that thin line of British and French soldiers is really, at the present time, holding for the United States everything that the United States holds most dear. I know that there is among some a great dissatisfaction because of the slowness with which you have been getting ready, but I would say to you, Do not fret. Do not worry. You will not be too late if you come into the war with all your strength, and every part of the country united. Put all your emphasis in the single word 'Now'.

"The only thing that worries me in this evening is the contrast that it seems to present to the awful reality of war. I have felt as if a hand were bidding us draw back the curtain. I can hear the beating of the wings of the Angel of Death. I can see the hand over us writing 'Thou art being tried in the balance'. Our people, as we know from the address of the Prime Minister, are really feeling that our supreme hour has come, and I am grateful that I am able to say when I return that this great people will not fail us, that you will come to our succor and are only sorry that you cannot come now.

"If it should happen that our two countries are for the moment smitten to the earth, there will be here and then the great strong hand of this republic ready to succor and pull them to their feet again.

"There is another word that I feel I must say when I think of that solemn finger over us. It is not only our citizenship, but it is also our churchmanship that is being tried. It is even a more solemn thing to be a member of the society of Jesus Christ than a citizen of England or America. Not all the brilliance of this scene can withhold my lips or your hearts as we remember what we owe to Him at this momentous turning point in our history".

Finding Our Soul

After speaking of the dangers of that materialism which was creeping over the world before the war, the Archbishop continued:

"We have learned, if our decision means anything, that all these things are as nothing, as things to be cast aside. There is nothing a nation can gain in exchange for its soul. We shall not have met the crisis unless men and women, business men, politicians, women in society, are learning to put first things first, for the first things are things of the soul. If in this way good is brought out of evil, Germany, by her challenge, will have led our nations to find their souls. It will mean that we have abandoned the material standards of the nineteenth century and desire to have the spiritual standards of the twentieth.

"It was a great moment in the history of the United States when it ranged itself definitely on the side of the spiritual.

"No new world will come unless a new spirit brings it. There is no other source from which it can come except through the spirit of Him to Whom we owe allegiance. The world is being made ready for a new coming of Christ.

"It is a time when we are under great responsibility. We, bishops and people, must be heralds of His coming. It is to be a civilized society such as the world has never seen. The war puts the issues clearly before us all. Is this great republic to stand for the ideals of Jesus Christ? We have the opportunity of making a great future.

"It is to that task that we must go forward. The man for the times is the man who hears the trumpets blow. Is there a sure response to the inspiring call of Him whose name we bear? My heart must needs be with you, for you have given so abundantly to me. I would say 'Go forth, and the Lord God of our fathers be with you as you go'."

Vestry Pays Annuity of $1,000

Radnor, Pennsylvania—At the annual meeting of the vestry of old St. David's church on Easter Monday the Rev. James Hart Lamb, D. D., presented his resignation as rector, to take effect June 1, 1918.

Whereupon the vestry passed the following resolutions:

Resolved, That in recognition of the faithful pastoral services and successful financial administration of the Rev. James Hart Lamb, D. D., during the last sixteen years, we, the vestry of old St. David's church, hereby elect the Rev. Dr. Lamb to the honorary position of rector emeritus and agree to pay him an annuity of $1,000 during his lifetime.

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 28, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for April

1. Monday in Easter-week.
2. Tuesday in Easter-week.
7. The first Sunday after Easter.
14. The second Sunday after Easter.
21. The third Sunday after Easter.
25. St. Mark's Day.
28. The fourth Sunday after Easter.

Preachers for Next Sunday

THE THIRD SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), the Rev. Dr. Townsend Henshaw.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. Cedric C. Bentley.

ST. STEPHEN'S CHURCH—Morning (11), the Rev. Dr. Cyrus Townsend Brady; afternoon (4), the Rev. William G. Thompson.

The Board of Missions

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D.,
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281 Fourth Avenue, New York.

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Appeal

SEVENTH YEAR

The ALL NIGHT MISSION, now in the seventh year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000 and helped over 14,000 to a new start in life, and has made 800 visits to prisons, 900 visits to hospitals, and conducted 2,000 services, is in need of funds.

This is a unique and practical rescue mission for men which never closes NIGHT OR DAY, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, NIGHT OR DAY.

Through Mr. Dudley Tyng Upjohn, its President and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street

Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

MARRIED

BREWSTER-JESSOP—On Sunday, April 7, at Litchfield, Connecticut, by the Rev. William J. Brewster, Miss Marjorie Florence Jessop of New Haven, daughter of Mrs. Florence Bass Jessop, to Benjamin Yates Brewster, 301st Field Artillery, U. S. A., son of Bishop and Mrs. Benjamin Brewster.

DIED

D'OLIER.—Entered into rest on Monday, April 8, at her home in Burlington, New Jersey, Annie Kay Woolman, wife of William D'Olier. Funeral services held in St. Mary's church, Burlington, Wednesday afternoon, April 10.

ELY.—Entered into life eternal April 10, 1918, Julia Augusta, daughter of the late John and Sarah Lord Ely. Funeral service at her home, 43 Poplar Place, New Rochelle, New York.

ENEBUSKE.—Entered into Life Eternal on Easter morning, at Boston, Massachusetts, Signe Judith Enebuske.
Let light perpetual shine upon her.

HAYES.—At her home in Unadilla, New York, on Saturday, March 23, after a long illness, Augusta, daughter of the late Clark I. and Minerva H. Hayes.

LEAKIN—On March 9, at his home in Savannah, Georgia, William Ridgely Leakin, beloved husband of Ruth Stewart Leakin, and only son of the late Rev. George Armistead Leakin, D.D., of Baltimore, Maryland. Funeral services from Christ church; interment at Bonaventure.

RODNEY.—At her home in Hollywood, California, April 7, 1918, Janet Warren, wife of Gen. George B. Rodney, U. S. A., retired.

SEAGLE.—At her residence, 120 West Sixty-ninth Street, New York, on Saturday, April 13, 1918, Emma Louise Fraser, beloved wife of the Rev. Nathan A. Seagle, D.D., and daughter of Emily E. and the late John Fraser. "They rest from their labors."

OBITUARY

HENRY W. HOUGH

At a meeting of the vestry of Grace church, Kirkwood, Missouri, held on the 10th of April, 1918, the following action was unanimously taken:

Since it has pleased our Heavenly Father to call unto Himself our dear brother, fellow vestryman and senior warden, Henry W. Hough, in the ninetieth year of his age, we make it no less a pleasure than a solemn duty to place on record our appreciation of his personal worth and his most honorable and valuable service. It was because he loved the church sincerely and so well that he was called to serve as vestryman, lay reader, junior warden and senior warden for a continuous period of fifty-nine years—from the organization of the church and parish, Easter Day, 1859—to the end of his life; and it was because church duties were to him no less a delight than obligations of conscience that through this long period he never failed to attend the vestry meetings except on account of illness or absence from the city, and to take active part and give wise and thoughtful counsel in the deliberations.

He was one of the small number of devoted Church people who founded and organized the Kirkwood church in the regular Sunday meeting begun in the dwelling house of Harry I. Bodley in 1857—so that his personal connection with it embraced a period of sixty-one years. He watched its beginnings with affectionate concern, and contributed a full share in the giving to it the good name it enjoys, both in the diocese and at large. For many years he was a delegate to the Diocesan Convention and on various occasions a delegate to the General Convention.

Resolved: That a copy of this minute be sent to the widow and family of our deceased brother, and a copy also to THE CHURCHMAN.

MURDER OF MAR SHIMUN

Syrian Catholicos First Head of Nationality to Perish in the War

NEW YORK CITY.—Mar Shimun, Patriarch of the Assyrian Church, was killed recently, according to a cablegram received by the State Department at Washington Saturday last.

Mar Shimun is the first political head of a nationality who has paid the supreme sacrifice of this war. To his people he was both King Albert and Cardinal Mercier. In 1903, when a boy of 16, Mar Shimun was selected to become Catholicos or Patriarch, to succeed his uncle, Ruwel Reuben, who was on the point of death. He was consecrated Catholicos on April 12 of that year. He was educated by native teachers and by members of the mission established by Archbishop Benson of Canterbury at the patriarchal seat, Qudshants (Kochannes) in Kurdistan.

DR. JOWETT SAYS FAREWELL

Preaches Last Sermon at Fifth Avenue Presbyterian Church

NEW YORK CITY—With manifest sadness on his own part and on the part of those who crowded the Fifth Avenue Presbyterian church Sunday morning, the Rev. Dr. J. H. Jowett said farewell to the congregation to which he has ministered for the last seven years. Dr. Jowett is about to return to England in response, as he explained, "to a call as imperative as the peal of a soldier's bugle", and said he would go back "as ambassador of the hearts of the American people". More than 2,000 person were excluded from the church after every seat had been occupied.

Missions Board Committee Meets

NEW YORK CITY.—The Executive Committee of the Board of Missions met in the Church Missions House, New York, April 9.

From the domestic field we received and acted upon the resignation of the Rev. J. Brown as missionary in the Diocese of Florida. The Rev. K. G. Finlay was requested to attend as representative of the Board the Conference of Southern Mountain Workers to be held in Knoxville, Tennessee, April 10-12.

The resignations of Deaconesses Cra and MacDonald were also accepted as missionaries in the District of Porto Rico. At the request of the Bishop of Porto Rico Miss M. K. Cramer was appointed as missionary teacher. The retirement of Miss A. M. Clark as a regularly appointed missionary in the District of Hankow was accepted, but at the Bishop's request she is to continue as a missionary employed in the field for one year. The Board accepted with great regret the resignation of Dr. John MacWillie as missionary physician in the District of Hankow.

The resignation of Miss G. J. Tracy as missionary in the District of Kyoto was also accepted, as well as the resignation of the Rev. H. H. Kelley of the District of Alaska. Permission was granted to the Rev. T. R. Ludlow, of Hankow, to proceed to France to work among the Chinese, under the auspices of the Y. M. C. A. Mr. J. MacDonald, at the request of the Bishop was appointed as missionary in the District of Hankow.

E AMERICANIZATION OF THE IMMIGRANT ALIEN

(*Continued from page 522*)

sion on "the people" and has failed to the allegiance of our Nation.

not one prime reason the fact that have practicaly ignored the immi- it in our midst, the alien at our gates. Dives we have in the richness of our ritance not taken the pains to give a crumbs to foreign Lazarus at our door. e have, it is true, a few congregations liens, and foreign-speaking peoples, but t are they to the whole.

is humiliating, it is pitiful, when we sider what we have done to what we left undone. The Church's contemp- is and disgraceful neglect of the alien I believe, largely the cause of her ully small increase, and not until it ear- ly readjusts itself to the new situation condition, honestly faces the problem, nts of its neglect, and seriously gives ier powers to meet her responsibility to alien on a scale commensurate to the , will there be much hope for her vth. Not only the children of the native ilies, but also the alien and the descend- of the alien, are the present and future of a living and serving church.

ie problems, therefore, of Americaniz- the immigrant alien is one we must and the appeal to the Christian church he Bureau of Education of the Depart- t of the Interior to bear its share in work must not be shirked. Will the rch not say, "This is my work: my ing, not my doom: of all who live I he one by whom this work can best be , in the right way". Not only in some nt land but here at home is "the rch's great opportunity". We don't to seek our duty, God's providence brought it to our door. Like Sir Laun- of old we traverse the world in our t for a field of evangelization and lo! has placed it in our midst. To some ay seem secular work—to bend our gies to teach the immigrant English, how can we teach him spiritual truths first we have made him acquainted our language, introduced him to our ght, made him a partner in our hopes, iated him in our joys.

is because I profoundly believe that Americanization of the alien is as vital e life and growth of the Church as it the Nation that I make this appeal e Church through its constituted au- ties to face that problem and to help it by officially aligning our Church with this great broad national move-

NOTICE TO SUBSCRIBERS

ving to the congestion at the New Post Office, resulting from war itions, it is impossible for publishers t their periodicals to all subscribers ime. Every effort is being made, ever, to speed up deliveries of The chman.

ACKNOWLEDGMENTS

rian and Armenian Relief Fund

usly acknowledged	$108.575.35
ul's church, Montrose, Colorado.	28.40
church, Olathe, Colorado	6.54
C. H. Alden, Los Angeles, Cali- ia	10.00
otal	$108.620.29

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MEN—WOMEN, eighteen or over wanted immediately. $100 month. Thousands U. S. Government War positions open. Write without delay for list. FRANKLIN INSTITUTE, Dept. O129, Rochester, New York.

WANTED—By June 1, young man, gentleman, for companion to boy of ten, on large farm in Virginia; accessible to Washington. Must speak French fluently and be able to instruct a beginner on violin; conversant with horses; able to ride; fond of out-door life. Communicate, giving full particulars, stating salary, to "M. H.," Vint Hill Farm, Nokesville, Virginia.

WANTED—A secretary-stenographer, by a New York City rector, four days a week, to take charge of correspondence and parish records. Address, 1439 CHURCHMAN Office.

WANTED—Man to supervise boys and assist superintendent in a children's institution. Address 1441, CHURCHMAN Office.

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WANTED—347 Westervelt Avenue, Tompkinsville, Staten Island (telephone 1472 Tompkinsville), nursery governess or mother's helper to take care of twin boys seven years old, do plain sewing and little light housework.

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WILL YOU SANCTION THIS?

By REX BEACH

PRESIDENT AUTHOR'S LEAGUE

CONGRESS—or a sufficient majority of it—has voted to destroy magazine reading.

It has accomplished this by passing a simple law re-establishing a postal "zone" system for all publications—a zone system and postal principle that was abolished by President Lincoln in 1863, and by establishing through a complicated system postal rates that mean increases of from 50 to 900 per cent. postage increases to all periodical readers.

By this "zone" system American readers of periodicals—home, educational, scientific, business, or religious—are to be penalized by enormous postage increases on the weekly or monthly papers they read, and the greater their accidental remoteness from the city of publication the greater is the penalty that is placed upon them.

Magazines have been a slow growth. In the process of their development and evolution it has happened that publishing is chiefly concentrated in the East. This large magazine increase in postage, therefore, discriminates unfairly but with great force against the entire West—beginning even with Western New York and Ohio and increasing rapidly until such States as Washington, Oregon, New Mexico, and California are to pay *nine times the amount of postage* formerly paid on the advertising pages alone of their magazine. What this increase means in cost to readers is incalculable.

And the tragedy of this 50 to 900 per cent. magazine increase postage law lies in the fact that this loss of readers will come from classes and from sections of our nation where widespread reading should be most encouraged — from people in remote sections where life is a bitter struggle on the margin of subsistence—where the habit of reading is just forming and the little weekly or monthly budget for magazines has but so very recently become recognized as an important item in family life. The terrific magazine postage increase will wipe these out. *That* is the real tragedy to this nation.

This 50 to 900 per cent. postage increase on magazines is not a war tax. Publishers were already taxed by excess profits and income taxes. It is not a war tax; Postmaster General Burleson has so stated in his annual report when he declared it is permanent postal legislation—unless repealed through your protests to Congress and Congressmen. Will you write—telegraph—or urge the passage of resolutions of protest against this destructive law?

WILL YOU HELP?

Write to your Congressman, protest against this destructive law, and demand its repeal.

Get your club or association to adopt resolutions demanding its repeal.

Will you enroll to help repeal this law that penalizes periodical readers with heavy penalties?

If so, send your name and address—and a copy of any resolutions adopted—to

CHARLES JOHNSON POST

200 Fifth Avenue New York City

THE
CHURCHMAN

New York - Saturday - April 27 - 1918

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NOTICE TO SUBSCRIBERS

Every possible effort has been made by the Circulation Department of The Churchman to speed up deliveries of the paper. The war has caused such unparalleled congestion at the New York Post Office that such efforts have proved to be unavailing. The Churchman suffers in common with all other periodicals published in New York City. Two weeks ago subscribers living just across the river, in New Jersey, received their copies of The Churchman Thursday following the week of publication. The papers were mailed on the preceding Thursday. In order to facilitate deliveries by at least one day, The Churchman, starting with this number, goes to press one day earlier than formerly; that is, on Monday. This is an extreme disadvantage in handling news, but it is done in the interest of subscribers. It will not eradicate the difficulty, but it will help.

Schools and Colleges

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Church Calendar for 1919
The 1919 edition of the Red and Gold Church Calendar will be small and will be based on the number of orders received before publication.
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The Calendar will be published early in November, and we urge all those who desire to secure a copy to place their orders now. **A bill will not be sent until the Calendar has been delivered.**
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Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Things in General

Church unity is growing apace. The ec tors of four Church papers in the Episcop Church signed the same petition.

And some patriots call a four and a h per cent. investment, secured by Uncle Sa a sacrifice for their country!

What did we mean? In a little We item, entitled, "Just as We Should Be we tried to do our bit toward church un by acknowledging the sin of complacen The penitential mood is always a first st toward reconstruction. But somehow t idea didn't get across. One correspond flays us for denying the validity of Pres terian orders. Another "is grieved" our accusing Christians of other names complacency. We'll try again.

Is the writer of the series entitled "T Real Colonel House" running in the N York *Evening Post* poking fun at the edi of the *Post* and incidentally at the Uni States Government? "Britain was aslee so runs one of the captions. "Col. Ho couldn't awaken the British Governm to a sense of the imminent danger of U-Boat and the German menace". Of cou America didn't need awakening! · We w sitting straight up and taking notice.

Prof. Franke's confession of Americ ism would have been more convicing after his endorsement of the good thi the German Government had accomplish he had added just a word about the cr suffering and atrocities which innocent p ples have suffered at the hands of t Government. It is that aspect of the G man Government which looms largest in eye of genuine Americanism just now.

They had lingered after the discus group on Christian Democracy and more than an hour had sat cross-legged the couch vehemently discussing whet Jesus meant that you "honestly could l your neighbor as yourself".

Suddenly Anne, the sophomore, sat upright with a thump to the cushions front of her to add emphasis:

"Anyway, I know one thing. I will work in our Church school this Sum if the rector keeps on toadying to th mothers who won't let their dears com the foreign children from the South do. Suppose they are dirty, who's to bla One of the vestrymen owns most of horrid, unsanitary houses they live in. doesn't the rest of the Church make clean them up? The rector's a cow that's all, though I would be if I ha family, but anyway the Church ought to something".

What will the rector do with Anne?

What will the church do with the h dreds of Annes who are coming back f college determined to live out the pri ples of Jesus "cost what it may"?

There is a certain English clergyma well-known Manchester rector, whose m ory is so unreliable that when he has important engagement he sends a post c to himself the day before as a reminder

Personals

THE REV. JOHN HIGGINSON CABOT, PH.D., senior assistant at the Church of the Advent, Boston, arrived home from England last week. Dr. Cabot has been working during his leave of absence in a London parish with especial reference to the pastoral care of soldiers and sailors.

THE REV. J. E. WILKINSON, Ph.D., now a master at Howe school, has been re-elected rector of Holy Trinity church, Manistee, Michigan, and will enter upon his duties June 1. He preached a mission there during Holy Week and conducted the Easter services.

The Rev. Victor A. Smith has been called to St. Mark's, Coldwater, Michigan.

THE REV. CHARLES WARREN FINDLAY, curate of St. John's church, Bridgeport, Connecticut, has received a call to the rectorship of St. Mark's church, Fall River, Massachusetts.

THE ADDRESS OF the Rev. Barr Gifford Lee is changed to 2620 M street, Sacramento, California.

THE REV. CHESTER HILL of St. Andrew's, Big Rapids, has accepted a call to the church of St. Lawrence, Libertyville, Illinois.

THE REV. PERCY BEACON took charge of Epiphany church, South Haven, Michigan, on Palm Sunday.

THE REV. PETER LANGENDORFF recently of Bellevue, Kentucky, has accepted the call of St. Paul's church, East St. Louis, and entered upon his duties on April 21.

THE REV. BRAYTON BYRON has resigned the rectorship of St. Mary's church, Reading, Pennsylvania. After May 1 his address will be 17 East Montcalm street, Detroit, Michigan.

THE REV. A. H. GRANT has accepted a call to Trinity church, Atchison, Kansas, succeeding the Rev. Otis E. Gray, who has resigned to become chaplain of the Three Hundred and Fifty-third U. S. Infantry, at Camp Funston, Kansas.

COMMUNICATIONS FOR THE secretary of the Diocese of Los Angeles, after April 15, should be sent to the Rev. Alfred Fletcher, 1744 W. Twenty-ninth place, Los Angeles, California.

THE REV. GEORGE P. BENTLEY, rector of St. John the Evangelist's, Barrytown, New York, has accepted an appointment as vicar of Grace church, South Boston, Massachusetts.

THE REV. HENRY O. JONES, rector of St. Stephen's church, Camden, New Jersey, has accepted a call to the Church of St. John-in-the-Wilderness, Gibbsboro, New Jersey, and is now in residence at the latter place.

THE REV. R. E. PENDLETON has been placed in temporary charge of St. Paul's church, Williamstown, Christ church, Lykens, and St. Bartholomew's, Millersburg.

THE REV. S. S. WARE, rector of St. Peter's church, Port Royal, Virginia, has resigned that charge, effective April 30, and will retire on account of disability. In accepting his resignation the vestry requested him to continue such services as he may be able to render the parish.

THE REV. ALEXANDER GALT, rector of Christ church, Brandy, Virginia, has accepted a call to his former St. Margaret's, near Annapolis, Maryland. The Rev. H. B. Lee, D.D., of Charlottesville, at the request of the vestry, has consented to take charge of Christ church as locum tenens.

BISHOP CAPERS has appointed the diocesan chaplain to the military camps, the Rev. Lee W. Heaton, successor to the Venerable A. W. S. Garden, who resigned his post as archdeacon to become secretary of the Board of Missions to the Province of the Southwest. Mr. Heaton assumed his duties on March 1. He should be addressed at the offices of the diocese, 315-17-19 Prudential building, San Antonio.

Christian Science

would attract fewer people from the Churches if the ministry of healing, as Christ taught it, were exercised in these Churches. Likewise more souls would be won to Christ if that ministry were preached as a vital part of the Gospel. A body of Christians, known as the

Society of the Nazarene

are actively engaged in reviving this ministry. Literature and information will be sent upon receipt of 3-cent stamp. Has the approval of our 20 Bishops. Address

REV. HENRY B. WILSON
St. John's Rectory Boonton, N. J.

FOUNDED 1856

THE chief incentive for early buying this Spring is the all-important question of supply.

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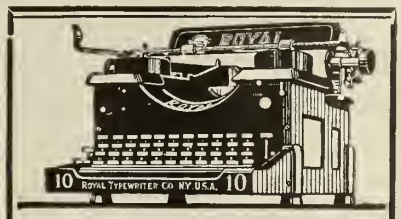

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MEMORIALS

Our Contributors

CHURCH schools have been having a difficult time to keep their heads above water financially. Yet we have been accustomed to look upon them as one of the great assets of the Church where foundations are laid and workers developed. The matter is one of the important problems now before the General Board of Religious Education. THE CHURCHMAN is glad to be able to devote this issue to a discussion of the Church school.

The Rev. William E. Gardner, D.D., the secretary of the General Board of Religious Education, is too well known in the American Church to need any introduction to the readers of THE CHURCHMAN. He has co-operated with the editors in planning this number, and has written our leading article, *Shall the Church School Be Encouraged?*

The Rt. Rev. Herman Page, D.D., who asks *Need Church Schools Fail?* writes from the point of view of a bishop who has faced the problem. Dr. Page was for many years the rector of St. Paul's, Chicago. In 1915 he was consecrated bishop of Spokane. Interested in the General Board of Religious Education and a leader in Sunday school development, he knows the value of the parishioner trained in a Church preparatory school. As a bishop who found three poor but energetic schools in his district, he knows the situation from the other side.

The Rev. Frederick Herbert Sill, O.H.C., is the headmaster of Kent school, Kent, Connecticut. At the request of the editors, he has written *The Kent Plan*, an account of the ideals and methods at Kent. It is interesting to note that the same plan is in operation at the Loomis Institute, Winsor, Connecticut, a new school, built on the Loomis foundation and opened about three years ago.

The Rt. Rev. Hugh Latimer Burleson, D.D., bishop of South Dakota, is a well-known and much loved figure in the American Church. As son of the Rev. Solomon Burleson and brother of four others who have served in the ministry of the Church, as dean of Gethsemane cathedral, Fargo, and as editor of the *Spirit of Missions* he is known to Church people throughout the United States. In 1916 he was consecrated bishop of South Dakota.

The verse in this issue is by the Rev. Arthur Ketchum, acting rector of the Church of the Epiphany, New York, and Clinton Scollard of Clinton, New York, two contributors familiar to the readers of THE CHURCHMAN, and Norreys Jephson O'Conor, the Irish poet.

A subscriber who was in arrears in his payments on THE CHURCHMAN recently sent in a check to cover the amount, with a year's payment in advance, and enclosed the following jingle. The sentiment appealed so strongly to the circulation manager that he asked to have it published. It is now sung each morning with patriotic fervor by the subscription department. Here it is:

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But always says: "Send it; our people a like it—
In fact, we all think it a help and a need.

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ORDINATION

On Friday, April 5, at 10 a. m., in St John's church, Detroit, the Bishop of th Diocese ordained to the Diaconate Mr Leonard Mitchell, a candidate for Holy Or ders in the Diocese of Michigan and a stu dent at Bexley Hall, Kenyon College, Gam bier, Ohio. Mr. Mitchell was presented b the Rev. Wm. L. Torrance, rector of St Andrew's church, and the ordination ser mon was preached by the Rev. Herbert H H. Fox, rector of St. John's church, De troit.

The Churchman

SATURDAY - APRIL 27 - 1918

Our Church Schools

THE CHURCHMAN is devoting a special number to the general subject of Church Schools because we believe it to be one of the pressing problems with which the Church in its educational capacity has to deal.

The most important observation in Dr. Gardner's illuminating article *Shall the Church School Be Encouraged* which we publish this week, is the proposal that a secretary of the department of secondary education be appointed whose business it shall be to assemble the facts relating to our Church Schools. This is always the first step in any constructive process. Without a knowledge of the facts we shall not understand the problem which we are given to handle; much less shall we know how to work towards its solution.

There have been a good many ways of making Church Schools in America. They vary from the individual business enterprise, capitalizing to the full the name of the Church to entice patronage, to the conscientious struggle of bishops and other diocesan authorities to create a school where religious and moral training may be conducted under the governance of the Church. We have here the explanation why our Church Schools have had so precarious an existence in this country. Some schools whose usefulness to the Church has been tainted by a commercial spirit have flourished like the green bay tree. Others which ought to have developed into strength and wide influence have died or are being starved out of existence. The law of the survival of the fittest has not always ministered in this connection to the survival of the worthiest.

Till very recently there has been little enthusiasm among us over the problem of religious education. The matter has gone by default. It is not unnatural that in periods of great expansion, whether in the Church or in the Nation, a good many things are left at loose ends. Bishops and dioceses have had a good many troubles. While there are starving missions and while there are vast areas inadequately equipped with churches and missionaries, we could hardly expect the harassed diocesan to take on extra responsibility. But it is evident that we are entering upon a new state of development here in America. Education is taking a foremost place in the councils of the Church. Everybody is discussing our theological schools —sometimes foolishly, sometimes with wisdom. But the hopeful fact is that people are discussing and are trying to get the facts. And now the question of secondary education is coming to the fore. Dr. Gardner suggests the right temper in which to attack the problem. What we need is the assembling of facts so that the Church as a whole may know the nature and magnitude of the problem with which we propose to deal.

We venture to say that the facts when we have them will inform us whether our method of dealing with our secondary schools has been such as to encourage the schoolmaster. Without schoolmasters we cannot, of course, have great schools. But we shall never have schoolmasters unless their vocation is seriously regarded by public opinion within the Church, and an environment provided in which the right kind of men and women can function with freedom and efficiency. It remains for the Church to inspire them with a sense of the dignity of the work which they are doing.

The Music-Hall Mind

WE borrow the phrase from *The New Statesman*. One is frequently given to marvel these days at the capacity of some people for detachment from all the passionate and disturbing interest in the stern theme upon which the heart and brain of the world is focused at the hour. These people are living from hand to mouth, spiritually speaking. They utter a flippant protest if you mention food conservation; they don't like to knit and they won't roll bandages; they won't try to digest war rolls and bread and they let the other fellow save for liberty bonds. They know that Serbia is starving, French orphans holding out hands to them, and Poland a desert of misery, but they chat and smile and look as young and happy as they did in the fat and careless days before August, 1914.

These people have the music-hall mind. They never know despair till they get sick or lose their money; they never go to church except to get a minister to bury or marry them; they don't worry about social inequalities and wrongs or "national ideals" so long as their withers are unwrung. They fill their days with domestic satisfactions and civilization furnishes them with sufficient diversions to keep the attention from wandering into the zone where the soul is joggled by harsh questions.

No one except people in their own class envies these people, but we marvel at them. And incidentally they teach us a very solemn truth in Christianity. As we watch them, we realize that the Cross must forever remain the evidence that the Christ is living in the world. Somebody must always be willing to die for these people. They are a spiritual liability; never an asset. They borrow everything they use, country, home, nursery tales of chivalry for their children, the bestowals of science, art and learning. Somebody else sweats blood, spends and is spent, worries, dreams dreams, and hangs upon a cross—just to save the world from sinking into the slough of the people who have no cross to worry them. Verily they have their reward.

Our Reserves

IT is better to suffer from nerves for having felt too deeply than not to feel at all; but it is an unfortunate disposal of gifts that one part of the race worries too much and the other part altogether too little. It is evident among us that people are beginning to feel the strain of continuous anxiety and passionate sympathy as regards the war. We can think or talk of but little else. As some one put it, we seem to be under the tension of the home where the family are anxiously counting the passing hours while one of its members is battling with some exhausting disease and trying to hold out until the crisis is past.

This is wasteful, and it is well perhaps to remind ourselves that it indicates a poor disposition of our spiritual forces. We need to bring up our reserves. Never before has there been laid upon the clergy so heavy a responsibility as that which they are carrying now. It is their privilege to help their people to look at life as Nietzsche put it "with the unmoved eye and look of eternity". No message from the pulpit is a Christian message these days that does not steady the heart. We do not mean that the preacher should aim merely to be soothing. No honest soul wants that. But we all want help in keeping ever in mind the truth that Christ has not withdrawn from the battle line of the ages. Germany is clever and she is wicked, but she is not clever enough or wicked enough to conquer five hundred millions of souls if in penitence they will ask the Christ to teach them the way of kindness and the way of freedom. Never fear! Calvary stands for both a method and a promise—the saving method of atonement and the sure promise of victory. When we utter desperate words we have lost for a little time the perspective of faith.

Keeping our spiritual balance is partly a matter also of discipline. It depends upon how we have deployed our forces. People have frequently marveled at the poise of the President. Never apparently has his conduct indicated that things were getting on his nerves. We suspect that this is partly due to his daily regime. In times

of stress and grave anxiety he can be found daily on the golf links and in the evening at the theatre. We should all do well to insist upon a variety of interests. It is not well to talk exclusively of the war. To do so is to waste our reserves. It may incidentally be remarked that the people who have given up Church work to devote all their time to war work are making a mistake. An hour at the Woman's Auxiliary might steady our feverish thoughts. Religion has in its keeping reserves of strength which can enable us to carry on the fight with courage and the good cheer of faith.

Dr. Jowett

DR. JOWETT'S return to England marks the end of another distinguished ministry at the Fifth Avenue Presbyterian church in the City of New York. Sunday after Sunday attendants at service in the famous old church could always count during Dr. Jowett's pastorate upon hearing evangelical Christianity preached in simplicity and with power. His ministry in America has extended over a period when there was a heavy strain upon the pulpit to yield to many diversions from preaching the Gospel of Christ. A man of his gifts might have taken to the forum and become, between Sundays, a popular lecturer; he might have been diverted into the tempting role of the great administrator or he could easily have devoted himself to the fascinating work of preaching a futurist gospel to the intellectuals. He chose none of these tasks for his calling. He preached week by week the power of the Cross to save.

The wide influence of Dr. Jowett's ministry is largely due, aside from his fine ability, to his willingness to be a specialist. He conserved his forces for the vocation of prophet. He felt that he was called to preach the Gospel. He was determined to be preacher and pastor and nothing more. The Fifth Avenue Presbyterian church is a highly organized institution. It has its multiform activities like other rich metropolitan churches; but its organization has been so effected as to spare the leader for the free exercise of his spiritual leadership. This can hardly be said of all the great churches of New York and other American cities. The clergy themselves are to blame for this lack of precision in definition of the ministry. Dr. Jowett knew that there were thousands of people hungry for religion, waiting week by week for the evangel. He so ordered his life that, whatever else might be neglected, he had prepared himself to preach the Gospel to his people.

The people of New York have grown accustomed to seeing the pastor of the Fifth Avenue church walking on a week-day morning in the park, his thoughts preoccupied with the theme of his Sunday morning sermon. How he contrived to evade the pressure of the age which has gradually been transforming the rectors of our great parishes into business administrators, it is difficult to say. But we know that his narrowing of the ministry to its legitimate specialization has paid. No other pulpit in New York has, perhaps, wielded an influence comparable to his. He carries back to England not only the gratitude of the people of his own Communion but of thousands of Christians of other churches who from time to time have heard from his lips the Gospel of good news.

THE WEEK

Chronicle and Comment on Current Events

Now

DURING the anxious days while we have been watching the British front in Flanders a new spirit has been sweeping over America. No one seeing the set faces of men and women who are scanning the war bulletins can mistake this fact. We feel it as we hear people talking about the war and it is discernible even in the guarded utterances of editorials in the daily press. America is determined to do her part and to do it now. The problem upon which to set our teeth is not whether somebody blundered in the past or whether all might have been different had we begun sooner to set our house in order. Bitter things are being said about that; but where one sees an increasingly united American sentiment is in the determination to put officials on the job who are equal to the task. Mr. Schwab's appointment answers that demand and the anxious public breathed a sigh of relief when the appointment was announced. It will breathe another sigh of relief when it learns that some other departments are similarly manned.

The nature of the foe against which we are pitted and the crisis which we are facing have, while the word "Waterloo" is being freely spoken in England, penetrated at last the American brain. We now see that the hour has come when our most pressing duty is not to discuss peace but to fight, and to fight with every ounce of brain and muscle we possess. The facts were before us three years ago. Now we have opened our eyes to them. We can be thankful for that. People are saying "if only it is not too late". It is not too late to win, but it is too late to win by any half-hearted consecration or sacrifice. We can't waste time as we have wasted it in the past getting convinced that it takes trained soldiers to fight modern battles and it takes multitudes of them. We can't waste months or even days in waiting for inefficient people to learn their jobs when there are able men at hand to render effective and quick service.

There is a look of determination on men's faces which shows that the American people no longer will tolerate postponements of preparedness. The President has a united, willing people behind him. They want him to know that there is no sacrifice which he can ask in the interest of victory which they are unwilling to make. We believe that the people of America would uncomplainingly submit to as drastic a curtailment of luxury and even necessaries as the German people endured when, one month after the declaration of war, every private automobile and bicycle was swept from the streets of Germany. We think that the process of educating American sentiment is about complete. The administration can now trust the people to order their lives according to military necessities. It is now or never.

Elephants and Things

MR. GERARD stated at a meeting in New York a short time ago that Germany raised her great war funds without street-speaking or elaborate advertisement. In contrast to this we are witnessing in our American cities the most elaborate and spectacular campaign for the Third Liberty Loan that has ever been employed in the behalf of any cause. Processions of camels and elephants parade Fifth Avenue in New York, boys and girls by the thousand solicit subscriptions on the streets, booths for the selling of bonds are everywhere; men and women are speaking through megaphones to the passing crowds; and vaudeville stars and stage favorites are devoting their charm and cleverness to the gigantic task of getting America to lend its money to the Government for the protection of our country, our honor and our homes against the world foe.

Why is it necessary to go to such lengths to persuade loyal citizens to part with their money? The answer is that we want a big over-subscription and we want every man, woman and child to contribute. It is an adequate and satisfying answer. But we wonder whether the people who hesitate to buy bonds, who require so persistent and elaborate a campaign to awaken their interest, realize the alternative which we face at present. If Germany wins, she will not send a pleasing circus parade of elephants with gorgeous trappings mounted by dazzling ladies up and down the streets of our great cities to collect the indemnity. She will demand at the point of the sword or rather the mouth of the cannon every dollar we have. She will strip us to the bone. It is no tender modest enemy that we have undertaken to fight. The war is thousands of miles away, but war can travel fast these days.

The moral is "don't wait for the vaudeville star to solicit your money, or processions of elephants and camels to show you that your money is needed. Buy a Liberty Bond and buy it now".

Now for the Smoker

IF the powers of darkness think that they are going to be let alone after all "the wets" become dry, they are mistaken. The smoker is in for a season of exposure and publicity. A small cloud the size of a large man's hand is visible just over the horizon. The Anti-Cigarette League its astride the cloud. Some of the more carnally-minded among us had hoped for a little breathing space, where what vices were left upon our hands might enjoy immunity from attack. We had done our bit in conceding one after another our major vices to the reformer, now he threatens to take our smoke away. There is to be no quarter for any venial weakness. The average smoker wonders whether longevity and a fattened bank account offered in return for his cigar will be a delightsome thing.

But the anti-smoke campaigners are crusaders of light in so far as they propose to let us know what our smoke bill is in money and blood pressure. This we ought to know. Many who have arduously acquired the taste may resolve to start life without the smoker's handicap. This much must be conceded by even the most stand-pat of immoralists—smokers are frequently a public nuisance; men carry smelly, lighted cigars into public conveyances; they give one last puff as they enter a crowded elevator; they befoul the air of our cars and even the sidewalks and seem to have no compunction about it; doctors and clergymen enter sick-rooms with stale fumes about their clothes. The smoker must begin to set his house in order if he wishes to retain his innocent and soothing vice.

The Russian Church

DURING the chaotic months which drag on in the Russian situation some of us anxiously ask, What of the Russian Church? In the English *Challenge* there is appearing an admirable series of papers by Madame Tvegintsov. The editor of the *Challenge* sums up the situation as follows:

While the Church had been to a great extent the spiritual home of the peasants, it had been entirely out of touch with the working classes of the great towns. Among them Western ideas of progress were current, indeed many observers noticed with alarm—alarm which the event has justified—the capacity of the Russian mind to take up Western notions without criticism. The Bolshevists represent the working classes of the great towns, but not in any very great degree the peasants of the rural districts. It was inevitable, in view of the long history of alienation, that the Bolshevists should set themselves against the Church. Now the Government of the day has despoiled the Church of its property, and the Patriarch has answered with cross-examination. There is war between the Church and the Government. This, as we have said, is natural, but none the less regrettable. If the Church had been capable of rising to a position in which, without taking sides as between political parties, it was able to stand as the moral guide of the people, it would almost inevitably before very long have regained its position of influence, to the great benefit of the nation. That way perhaps is still not entirely closed to it, but, as far as the scanty information allows us to see, the Church has followed the more natural, but more disastrous, course of taking sides definitely against the Bolshevists. That being so the future is all uncertain. The working classes of the towns who are at the moment in power are opposed to the Church. The peasantry are probably still attached to it; but not too much should be built upon this fact. The religion of the peasant in Russia, though genuine and profound, has been also a matter of tradition and habit. It has not risen to the level of a deliberate apprehension of truth when presented as an alternative to other possible views of life. A religion which is merely accepted from tradition is never very powerful in controlling passions. Consequently, we cannot be surprised to know that there is even among the peasantry a strong anti-religious movement.

The U. S. School Garden Army

SIX million school children enlisted in the United States School Garden Army—that is the prediction. Already in the South and in California, where the Winter has really gone for good, and it is possible to muster the young recruits and arm them with spade and hoe, thousands of boys and girls are wearing the green ribbon and the badge of the army and working hard in their school gardens. In Texas each school garden means at least $25, a total increase of two and a half millions in the garden food supply of the State. The organizers of the army are traveling from State to State recruiting by means of parades and pageants. Cardinal Gibbons has issued a call to the parochial schools of the Roman church. Everywhere the children are showing a fine enthusiasm.

It is to be hoped that the older folk will show a similar zeal. England plans the greatest crops in her history. "The Larder depends on the Gardener" is an English slogan that every individual with a square foot of arable land should take to heart. The failures of 1917 will spell the successes of 1918. There must be no second year slump. The only part most of those over here can have in the gigantic struggle over there is to conserve food and buy Liberty Bonds. It is perfectly possible for thousands of families who have heretofore been consumers to be producers of sufficient food to stock their own pantry shelves and fill their own barrels with corn meal.

Bishop Montgomery's Resignation

THERE are some English bishops who are no more than a name to Americans; others, though known by their writings, are nevertheless very hazy personalities to us. But Bishop Montgomery since the 1916 convention has become a vivid and definite part of our conception of the English church. His work we have always known; we have followed his episcopate of twelve years in Tasmania and since 1901 his admirable administration of the S.P.G. We have read his books and his frequent articles in the English missionary papers. Then two years ago he himself visited the United States as a member of the official delegation sent by the English church to General Convention. The dynamic of his personality made itself felt here as it has in every other part of the Anglican Communion. We found (to quote an English editorial writer) that "the Bishop is something more than an organizer, that he is an inspirational force, a statesman of real genius, with a rich gift of imagination". So we are able to share in the dismay felt by our trans-Atlantic fellow Churchmen at Bishop Montgomery's resignation from the administrative headship of the venerable Society.

The Next Red Cross Drive

ONE hundred million dollars to be raised between May 20 and 27 is the task the Red Cross has set before us as the next thing to be done when the Third Liberty Loan has been subscribed. Of course we shall put our shoulders to the wheel. There is no question that whatever the Red Cross asks it must receive. In an investigation which the social service secretary in one of our Eastern dioceses was recently interested to make, it was found that in no case had the Red Cross failed to provide everything possible for the needs and comfort of the men stationed within its borders. Reports from the Front assure us that the Red Cross has proved 100 per cent. efficient.

Governor McCall on Lynching

THE present Governor of Massachusetts has again spoken solemnly and with force on one of our national disgraces:

"Let us bear one thing in mind, that lawlessness at home and lynchings, the threats to boycott a language or a literature, do not express the great mood in which a great nation should express itself in a war like this. The atrocity in western Illinois the other day was no more an outrage upon the victim of it than it was upon the American people. The brutality of lynching does not at all surpass its cowardice. Nothing more contemptibly cowardly can be imagined than for a crowd of armed men to seize a single unarmed man and put him to death. If such cowardice could be regarded as distinctive of a nation, no amount of heroism on the part of its soldiers in the field could make atonement for it.

"There has been quite too much talk in our politics, even before the war, of hanging people to lamp-posts. The spirit of lawlessness has received an impulse from men who should be the leaders and teachers of the people. The first duty upon us, after supporting to the utmost our soldiers and our allies, is sternly to repress those barbarous exhibitions of lawlessness."

The Mystery of Atonement

By THE REV. REGINALD J. CAMPBELL

IN these days it is frequently said that the Christian doctrine of Atonement has ceased to have any meaning for the ordinary man, that it baffles and irritates him if he thinks about it at all, and that it has no real bearing upon the facts of life as we encounter them day by day. Never was a greater mistake. If there were no gospel of Atonement we should have to find one; human nature cries out for it; we might dispense with almost any other article of the Christian faith but this—in fact the Christian faith pivots upon it. Stripped of its theological dress, the insistent spiritual need which is met by the atoning work of Christ is apparent to everyone and needs no explaining. We all know it only too well, and whether the gospel that is preached as a remedy for it be true or not, there is no other gospel which even professes to be able to satisfy the demand thus created.

The law of measure for measure, of cause and effect, operates with no less exactitude in the moral than in the physical sphere, though less obviously so. Men delude themselves that there may be some way of getting round it, but they have only to interrogate the experience of past and present to know that nothing could be more futile. No man ever breaks a law of nature; it breaks him if he tries. With a precision that knows no exceptions effect follows cause on the plane of the outer world; measure for measure is dealt out; action and reaction are equal and opposite. Is it reasonable to suppose that it is otherwise in the realm of moral and spiritual because the final issues are hidden from us? No, indeed; the divine order will be vindicated at the cost of the transgressor, long though it be before the full results of evil-doing work themselves out. Every sin carries its punishment wrapped up within itself; every infraction of the laws of God produces its appropriate penalty in the soul of him who makes it, and therefore ultimately in his lot, whether in this world or in that which is to come.

The mills of God grind slowly, but they grind exceeding small;
Though with patience stands He waiting, with exactness grinds He all.

Let it be granted that this does not always seem to be the case. The wicked flourish like a green bay tree—up to a point. It is marvelous how long an evil-doer may continue to prosper; for years and years circumstances may even appear to aid him, events conspire to baffle and defeat all efforts for his overthrow. He becomes bolder, more arrogant, more confident, more impious—and then one day the blow falls. And, just as previously everything that happened seemed to favor him, now everything works for his discomfiture. Any close observer of human affairs will testify to the frequency with which the judgments of God at length overtake the impenitent even in this world. And the same might be said of the fate of nations. Cynical Germany is profiting at the present hour, or to all appearances being permitted to do so; she prospers by her iniquities and cruelties; "many there be that say, Who will show us any good?" We can afford to wait. God has not finished with the Kaiser yet. Moral processes do not complete themselves within the horizons of our temporal vision; the final adjustments are made in the great beyond and filter through into the workaday world. Things right themselves even on earth, given time enough; and souls pass on, to what we do not yet know, bat, judging by all natural analogies, we may be perfectly sure than in the supernatural it is to reap as they have sown. Wickedness is wrought on earth, crimes are perpetrated daily upon the weak and helpless that cry to high heaven for vengeance, and God remains silent. But there is something awful about that silence. It is not the silence of indifference or inaction. There is a judgment that ever proceeds and which nothing escapes.

It is the thought of this which is so terrible to a sensitive conscience. The feeling may not be exactly fear though it would be folly to say that no fear is intermixed with it; it is the consciousness of the inexorableness of law in relation to the things of the soul as to those of the flesh which overpowers us; we remain bound fast to the sequences of our deeds; we cannot shake off responsibility for them, the law grinds on but it never grinds out. Drop a stone into a pond and the ripples it will create will go on widening until they are arrested by the banks and equilibrium is restored. But there are no banks to the infinite; there is no stopping-place for the sequences of an evil past. Set a train of mischief going, and long after it is beyond your ken, let alone beyond your power to atone for it, it will be bearing bitter fruit. Superficial indeed, as well as presumptuous is the claim that a man should be prepared to bear the consequences of his own misdoing. How could he? The consequences of his most trivial act or thought are endless.

But the appalling prospect thus created, if once it is fairly faced, demands some relief, and there is no more urgent demand associated with contrition. We want the seemingly impossible; want the entail of sin to be severed, the handwriting of the ordinances against us to be blotted out; we ask for nothing less than the canceling of the past, the supersession of the law of measure for measure by a divine amnesty, the transmutation of the products of our ill into eternal good. Our prayer is like that of the dying Arthur in the Idylls of the King:

I have lived my life, and that which I have done
May He within Himself make pure.

Now this is the very thing which is offered to us in Christ, and offered nowhere else and by no other means. Poor sin-bound humanity has always been craving for it and always trying to get it in one way and another, "but there is none other name under heaven, given among men whereby we must be saved". How the work is effected we do not know; it begins and ends in mystery; but in the beauty of holiness its results are evident for all the world to see.

Here then we have an amazing paradox. As man sees, there can be no such thing as forgiveness, no emancipation from the self-incurred penalty of the evil we have wrought. As God sees, they who are in Christ are as though they had never sinned at all; they are not under law but under Grace. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him".

Sectarianism In Yourself

YOU should not look for sectarianism in those sects which you condemn. No doubt you will find it there and will condemn it whole-heartedly. It is more important to look for it in yourself, and in those with whom you habitually act. You will find it when you adopt some facile rule for distinguishing tares and wheat. You will find it when you employ some convenient standard set by the fashion of the day, for determining what is catholic or orthodox, enlightened or liberal. Your standard may be a part of the truth of God, but you can isolate it into a falsehood. Perhaps nowhere can you stumble more easily into sectarianism than in the search after unity. For sectarian unity, the unity of those who pronounce a *shibboleth* in exactly the same way, is the easiest thing in the world to achieve. In despair of achieving a larger unity according to the will of God—which is one of the hardest of tasks—you may fall back on that easy course, and lapse into a contentment that is death. Beware of agreements. Agreement to differ is the worst kind; but agreement on selected articles may be a worse danger. It is a substitute for the unity of the Body of Christ; and it is a substitute that satisfies.—*From "Unity and Schism" by the Rev. T. A. Lacey, M.A. (The Bishop Paddock Lectures for* 1917.)

Shall The Church School Be Encouraged?

By THE REV. WILLIAM E. GARDNER, D.D.

FORTY-FIVE schools for boys and sixty-seven schools for girls have been listed by the General Board as claiming the right to be called "Church Schools".

All of these are in some degree under the control and influence of those interested in the Church. Some are privately owned by one or more individuals and conducted in accordance with a policy defined by the individual. Some are leased schools; boards of trustees, confronted with the difficulty of securing heads and faculties, lease the property for a term of years to individuals. Some schools are conducted by a board of trustees, the majority of whom are Churchmen, and some are responsible to the diocese, the property being owned by the diocese and the trustees elected by the Diocesan Convention.

There are over ten thousand boys and girls in these Church schools. Has the Church any responsibility toward these schools? Should they be looked upon as occupying a distinct and important place in the educational life of the Church?

In answer to this question the General Board has two convictions. The first is that the Church should welcome the existence of these schools and expect from them graduates whose imaginations have been kindled by the best in religious history, and whose Church loyalty has been challenged and won because they have seen the needs of the world for the best in Christian civilization.

The second conviction grows out of the first: if the Church looks to the schools for a product, she owes to the schools not only interest in their well-being, but a responsible co-operation in their methods, an accrediting to some degree of their teachers, and assistance in their finances.

These convictions are based on at least five conditions that are evident.

1. There will always be parents who prize highly the Christian education of their children in the parish church and who will want that education completed under the influence of Church schools and Church colleges. Dr. DeKoven's contention in 1866 that "Christian training differs from all other training in this one respect—that it believes in an implanted supernatural life which can and must be developed", and that the development of this life must depend upon Church institutions still holds good.

2. There will always be parents, either within or without the Church, who will clearly formulate their desires for the education of their children in terms of body, mind and spirit. To such parents the Church school will always make its appeal.

3. The remark that "there is an increasing number of parents who distrust the public schools" has no reliable foundation, but it is true that we are meeting many who believe in the theory of the public schools but who dislike to trust their children to the public schools because of local conditions.

4. There will always be home conditions which will make advisable the sending of the child to a boarding school. These arise frequently from domestic difficulties and more frequently from a city environment which does not provide the right atmosphere, both mental and physical, for certain types of children.

5. Church schools will always have a field because of the age-long conviction that early adolescence is the time for the influences that arise from a dominating personality. It is the age of hero worship. To find a worthy schoolmaster or schoolmistress for our boys and girls is a desire that will increase rather than decrease.

These motives are back of the success of the Church school; they make permanent certain successful schools and they command for these schools the interest of influential boards of trustees and the gifts of annual subscriptions and large sums for equipment.

It would seem that a unit of the Church's educational life containing 10,000 students resting on strong motives, and backed to a degree by a considerable, though inadequate, financial support, deserved the best consideration of the Church. But there is lacking both among the schools and in the Church at large any commonly held conviction on the purpose and value of Church schools and any plan for the maintenance of their standards or their support.

One headmaster of a very popular school expresses his dissatisfaction with the failure of his own school to maintain any standard in the teaching of religion.

He has written to me as follows: "This is an age in which everybody is dissatisfied with everything. Among these things with us is the teaching of religion. People may have fancied that we are dissatisfied with our system, but we are not. We ought to have a thorough overhauling of our curriculum and sacred studies. Do you think you could come up and do us a service in these ways?"

Probably all the school heads would speak as emphatically. Every Church school wants to do more than prepare pupils to meet the college entrance examination; but the extent to which the school will teach morals and religion will be largely determined by the public opinion of the Church.

Another problem is the right number and location of schools. This is being discussed most earnestly in our Western dioceses. Bishops Beecher, Burleson, Funsten, Page, McElwain and others have each called for the consideration of the Church school as a provincial responsibility. They suggest that a competent committee should inform itself by expert service, concerning the conditions of Church schools, and develop plans whereby secondary education within the province might be treated as a whole and the province organized to back it.

Bishop Burleson, although he has the beginning of a fund with which to create a boys' school, plans to co-operate with Bishop Beecher of Western Nebraska and make Kearney Military Academy the boys' school for South Dakota.

The problem of securing teachers is growing more and more difficult. There are some teachers who are. Churchmen and Churchwomen at the present moment in secular work, who would be glad of an opportunity to teach in Church schools. Loyalty to the Church and spiritual ideals in education cause them to be dissatisfied with the limitations and the atmosphere of secular work. There are also effective teachers in our Church schools who deserve advancement, but who will not go into the market for it. This lack of unified knowledge about the teachers not only discourages teachers, but stands in the way of the Church school's securing the best teacher for any particular vacancy.

The financial problem is interesting to the educator because it has been demonstrated that where a school is properly equipped and properly advertised and managed it can be self-supporting, only appealing to its patrons from time to time for new equipment. This makes the current financial problem of the Church schools centre around the proper commendation of the school to the public.

These are some of the problems of the Church preparatory school as viewed by the General Board. In the face of these problems its position is definite. It believes that the Church should expect a helpful product from the Church school and therefore the Church as a whole should encourage and stand back of the Church school.

The General Board has no hard and fast system of education to promote. It believes that the process of Christian education demanded by the Church and the Nation is rapidly taking shape. In this process the Church school has a very important function.

As a Church, we must provide for those Church parents who wish their children to come under Church influences throughout their entire life.

As a Church, we must recognize a responsibility to

the State and to secular education; and must commend to the teachers and leaders who guide the educational processes of the Nation, those spiritual forces which we believe essential to the highest moral development of men and women in a democracy.

As a Church, we must support the Church school because of its missionary possibilities. Every Southern bishop will tell us of Sunday schools organized and parishes instituted because of the loyalty of some graduate of St. Mary's School, Raleigh. The same results have come from all our schools.

As a Church, we must encourage Church schools because of the need of Church institutions where we may begin early to train our future leaders. With the calls for an increase in the ministry, for lay workers in religious education and social service, we should inspire large numbers of our adolescents in the early days of their education by those direct influences that can be so effectively given in a Church preparatory school.

The General Board believes that religious education depends more on men and women than on systems. If the Church is to seize the special opportunity offered by the Church schools, the General Board must have a man who will specialize on secondary education as Dr. Bradner specializes on parochial and Mr. Micou on collegiate education.

The Board is now appealing for the salary of this man. With Western Church schools closing because of the war, and Eastern Church schools raising special funds to meet deficits, the encouraging of our Church schools becomes a war-time education measure. The Baptist laymen have just raised $175,000 for the support of some of their boarding schools. Cannot the Church provide a few thousand dollars for the unification of this work?

The secretary of the Department of Secondary Education would begin his work by assembling the facts about our Church schools. He would try to make clear to the whole Church, and especially to the provinces in which certain schools are located, the values of the schools, their conspicuous products and their future possibilities, as well as their needs. By the help of faculties he could hold conferences when standards of studies, sacred and secular, could be discussed and recommended. He would keep a list of available teachers and help those secular teachers who wish to enter Church school work.

Such a man would ultimately become a source of information and suggestion, to which bishops, provincial committees, trustees, and faculties would turn with expectation; such a man would commend schools to parents who are seeking the particular school for their children; he would also be sought by patrons who desire to give endowments to Church education.

The encouragement of the Church school as helpful to the Church's life can be shown by assisting the General Board to provide a secretary who will define to the schools the expectation of the Church and help them to unite in meeting that expectation.

The Kent Plan

By THE REV. F. H. SILL, O. H. C.

SOME five years ago I received an invitation from the business manager of one of our leading Church periodicals to advertise the Kent School in its columns. The solicitor pointed out the fact that the Episcopal Church was the Church of the well-to-do. In support of this I was told that the rector of a Philadelphia suburban parish had counted nearly fifty limousines rolling away from the *porte cochère* of his stately stone church on a previous Sunday morning. This was an illustration of the clientele of the Church, the kind of people who read its periodicals. To put Kent before such people would bring applications from "the most desirable class". I explained that this was just the class I was studiously avoiding, not because I did not appreciate the many wonderful characters produced from among the privileged classes in society, but because I felt that the boys of that class were the only boys for whom the Church was making any provision in its boarding schools.

I shall not attempt in this article to justify the existence of boarding schools or to describe in detail the opportunities they offer. I am personally grateful for the privilege of being at the head of a family of one hundred and fifty boys, and to be given the opportunity to assist in training them in every department of life. There can be no doubt as to the prestige of the schools which are known as Church schools. Here in New England the Church is justly proud of St. Paul's, St. Mark's, Groton and schools of that type.

I desire, however, to point out in this article the fact that we are terribly one-sided in our work in secondary education in our boarding schools for boys. I should say that the number of such schools under the care of the Church in New England is fourteen, carrying a student body of 1,470. There are but two of this number with a tuition fee of less than $850 and most of them charge a flat $1,000, not to mention the extra expenses which amount to from $200 to $500. It stands to reason that if it costs from $1,000 to $1,500 to educate a boy and to meet his expenses for but a scant nine months of the year few but boys of the privileged class can take the opportunity offered. There are very few scholarships available in these schools and even then it is a question whether it is wise for a boy of limited means to cast in his lot with the sons of wealthy parents.

I have been in school work now for twelve years and what I say in this article I can prove from personal experience, and if anyone wishes to verify the facts presented the files and accounts and everything, in fact, a Kent School are open to inspection.

The Church is not willing to support in any wholehearted way the schools which strive to bring the opportunity within the reach of boys of moderate means. God only knows what a struggle it has been to build up this plant here. I doubt if I should have the courage to go through a similar experience. I feel sorry for the men I know who are struggling to maintain such schools as this and I can well understand why so many have failed. I wish I could publish some of the letters I have received from men in the Church with fortunes at their command. Most of the funds I have raised for this $175,000 plant have come as a result of a most persistent series of appeals through correspondence. I cannot stand up in pulpits and make appeals for this work on the ground that it is a charitable venture for the unfortunate. There is little element of pathos in this work but it presents a tremendous opportunity and I have tried to lay the facts before the men of the Church. Friends outside the Church, old college mates, good women, and some few men whose names appear on every subscription list have given generous support. The fact that the Order of the Holy Cross has been back of the work has been a great help. Mr. ————, a prominent High Church layman, has his secretary write: "Mr. ———— requests me to state that your proposition does not interest him and your request for a contribution is respectfully declined with thanks." A very broad-minded Baptist, on the other hand, writes: "An Episcopal institution such as you describe does not come within the scope of my philanthropical activities." The Very Rev. Dr. ———— is consulted by a delegate to the General Convention and writes a long dissertation on the folly of attempting to conduct a first-class school on a $400 per boy basis. "Let such boys go to the public schools." A president of a Church club says that the only way to establish such a school is to cater to the wishes of some one benefactor and call the school after said gentleman. Meanwhile, I have seen Churchmen contributing $500,000 dormitories and $150,000 gym

nasiums to secular institutions of learning. Just because ve have managed to squeeze out of several tight places nany conclude that we have a large endowment fund, vhereas we have just about $50 a year income from endowment. Others say that wealth flows to us from our monastery on the Hudson, whereas my brethren over here feel the pinch of poverty much more joyfully than ve do.

I am not writing all this as an appeal, for we are naking no appeal at present, but simply as an illustration of the encouragement the laymen give a man who is rying to extend the privilege they crave for their own sons to some who cannot pay the same fee they pay. I have letters on my desk now from two men who are going through my experience and I cannot encourage hem to look for much help from the big men of the Church. Boys of the privileged class must get the first chance.

I can prove that there is a very great demand for a school with a moderate fee, providing, of course, the school is proving its ability to maintain a good scholastic standing. Appeals come from all over the country, especially from people interested in educating boys in their particular parishes. I am ashamed when I think of the number of applications I have to refuse, not that I want to make this school any larger at present, but because I have but three or four other Church schools to suggest. They are frequently at too great a distance from the applicant to make attendance possible. I suppose I know his one fact as to the demand for a school under Church influence with a moderate fee more intimately than anyone else in the Church at the present time, and not a day goes by that does not call for a letter which practically says, "the Church has nothing to offer you for your boy". This is especially heartrending in connection with requests from the clergy for their own sons, or for boys in their parishes who give evidence of a vocation to the priesthood.

This lack of encouragement does not spring from any particular attitude as far as Churchmanship is concerned. Some of our most loyal benefactors have been communicants of parishes quite opposed to what the O. H. C. stands for. A brother priest of mine, a Low Churchman, in a Southern diocese has had the same experience that has come to me. My readers would be surprised to see the names of some of the men who write me in behalf of boys applying for admission.

I can also prove that it is not necessary to charge $1,000 a year for a boy. We can meet running expenses here at Kent at less than an average of $500 a year. That has been one of the most interesting features in a way of this work. As I say above, anyone is at liberty to come and examine our books. They will find that we pay our eleven masters adequate salaries. We have no man at less than $1,200 a year and we give some $2,000 a year. In addition to this the men receive board, lodging and laundry and, in the case of married men, house and subsistence for their families. How do we manage? Well, first of all, I should mention what we call our self-help system. The boys consider it a privilege to share in every possible way in the work of maintaining the daily life of the place; they wash the dishes, make the beds, do all the cleaning of class rooms, corridors, etc. They care for the furnaces and manage to do a good deal of work around the place. They unload the coal from the cars and put it in the bins. There is nothing they can do which they are not perfectly willing to do. They conduct their own assemblies and study halls and are so responsible for the discipline of the place that, with the exception of one man in the dormitory for younger boys, no master has any duties outside of the class room. I can show anyone what I show the boys themselves that they are saving the management about $125 a year per boy.

The life of the place goes along with the spirit of self-help. We have very simple buildings. We have absolutely no waste space. Our overhead charges are reduced to a minimum. Of course, I could write several columns on the advantages to the boys of this system of self-help, combined with simplicity of life. There is real educational value in it. There is developed a joy of fellowship in labor. Snobbery cannot flourish in such an atmosphere. We think we get an exhibit of real social democracy, with a Christian background.

It may seem that I am directing attention to Kent in this article. That is really not my purpose. What I want to do is to see the experiment tried elsewhere. I wish all of our Church schools might combine in an effort to reduce their fees. It can be done if the boys are trusted sufficiently to be of service. It ought to be possible at least to prevent further increase in fees by turning to the boys' productive power. It is a wonderful thing for a boy to know that his labor is a real asset. It makes him feel a fellowship with the great class of industrial workers.

Each diocese ought to have a Church school with a moderate fee. Churchmen ought to endow such schools as are already existent. I mean the struggling schools. Please do not think me envious, but I do wonder at times why it is necessary to endow schools which with their earning power through large fees ought really to be declaring big dividends, but that seems to be the way with those who are interested in Christian education. Churchmen ought to support schools for Church boys before handing over their surplus wealth to institutions of learning where the creeds of the Church are being discounted. Yet how frequently the last will and testament of some communicant of the Church puts princely sums at the disposal of godless boards of trustees.

I do not want anyone to worry overmuch about us up here at Kent, for we can see daylight ahead, but there are other Church schools with noble purposes which are really in distress. Information as to which ones I mean can undoubtedly be procured from the General Board of Religious Education. This distress is especially acute in these days when our Church institutions find their customary benefactors beset with appeals to help war charities, and when it is doubly hard to ask for objects close at hand.

(Note.—This article was written at the request of THE CHURCHMAN.—*The Editors.)*

Doors

By ARTHUR KETCHUM

THERE are as many doors in the world
As stars in the sky,
Doors of oak dark with age
On heavy iron hinges,
Bronze doors with visions of Heaven and Hell
Graven upon them,
(All doors lead to Heaven and Hell
For someone, sometime——).
Doors with white carven cornices
And fanlights with a gilt eagle,
Doors past pillars at the end of porticos,
Doors only for Priests or Kings,
Frivolous doors, green, little windowed,
Curtained with gay colors,
Great doors of glass, grilled or frosted
With filmy laces.
Battered doors of the poor, sagging
On weary hinges,
Sinister doors that open and shut furtively,
Iron doors that close never to open,
Doors past number or imagining.
But there was only one door in the world
That was mine,
A little door, mottled with shadow
And shifting sunlight,
A little door, different from every other;
I opened it and you entered.

Need Church Schools Fail?

By THE RT. REV. HERMAN PAGE, D.D.

WHEN I came to Spokane as bishop I found here three Church schools which had been in existence for nearly a generation, Brunot Hall for girls and Houston School for boys in Spokane, and St. Paul's School for girls, Walla Walla. These schools were ably managed and had done notable work. All possessed considerable property coupled in every case with debts which threatened disaster. After more than two years of bitter struggle on my part Brunot Hall and Houston both had to close. St. Paul's, Walla Walla, for the present is thriving, having a large number of students; but it still has a heavy debt. The problems connected with these schools have led me to a careful consideration of the whole subject of Church schools.

The first question to be answered was whether the day when these schools were needed had not gone by. The answer which I reached was distinctly—*no*. In spite of our splendid public school system there are those who prefer the private school for various reasons. In some cases the parents want to give their children a distinctly religious education. The substance of the answer, however, is that private schools will always be needed wherever there is a problem connected with the home. When a mother dies the problem in the family is not one of geography or arithmetic but of home influences. If a father is much away from home his boys often require the discipline best obtained from a man. There are problems that arise because of neighbors' children or from environment which make private schools greatly needed for many boys and girls. While a great majority of our children must and will attend the public schools, the need for private schools is a large and growing one.

A cursory study of the situation would seem to make it evident that the genius of our Church is peculiarly adapted to the conducting of secondary schools. They have achieved a high reputation throughout the country. One has only to mention St. Paul's, Groton, St. Mark's, Shattuck and the Episcopal High School of Virginia for boys, and St. Agnes' School, Albany; St. Margaret's, Waterbury, and Kemper Hall for girls, as types of Church schools scattered all over the country. Not many years ago it was looked upon as the duty of almost every missionary bishop to found Church schools.

I am sure that the experience of every clergyman has been like my own. In St. Paul's, Chicago, among the best of my laity were former students of Racine College and Kemper Hall. I remember well how one year I presented for confirmation two girls trained at St. Mary's, Knoxville. Afterwards I presented for confirmation their sister, their brother, their father and their mother. The Church has today no more earnest and loyal helpers than the members of this family. I am sure this story is more or less typical. These schools have offered the Church a great opportunity and they have been for her a singular source of strength.

Until I became bishop I had no conception of the relation of the Church as a whole to these schools; but it did not take me long to learn that in any definite systematic way it had no relation whatever.

My first problems were those of administration. Almost at once I was confronted with the problem of selecting a principal. To my immense amazement I found that there was no place in the Church to which I could turn for help. The officials of the Board of Missions had practically no experience and could give no advice. The same was true of the Board of Religious Education. When it came to such important matters as the standardizing of education, costs, tuition charges, etc., not a bit of help could I get from any individual or group that was in any sense competent to give it. The same condition held true on the financial side. I was astonished to find that the Board of Missions gave no assistance whatever to these schools in the Domestic Field, although some assistance came through the Woman's Auxiliary and some small appropriations were made toward new buildings. In most cases but little help can be obtained from graduates so the sole financial burden is placed upon the individual bishop.

Everyone who has had experience with education knows that in the long run it is always more or less dependent on charity. The richest and strongest Eastern schools which charge the highest tuition fees are constantly asking for money. A secondary school if well equipped may pay its way for a short time, but whenever new buildings or equipment are needed it is necessary to look for donations from charitably disposed people. This support is quite as essential in secondary schools as in colleges, although in a far less degree.

It is also clear that schools which are entirely dependent on bishops, and especially missionary bishops who have many other heavy financial responsibilities, cannot hope to maintain standards unless the Church as a whole is prepared to formulate some school policy and stand behind it. Because of the lack of such policy there has been no real co-ordination and no consistent support for these schools; and the story is for a large part that of one wreck after another. In past years many good schools have been closed. Figures recently presented at a meeting of the Board of Religious Education show that the Church has nearly 120 schools, that fifteen have been closed within the past year and that next year more are likely to be closed. This process will go steadily on unless something is done and done quickly!

There are thousands of boys and girls in these schools. It is safe to say that if the schools were ably administered with the whole Church behind them they could double their usefulness in a short time. Here is a work for which we are peculiarly adapted which would enable us to give the best sort of religious training to thousands of boys and girls who will be the future leaders in this country.

For the past generation colleges and universities have caught the imagination of those interested in education but there are not wanting signs that many of our keenest thinkers are coming to realize that the most important period in a child's life is when he is in the secondary school. At this period many of the most far-reaching decisions of life are made. At this time the bent of character is often determined.

There is only one way to deal with this situation. My own analysis of it may be wrong, but one thing is clear—while the Church has been and still is peculiarly strong in this field, she is losing ground rapidly. It is surely all important that we bestir ourselves to learn the facts. If the secondary school system in the Church is to be saved and developed it is high time that we set to work. If it ought to die it surely would be well to find this out and shorten the period of agony for many institutions. There would seem to be one proper way to handle this situation, namely—that proposed by the General Board of Religious Education—to secure some thoroughly competent man and let him proceed at once to study the school situation with the advice and help of a proper committee of the board. If it seems inadvisable to push the work of the schools then the Church and her educators will know what to do. If they should be supported then surely this secretary to the Board will develop a wise co-ordinated plan which will enable us to bring these schools to the highest efficiency and command for them a support worthy of the task. Personally, I believe these schools offer the Church one of her greatest opportunities. If she does not seize it soon it may be too late.

After the Storm

By NORREYS JEPHSON O'CONOR

MY hand in the beloved hand;
Vanished the world of pain.
A moment since clouds dimmed the land,
Now all is bright again.

Four Great Schoolmasters

JAMES DEKOVEN, D.D. (1831-1879), became Professor at Nashotah House on the 15th of September, 1854. In his diary on the same day he wrote: "My Parish School opened today. Thank God! May He bless it and make it succeed." This reveals the teaching spirit of the man. The School was at Delafield, five miles from Nashotah. He could not find happiness in teaching Christian Theology unless he also taught children Christian Faith.

Dr. DeKoven was born in 1831. As a student in the seminary he gathered "uncouth ragamuffins" in the long room on Sunday afternoon. From this school at least one boy later applied for Holy Orders.

After graduating from the seminary he accepted a position of teacher in Nashotah House. Incessant and exhausting toil filled his Nashotah days for, besides his teaching, he gave part of every day to his school at Delafield, often walking five miles back and forth through snowstorms and without regular meals.

In 1859 he was elected Warden of Racine College and here he remained until his death in 1879. Calls from Trinity Parish, New York, and St. Mark's, Philadelphia, could not draw him away from his beloved Racine. All who came under his influence felt his indomitable Christian courage and his glorification of the teaching office. That Racine College should have withstood the test of the time and is today a Preparatory School and a Junior College is due to the gift of life and fortune of Dr. DeKoven.

HENRY AUGUSTUS COIT, D.D. (1830-1895), was born in Wilmington, Delaware, in 1830. After a brief course at the University of Pennsylvania he accepted the position of Assistant Professor at St. James' College, Maryland. Later he assumed charge of a large parish school in Lancaster, Pennsylvania, and in 1856 became the first Rector of St. Paul's School, Concord.

Dr. Coit began his work under unique conditions. Only three boys were in attendance at the School. He was practically told: "You have possession of lands and buildings, but we cannot promise you a salary and you must derive your support from the fees of the scholars". When he died in 1895 his three boys had increased to three hundred.

He is pictured as dominating and vitalizing the life of the School. "His alert intuitions that penetrated the most callous nature: his insight into motive; his fanatical clarity, his probes to vanity, utter routing of the forward and bumptious, his irony, sometimes cruel, for the self-complacent and pragmatic; his aggressive challenge to laxity, gentle self-revelation to the over-shy and reticent, compelling sympathy, sustaining hand to the weak, appreciation of ability and talent with cautionary signals; and beyond all, a pervasive atmosphere of life lived in an empyrean, well above the sordid and 'terre a terre'."

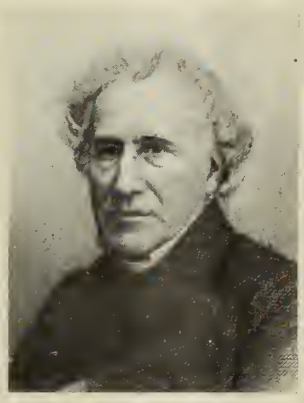
Bishop Doane averred that Dr. Coit had laid the deepest foundations and built the best superstructures that have been laid or built for the Christian training of boys.

WILLIAM AUGUSTUS MUHLENBERG (1798-1874) made his contribution to the work of both public and Church preparatory schools, and though he passed in his time for a dreamer and a prophet, the practical power of his influence is acknowledged today.

Dr. Muhlenberg was educated at the Philadelphia Academy and Pennsylvania University. His boyish journal is filled with references to religious thoughts and occupations. In days when theological seminaries were unknown he was ordained deacon and became assistant and chaplain to Bishop White of Pennsylvania.

His first parish was Lancaster, where under his leadership a public school building was erected costing $10,000.

Next at Flushing, Long Island, he set about the creation of the school known as St. Paul's College at College Point, which at one time had nine professors and five instructors in a temporary building. After eight years of unselfish devotion he received the call to establish the Free Church of the Holy Communion in New York City and turned to parochial activity which ultimately yielded the first free church, St. Luke's Hospital and the social experiment of St. Johnsland.



Dr. Muhlenberg served two purposes: he awakened a general interest in parochial education, and by an experiment pointed others to the true method and aim. It was at College Point that Dr. Coit found the educational ideals of personal influence, contact and example, and also the resolution to be strict in intellectual culture that religion should never be held to account for inferior scholarship.

ALBERT SMEDES, D.D. (1810-1877), was for thirty-five years Rector of St. Mary's School, Raleigh, North Carolina. It was said of him: "He was one of the best educational gifts of the North to the South".

Dr. Smedes was born in New York in 1810. While preparing for Law at Columbia he turned to the Ministry, and later entered the General Theological Seminary. After serving the Church in New York City and Schenectady, because of the severity of the climate, he accepted the invitation of Bishop Ives of North Carolina to open a Church School for girls in Raleigh. Here he remained until his death in 1877.

His unusual executive ability made the school a success. With an innate knowledge of human nature he chose skilled assistants, and with their aid the school graduated hundreds of young women whose influence was felt in the South.

As Rector of the school, Dr. Smedes was kind, wise, generous, just, acknowledging merit, pitying weakness, and demanding faithfulness in teachers and pupils.

In 1889 Bishop Garrett of North Texas wrote: "I find all over my Diocese the beginnings of Sunday schools and churches, the work of St. Mary's women, and I am determined to establish a Church School for girls as the best means of building up my Diocese."

Dr. Smedes was, indeed, another of those pioneer teachers who laid the sure foundations for the great system of schools for which the Church can always be grateful.

The Knight of the Labyrinth

By FLORENCE CONVERSE

VII

Thereafter, within a while came Sir Hugh to a garden gate; and when he had lifted the latch, lo, a garden! the fairest that ever he saw, with rose-trees higher than his head, and lilies in borders numberless as the white hosts of heaven; and he might not leave the pebbled path lest he tread on the violets. Moreover there were wallflowers in the garden, and gillyflowers, and mignonette, and all manner of herbs, mint and lavender. "Would that my lady were by my side in this fragrant place!" quoth Sir Hugh Lepenseur.

And it befel as he strayed up and down, a-breathing that incense of flowers, that he was come to an arbor all overhung with climbing roses, and in the arbor a pale youth that shredded rose petals into a porcelain bowl, and mingled spices therewith; and ever and anon he would dip his hands deep into the bowl and stir that sweetness, the while his face was bent to the bowl's brim.

Then said Sir Hugh, "Prythee, Sir Squire, art thou of those that are on quest?"

And the youth made answer, the while his fingers dripped rose petals, "Are we not all on quest?"

But Sir Hugh asked him yet again, saying, "Art thou living wight, or phantom of this labyrinth?"

"Nay", said the youth, "I am flesh and blood, I make no doubt; yet am I a thing of ether also and insubstantial as any other fragrance".

Then Sir Hugh bethought him as how perchance this was one of those that had lost his wits, and he pitied him. And drawing nigh unto the rose bowl he dipped his fingers therein and questioned him of that sweet medley, and he said, "Is this a medicine thou makest for to cure the King's daughter of her infirmity, fair youth?"

But the squire made answer languidly, "An it cure the King's daughter, it may; but for mine own delight I make it, and none other".

Then spake Sir Hugh and admonished him, saying "Alack, good youth, is this to be on quest?"

And the youth laughed. And immediately Sir Hugh was aware of a noisome odour in that place, as it were sour swill, and the rotting of dead matter. And he cried out, "Methinks the labyrinth is ill-drained; or haply they that are set to cleanse it do not their duty, the old king being dead. Come away out of this garden, sweet youth, thou art poison-pale".

"Go thou, an thou wilt", quoth the youth then. "There be many that come and go again, but the garden pleaseth me well".

"Nay, but the evil stench, the foul smell, dear lad, canst smell it?"

"Yea," the pale boy answered him, "of a truth I do smell it. I like the smell."

Then did Sir Hugh clap hand to nose and departed out of the garden as swiftly as ever he might. But thereafter as he was a-walking up and down amid that maze, he wept to think on the lone youth in the garden.

VIII

Now whether had sped one day only, or three days, or seven, the while Sir Hugh Lepenseur went up and down in the labyrinth, him knew not, but right well was he ware that he was anhungered and would eat. And about this time he came to the end of an alleyway where was a closed door, and over the door the carven image of that poor prodigal the which did fill his belly with husks, and to the right and the left, over the arch of the door, were carven swine. And Sir Hugh opened the door, and behold, a great hall of a castle!—As huge and as high it was as the hall of the Round Table at Camelot, and here also was a table, but not round. Long it was,—so long that it stretched from the one end of the great hall to the other, and many folk dined thereat. And the hall was full of pages and servitors running hither and yon and bearing platters and flagons of all manner of meats and wines.

Now when they that were set down to table saw Sir Hugh Lepenseur stand by the door they called out to him right heartily, "Come hither, Sir Knight, come up hither! And there was made a place for him above the salt. For there stood midway of the board a saltcellar after the fashion of those days. But this saltcellar was costlier by far than that one King Arthur had, or King Mark of Cornwall, or any other that Sir Hugh had yet seen. As tall was it as the image of the Black Virgin in the Cathedral of Chartres, howsoever it was the image of a lady that walked on a wave of the sea. Some said it was the enchantress Venus, but others said it was the Lady of the Lake that was fostermother to Sir Launcelot. Howbeit, the image was of silver, richly chased, and the hollow of the trough of the wave was filled with salt. And above this saltcellar sat the great folk, as the fashion was in those days; but the lesser folk sat below. But Sir Hugh, for that he was Knight of the Table Round and godson of King Arthur, was bid above the salt.

Rightso came servingmen with a wild boar's head and pages with tankards and flagons to set before Sir Hugh, the which did eat and drink, but nothing over much. Then said one that sat at meat with him, "Sir, 'tis plain to see thou wilt never die of a surfeit."

"Marry, God forefend!" quoth Sir Hugh. "We that are of the fellowship of the Table Round do make better end, I trow." And to them that beset him with capons and pasties and pomegranates and sweetmeats from Constantinople, he made answer, "It is enough", and again, "I prythee bring me a basin and a napkin to wash my hands". Nevertheless, he was ware that for the most part the guests spared not to eat and drink. Or there was did gorge upon pasties of venison, and when he had come to the bottom of the dish and licked his fingers, immediately there was set a full dish in its stead. And one there was that went around and about the table dipping his fingers into this platter and that bowl, and munching, and anon spewing his food on the floor. And there was yet another sat still in his place and called for all the cates and viands ever were cooked in king's palace, howbeit, when they were set before him, one after other he did but nibble daintily and bade take away. And there were more than half a score fell under the table drunk with wine, the while Sir Hugh abode in the place.

Then said that one that spake Sir Hugh fair in the beginning, to wit, that he should not die of a surfeit,—"I prythee, sir, pass the salt". But when that Sir Hugh had dipped out of the saltcellar with his dagger that other, tasting, said, "Call you this salt?" When upon all they that were nigh dipped in their daggers, and when they had tasted they cried out, "It hath lost its savor!" And many fell to weeping. But he that spake Sir Hugh caught hold of the saltcellar by the damsel head of the silver image, and fell to belaboring the page therewith, that all the salt was spilt out on the floor, and more than one servingman fled howling with a bloody pate. But Sir Hugh got him forth from that mêlée with what haste he might, and when he was come again in the gray byways he gave God thanks, "For that I can keep my body under and am not tempted of the flesh as weaker men be". And he went on his way right well content.

The Temple

By CLINTON SCOLLARD

THE stately temple upon Mount Moriah,
Whose fame about the earth once wide was blown,
Where trod the holy feet of the Messiah,
Is toppled stone from stone.

Its porches, colonnades, its altars gilded,
Are now no more than are the shifting sands;
Not so the sacred temple that He builded,
The House not made with hands!

Church Schools and Democracy

By THE RT. REV. HUGH LATIMER BURLESON, D.D.

ARE your secondary Church schools rendering a real and important service in the development of that democracy for which the allied nations of the world are making such tremendous sacrifices?

This may seem to some a strange, and not a very pertinent question. "Church schools," they would say, "are Church schools; useful of course in their way; desirable, no doubt; but hardly a factor in the upbuilding of democracy."

I would not be understood to claim that their contribution to democracy is the first and most vital claim which these schools have upon the interest and support of the Church; but if it could be shown that they have, as a matter of fact, aided materially in upbuilding those ideals which are now seen to be the only stable foundations of life and character, might we not hope that languid acceptance and perfunctory endorsement of these schools might be transformed into earnest approval and cordial support?

It would seem to be taken for granted by many that the truest democracy must of necessity be found in our public schools, where the children of the plowman and of the plutocrat are supposed to consort together in a beautiful brotherhood. I should doubt whether it so works out in fact. Admirable as is our public school system, association does not involve assimilation; and it may be reasonably doubted whether the contacts of the public school are always those which make for democracy. The influence of the school cannot reach far enough into the personal and home life of the children to do thorough work in democratization.

At any rate, I claim for our secondary schools an opportunity and an influence wider and deeper than that of the public school; not only because it is continuous and compelling upon the plastic lives whose days—as well as whose lessons—it orders, but because it freely makes use of the religious motive and appeal which, as all thinking men increasingly recognize, must underlie any safe and stable democracy.

For democracy is something more than a form of government; it is a habit of mind, a way of looking at life. It is essentially a Christian product, and we cannot profess it or propagate it without taking upon our lips the declarations of the Gospel. It has no better sanctions than any other theory of government, unless it rest upon those great ideals which began to dawn upon the world when the first Great Democrat swept out the carpenter shop in Nazareth, and laid away His tools in order, and went out to redeem a world.

We are all familiar with Gladstone's famous dictum that the victories on the battlefields of England were first won on the cricket fields of Eton and Harrow, Oxford and Cambridge. And have we not reason to believe that training for leadership in democracy, of an immensely valuable sort, is given in our Church schools, where patriotism and religion go hand in hand? Personally, I am convinced that this is true. And if there be isolated instances of failure; if anywhere there be a Church school which unwittingly ministers to class distinction and social snobbery, the cure lies not in discarding Church schools, but in correcting and perfecting this splendid instrument for the creation of leaders in the great cause to which an embattled world has pledged itself.

It may seem to some that I speak with a favorable prejudice. I freely admit that I am a product of Church schools, that I was a teacher in Church schools, and that I am now president of three Church schools; but as such I want to testify that I have known no finer democracy, no more generous loyalty, no worthier leadership than that which has been born and nourished, and is now being inculcated in these institutions of the Church.

It may be possible some day to prove this contention. It would be interesting to know what record is being made, and will be made, by the boys and girls whom the Church has trained. I feel certain that it is more than a worthy one. I believe the words will be true of them which Winifred M. Letts wrote in her wonderful poem *The Spires of Oxford:*

They left the peaceful river,
The cricket field and quad,
The shaven lawns of Oxford
To seek a bloody sod;
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down;
Who took the khaki and the gun
Instead of cap and gown;
God bring you to a fairer place
Than even Oxford town.

What Happened to Two Schools

WHEN our missionaries in the foreign mission field succeed in establishing a boys' school that so commends itself to the people of the city that boys are sent in to it from a radius of many miles; when the number of those boys increases year by year so that the school buildings become inadequate and the students spill over into a neighboring house; when the graduates of that school are known in their parishes as sources of strength and help to their pastors; and when a not inconsiderable number of these young men pass through college into professional schools and the seminary—that boys' school is the subject of lantern lectures and illustrated articles in the *Spirit of Missions,* it is called one of the strategic outposts of the Church, and generous men and women delight to give of their time and wealth that it may be properly equipped and may continue to lay foundations on which to upbuild the Church in that land.

More than fifty years ago Trinity parish, New York City, founded a school in connection with Trinity chapel. For half a century boys from all over the city, from Brooklyn, and in recent years from suburban towns at some distance, found in that school the training and the inspiration which have made them strong powers for good in the city and the Church. The teachers on the school staff have been notable for the influence they have exercised over their pupils not only during their school years but afterwards. An instance of this is the fact that one of the teachers, a woman of the type that boys look up to with reverence, gratitude and affection, is at present writing regularly to thirty-five graduates of the school now members of the American Expeditionary Force in France.

Trinity parish maintained another school for boys in the schoolhouse behind old Trinity church down town. Several years ago it was disbanded and some of the boys entered the chapel school.

Under the late Rev. Joseph Peck Robinson, who had he lived would surely have been counted among the great schoolmasters of the American Church, and under the two clergymen who followed him, Trinity chapel school grew too large for its small buildings. The future seemed rosy. But the equipment was totally inadequate, and since the school was a free school and since Trinity Corporation is carrying very heavy financial responsibilities, it seemed best to the vestry to close it. This was done last Summer and the boys to their sorrow and to the dismay of their parents were disbanded. A few entered Trinity School (on West Ninety-second street); others were forced to enter public schools which for various reasons had always seemed inadvisable.

Thus ended the history of two of the most hopeful Church schools in the city of New York.

NEWS OF THE CHURCH

GERMANY IS ENCOURAGING MORMON MISSIONARIES

Polygamous Living Among Kaiser's People Given Religious Sanction

LOUISVILLE, KENTUCKY.—The Rev. Jas. McGaw, General Field Secretary of the National Reform Association, in addressing the monthly meeting of the Louisville Ministerial Association recently, stated that "since the Mormon religion has now spread into eleven of the Western states, and twenty-two of these representatives have been members of the United States Senate, the time has come when the Americans should put an end to the corrupt living enforced by the religion".

He explained that thousands of the missionaries from the Mormon Church had been sent to Germany, where they are encouraging the German polygamous living, basing it on religious principles. He pointed out that Germany, in order to raise an army within twenty years that would be as large as the present army, has encouraged the birth of 3,000,000 since the beginning of the war outside of wedlock and that this has been sanctioned and advocated by high German officials.

Mr. McGaw further advocated that a law should be passed that the Bible should be read daily in the public school.

At the end of his address the Ministerial Association unanimously adopted the following resolutions, calling upon Congress for an amendment to the Constitution which would put an end to polygamy:

> Whereas, The sanctity of the marriage relation is the foundation of the stability of this Government;
>
> Whereas, The Central Powers of Europe are reported to be encouraging polygamy;
>
> Whereas, There is a propaganda in behalf of polygamy in the United States, and,
>
> Whereas, The report of the Committee on Privileges and Elections to the United States Senate shows that the Church of Jesus Christ of Latter Day Saints, known as the Mormon Church, teaches polygamy as a divinely ordained system of marriage and that many of the ruling authorities of the Church live in polygamy;
>
> Therefore, We do respectfully urge upon the Congress the speedy adoption of the resolution to amend the Federal Constitution, as follows: "Article XVII. Polygamy and polygamous cohabitation shall not exist in the United States or any place subject to their jurisdiction. Congress shall have power to enforce this article by appropriate legislation".

The meeting was presided over by the Very Rev. R. L. McCready, dean of Christ Church Cathedral, who is president of the association.

Jews and Christians to Federate

HUDSON, NEW YORK.—A movement has been initiated by the Men's League of Christ church parish here to federate the men's organizations of all the churches. A banquet was held on April 9 in the City Hall of the combined organizations of the churches, including the Jewish Synagogue, as follows: First Methodist Episcopal, Christ Episcopal, Emanuel Lutheran, Reformed, St. John's Lutheran, St. Mary's Roman Catholic, Universalist, A. M. E. Zion, Baptist, Anshe Ammes Synagogue, Presbyterian, St. John's M. E., All Saints Episcopal, Our Lady of Mt. Carmel.

Between 400 and 500 men sat down to supper. As was proper, while the character of the gathering was recognized by the speakers, the speaking took on a patriotic character. Indeed, the chief speaker, William B. Guthrie, LL. D., was chosen to speak upon the national situation. The invocation was made by the Presbyterian pastor and the benediction pronounced by the pastor of the Roman Catholic church.

As an incident, some of the churches which have had no regular men's organization are now forming them in place of the temporary ones effected in order to participate in this community gathering. No doubt some permanent association will grow out of this initial gathering.

"THE PRICE OF A LIFE IS THE PRICE OF BREAD"

British Motor Trucks Take Starving Armenians to Holy City

NEW YORK CITY.—That the need for increasing the amount of money Americans are giving for Armenian and Syrian relief is pressing is revealed, all too graphically, in the following cablegrams received in New York during the past week:

> Copy of telegram received April 15, 1918:
> Charles V. Vickrey,
> 1 Madison Avenue, New York.
>
> Following received from Jerusalem via Cairo, "Fifteen hundred Armenian survivors of many thousand, exiled from Adania, Kharne, Marash, Aintab, Ourfa, Kessab two and half years ago to wilderness east of Jordan, found trekking to Jericho. For months had been compelled by Turks to break stone on roads. Brought to Jerusalem in British motor trucks. Although weary and hungry, faces lighted up at first glimpse of Mount of Olives. Six thousand Syrian refugees from Es-Salt vicinity expected this week. We will equip expeditions to meet exiles and will provide industrial relief if additional funds can be sent. Nine hundred Armenians rescued by Arabs at Tawfile, between Maan and Dead Sea, will be moved to Port Said. For months from twenty to thirty died daily of starvation. Original number ten thousand. Following message has come through from Tawfile, "The price of a life is the price of bread', Trowbridge".
>
> ROBERT LANSING, *Sec'y of State.*

Following from Tabriz: "No communication Urumia Salmas several weeks. The last reports were of famine Urumia. Mar Shimun killed and fighting continues. Most of Syrian men killed, leaving the women and children absolutely desolate and unprotected".

ROBERT LANSING, *Sec'y of State.*
Vickrey, Layman, N. Y. Teheran.

Helping five thousand families Teheran. Feeding four thousand daily Meshed. Extensive relief Hamadan Kermanshah outlying districts. Destitution widespread. Seventy-five thousand dollars needed.

(Signed) JORDAN.

UNDERESTIMATE GERMAN STRENGTH, SAYS MR. GERARD

"We Shall be Ready for America," Said Von Capelle

NEW YORK CITY—Mr. Gerard, America former Ambassador to Berlin, held a com pany of about three hundred men in ra attention for about an hour at the Ha vard Club on the evening of April 17. Th occasion was the meeting of the Men's Ass ciation of St. Thomas' church of New Yor When the speaker finished there was left very sober and determined-looking com pany of men in the hall.

Mr. Gerard showed the character of th foe against which the Allies are pitted. H made it clear that we are still underestima ing their strength. His description of th social system in Germany whereby the Go ernment permits no leakage of pow through individualism was especially inte esting. He made it clear that the w which the Germans conducted could be com pared with nothing else that has happen in the history of the world. She is figh ing for big stakes. If she wins the w will have paid. She is determined to wi

He said that while he was in Germany didn't appear to him that Germany was b ing beaten at the rate indicated by the Ame ican press. To stand at the station Berlin and to see through trains leavi for four conquered capitals of the All did not make it look as if Germany w losing the war. One of the newspape which reflects pretty accurately Governme opinion reported von Capelle as sayin "We made a mistake on our first drive Paris. We should have taken the Cha nel ports. The next time we shall se those ports, use them as submarine bas bring England to her knees, seize her na and then we shall be ready for Americ Mr. Gerald spoke of the man promine in the councils in the Democratic party w had said that if America were attacked million embattled farmers would seize th squirrel rifles, jump into their Ford ca and move toward the coast. The Germ general staff should worry.

Dr. Stires made a very happy and el quent speech. He expressed what eve member of the company felt when he sa very gravely, "What can *we* do? We do want to say or do anything to embarra the Administration, but——"

FIVE OF OUR CLERGYMEN ASKED TO GO TO FRANC

Invitation Comes from Y. M. C. A. Headquarters in Paris

NEW YORK CITY—A cable has been r ceived in this country from the Y. M. C. A headquarters in Paris naming twenty m isters of different Communions whom th would like to have come to France for s months to speak to the American troo The clergymen of the Episcopal Chur whose names were given in the cable ar Dr. Stires and Dr. Slattery of New Yo Dr. Alexander Mann of Boston, Bish Gailor and Bishop Woodcock.

ONKERS BUSINESS MEN RAISE $8,700 FOR CHURCH

ublicity Campaign Conducted by 50 Laymen Over-reaches Goal

How a committee of "live wires" made of men who plunge every day into the ick of the fight in the New York busi-ss world, and who in several important ses are not members of any church, put er a successful campaign for an $8,000 aster offering in St. Andrew's church, onkers, New York, and how their rector ot only had the joy of placing $8,500 on e altar on Easter, but is receiving more bscriptions so that the latest report was an fering of $8,700, is a story that should courage and stimulate the rector and ves-y of every parish in the country.

The important element in the story is is: that committee carried into their work r the Easter offering the publicity meth-ls that are used by the advertising depart-ents of every big concern, and that are aking the Liberty Loan and Y. M. C. A. d Red Cross and all the other organized lrives" the big successes that they are.

St. Andrew's is a church of 1,200 com-unicants. There is a small income which n be used for structural maintenance of e church buildings, but for all other pur-ses it depends on voluntary contributions. t. Andrew's needed to enlarge and repair ie organ; the heating plant was worn out ith twenty years' service, and was very asteful of coal; there was a debt of ,500; $1,500 more was needed for current xpenses. The vestry was discouraged with ie struggle. Current expenses could barely e met (witness the debt). There was no oney for the missionary apportionment. ne thousand six hundred and fifty dollars as the most that had ever been given in the aster offering. Eight thousand dollars was rgently needed this year.

ENTER SPECIAL COMMITTEE

Then entered the Special Committee on ie Easter Offering. The treasurer of the estry wrote them a letter with a summary f the needs of the parish. They had that tter printed, with one of their own, and nt to everybody in Yonkers interested in t. Andrew's. This circular was got up in ie most approved publicity style, with lenty of red ink and display type. It was eaded *Attention!* MEMBERS OF ST. AN-REW'S MEMORIAL CHURCH, and adorned at ie top with a red arrow that curved down ie page, forcing the man who received to read every word.

The statement of the parochial needs was ade plain without a possibility of misun-erstanding. With it was the welcome in-ormation that the treasurer of the parish as able to guarantee $2,000 from "certain ndividuals" provided the other $6,000 was aised by the rest of the parish. The old Bible rule of the tithes was recommended nd the letter closed with the statement hat "wars may come and wars may go, ut the Church and God must go on for ver".

This letter was followed by a second, the urden of which was: "It's YOUR Church, t's YOUR Parish, It's YOUR Rector, and It's OUR Duty to Give to Their Support".

"St. Andrew's has always been the peo-le's church and everyone is always welcome o benefit by its advantages whether they ontribute one cent or a thousand dollars", he letter said. "The MANY WHO CAN should give freely so as to average for those who would give if they could. St. Andrew's is a real institution, and its influence for good is felt throughout the length and breadth of our city. Within its walls we, who are a part of it, worship in peace and comfort. Here our friends and relatives are married; our children baptized and given a religious education; the poor and needy are cared for; the sick comforted and the dead buried. Our church gives us all this and more; and it is the greatest of all privileges for each and every one of us to be permitted to contribute to this great and worthy cause on Easter Day."

The letter closed with the encouraging statement that besides the $2,000 that was pledged on condition the rest of the $6,000 came in, another $2,000 was assured.

THE PERSONAL VISIT

The members of the committee followed the second letter with personal visits. Pledge cards were signed. Then came Easter and the great offering. Among the others were many volunteer subscriptions from those outside of the Episcopal Church, including several Romanists and Jews.

The reason these men rallied around the rector of St. Andrew's was because he was as much opposed to frog-pondism in town and parish as they themselves were. The response to that appeal for the Easter offering was in the nature of a vote of confidence not alone on the part of the church, but of the community. There were many volunteer subscriptions from men outside of the Episcopal Church. The rector of St. Andrew's has been active in some civic housecleaning which has been in progress in Yonkers. The present mayor was nominated by Mr. Brown after his address before the Civic Club which Mr. Brown had started at St. Andrew's. Judge Wadhams came up to St. Andrew's and helped fight for Thomas Mott Osborne against the Westchester crowd; George W. Perkins spoke at St. Andrew's while the senator from that district was trying to knife his appointment by the Governor; Governor Whitman himself spoke at a fine meeting on February 10 on the Federal amendment question, although feeling in Yonkers ran strong in the opposite direction. It has been a church militant program all through.

"A Personal Testimony"

At the Fifth Avenue Presbyterian church, New York, on Good Friday, the Rev. J. H. Jowett gave this message to the ministers of America:

I want to bear this testimony before the ministers of the United States as the time draws near for me to leave this pulpit. I know no diction, no ethics; I know nothing that radiates moral energy like the preaching of the Cross of Christ. The Cross unveils the holiness of God, the sacrificial love of God and the dynamic energy of God.

My heart is sad as I think of the condition of the world. I'm weary waiting for the reformation of mankind, but I confess before you that I know of no other place where we can find hope save in the dynamic reforming energy of the Cross.

Meditate at the Cross until it becomes meaningful to you. Preach the Cross until it becomes meaningful to others. It is the dynamic of God unto salvation to everyone that believeth.

REV. J. A. STANSFIELD SENT ABROAD BY N. Y. PARISH

Is Raising $2,000 for "General Pershing Hut" for Church Army

NEW YORK CITY—The Rev. J. Attwood Stansfield, known throughout the country as a missioner, is going to France to serve as priest and evangelist. His support and expenses are provided by Mrs. Miles Standish of New York, and he is to represent in some measure the Church of the Transfiguration, having been added to the clerical staff of that parish.

Mr. Stansfield has lately been requested by the Church Army of England to represent them in the United States and to lay before the Church the wonderful work of that organization and secure interest and contributions for it.

General Pershing has recently written a letter to Prebendary Carlile, the head of the Church Army, thanking them for what they have done for American soldiers while in England. It is proposed to raise $2,000 to purchase a hut to be known as the General Pershing hut, which will be a thank-offering for the Church Army's noble work for American soldiers.

Contributions may be sent to Rev. J. Attwood Stansfield, 281 Fourth avenue, New York, and will be forwarded.

TRAINING GIVEN VOLUNTEERS

Three-Weeks' Course Offered at Y. W. C. A. National Headquarters

NEW YORK CITY—Owing to the success of the first volunteer workers' training course, the Workers' Bureau of the National Board Young Women's Christian Association is offering further similar instruction.

The future courses open July 9, September 17, November 5, and, in 1919, February 4. They last about three and a half weeks. The fee is $10. This instruction is planned to train committee women, organizers and administrators, investigators, leaders in girls' clubs and patriotic leagues, teachers for leaders, speakers and would-be speakers, clerical workers and helpers and women who can do odd jobs, whether they intend to work in the Young Women's Christian Association or some other organization.

These courses will be given at the national headquarters and training school of the Y. W. C. A. at 600 Lexington avenue, New York City. It is hoped that many workers will be able to come to New York for this few weeks' instruction which will enable them to work so much more efficiently in their home towns.

Hankow Dorcas Society

HANKOW, CHINA.—A very interesting work is the Dorcas Society here at Boone. It was started to bring together the Chinese and foreign wives connected with the university. Meetings are held once a month at the home of either a foreign or Chinese member. They drink tea, study the Auxiliary lesson, with prayers and hymns, and decide on sewing to be done in the homes. Just now the members are making garments for Dr. James, to use in connection with her hospital when she returns.

CHURCH HAS LARGE PART IN SOCIAL WORK PLANS

National Conference Will Devote Much Time to Discussion

The National Conference of Social Work, formerly known as the National Conference of Charities and Correction, which meets from May 15 to 22 in Kansas City, Missouri, will give more of its time than ever before to the discussion of the relation of the Church to social work. An announcement from headquarters says:

"Will the Church stand by and see war wipe out, in the words of Edward T. Devine, 'the hard-earned program accomplished by decades of conscious organized effort to reduce poverty, disease and crime and to improve social conditions? Slowly, patiently, hopefully, through the years of peace', this mind tells us, 'by one infinitesimal gain after another, mankind has tried to diminish misery and increase well-being. We write our triumphs in the statute books and constitutions. War comes, such war as this in which we are engaged, and in a few months all seems lost. By all the tests of social welfare which we are accustomed to apply, western civilization in four years has plunged into a whirlpool of destruction which mocks at the ideals and efforts of the nineteenth—and as we thought—the twentieth century. The destruction and devastation which appalls us are but incidents in a stupendous evolution—most regrettable incidents in progress toward an end with which they seem incompatible. Somewhere and somehow there is—there must be—a reconciliation'.

"The conference sermon this year will be in the nature of a symposium on the relation of the Church to social work and the speakers will be of representative Protestant, Catholic and Jewish faiths.

"Never before has the Church borne such a vital relationship to the welfare of communities. Never before has there been such a program at a National Conference meeting bearing on this relationship. Church workers cannot afford to miss the opportunity for Church and welfare history will be made in these few days replete with virile measures. 'The subtle disorganization of family life, the emotionalism and unrest which affects young men and women, the noticeable increase in juvenile delinquency, the presence of new dangers to public health and vitality owing to inadequate food and fuel, the danger of lowered industrial standards, the undermining of family economic well-being through increase of prices beyond wages—all these tendencies must receive most alert and constant attention'. So says Robert A. Woods, president of the conference and head of South End House, Boston. Surely these are dangers that affect the Church, that the Church must feel and shall have to reckon with.

"The National Conference of Social Work is the one great nation-wide medium of exchange between individual social, health, prison, recreation, industrial, relief and other workers and between organizations and communities all over the United States and Canada interested in the 'how and why' of community well-being.

"To attend this conference is the aim and ambition in the life of nearly ever social worker in the United States. Said Robert A. Woods: "No national conference has ever before been so charged with the sense of actuality, so invested with fateful significance, so formed with singleness of purpose, so wrought together into a quickening scheme of thought, of faith, of practice.' Attend the conference. Write to the Secretary, William T. Cross, 315 Plymouth Court, Chicago, for the program and details of attendance."

CLASSES IN NAVIGATION HELD ON INSTITUTE ROOF

New York Seaman's Institute Prepares Men for Sea Service

New York City.—Seamen and landsmen are going to school these days. They are reading and listening to lectures with a serious intensity which promises well for our coming Merchant Marine.

In the navigation and marine engineering school on the enclosed roof of the Seaman's Church Institute there are 150 students working in its several departments.

The engineering courses under Institute control were begun on February 25, and the United States Shipping Board free classes in engineering on March 18.

On the same date preparatory courses for admission to Annapolis were started. This prepares students to take competitive examinations and may also be taught by correspondence. The only requirements are one year's service in the Navy of the United States and, naturally, all applicants must be under twenty-one years of age.

These examinations are held all over the world, questions being sent from the Naval Academy to the different supervisory examining boards; examination papers are then submitted to the Academy, where they are marked and listed in the order of merit.

Entrance to the Academy entitles a boy to the position of midshipman in the Navy, the educational advantages of a college, and an ensign's commission, in line of promotion.

Mr. Allison V. Armour, a member of the Board of Managers, who is tireless in his intelligent participation in the Institute work, has completely equipped the chart room of the school at a cost of $393.

The April Prayer League Leaflet

The April number of the Church Prayer League Leaflet contains special intercessions for the districts of Salina, North Texas, North Dakota, and Brazil and for the work among the Southern Highlanders, as well as for the reunion of Christendom. The League offers a plan which very few would have time to make out for themselves. It arranges in order all the missions of the Church and sets their immediate needs before the League members in due succession. In every number there are seven suggested subjects for prayer, and in regular rotation every missionary district comes into the list of such subjects.

Bishop Lloyd on His Way Home

New York City.—Bishop Lloyd and Archdeacon Schofield have sailed for the United States. A cable message from Sierra Leone announces that they are well. They will be at sea for at least three weeks.

PARIS RECTOR RECEIVES VESTRY'S COMMENDATIO

Dr. Watson, After 6 Years at Ho Trinity, Resigns

Paris, France.—The Rev. S. N. Watso rector of Holy Trinity church during t last six years, received from his vestry t following letter, written on the receipt the rector's resignation:

"Paris, March 20, 1918.

"To the Rev. S. N. Watson, D.D.

"Reverend and Dear Sir:

"Your unalterable decision to sever yo connection with the Church of the Ho Trinity has left the vestry no alternative.

"We can only express to you, once mo our deep regret, and endeavor to put in words our high appreciation of the inval able services which you have rendered the Church during the past six years.

"At the beginning of your ministrati you were confronted with serious problem For these, your wide experience and efficie administration were assuring us of an ear and successful solution.

"War came; and with it a wholly ne and disturbing situation, which threaten to greatly imperil the activities and usefu ness of the Church.

"Looking back, it is even now more tha difficult to see how such a result could ha been avoided but for your presence whic may legitimately and reverently be d scribed as providential.

"Not only has the work suffered no brea in spite of financial and other impediment but its scope has been greatly extende without regard to the heavy addition burden.

CHURCH WIDELY KNOWN.

"The Church has become widely know by your initiative, and the active and fa reaching work for relief and usefulness various directions. Especially from yo devoted and efficient service, side by si with the French authorities, in connecti with the relief work, both French and Be gian, necessitated by the war; and f which both you and the Church have r ceived such distinguished recognition.

"We are glad that our happy associatio are not to be entirely severed and that yo have accepted the honorable position Rector Emeritus.

"You will understand our wish to add ou further tribute of respect and gratitude fo the untiring devotion with which Mr Watson has supported and facilitated th execution of your plans.

"We hope that you may soon find needfu rest, and fresh energy for the work whic you may next undertake; and we beg t offer to Mrs. Watson and to yourself ou very sincere wishes for your welfare an happiness.

"Signed:

"J. Le Roy White,
"Senior Warden;
"G. Munroe,
"Junior Warden;
"Andrew D. Lillie,
"F. G. Fenton,
"John Ridget Carter,
"Robert Turner,
"Chas. H. Whiting,
"G. Schlatter,
"Vestry of Holy Trinity Church."

BISHOP BRENT ASKS DIOCESE FOR INDEFINITE WAR LEAVE

Visits British Front, Where He Is Received With Enthusiasm

Bishop Brent has asked the Diocese of Western New York for indefinite leave of absence for war service. There seems to be strong likelihood of his continuing his work with the Y. M. C. A. in France for the period of the war. An interesting account of a visit he recently made to the British front appears in the *Church Family Newspaper*. It is written by one of the British chaplains, the Rev. B. G. O'Rorke, D. S. O.

"Bishop Brent, the newly-elected Bishop of Western New York, has recently paid a visit to the British troops in France", he writes. "From the headquarters of Bishop Gwynne, the Deputy Chaplain-General, he toured around certain portions of the B.E.F. lecturing and preaching. It is not easy to describe, and impossible to exaggerate, the good effect upon the *entente cordiale* between the two nations—Great Britain and America—which resulted from these tours. The Bishop, by virtue of his personal character and Canadian birth, is peculiarly fitted for such a mission as this. He felt himself charged with a message from his own country to ours, and both he and his message met with an enthusiastic reception wherever he went. His tall figure, gentle but virile personality, and his eloquent and stirring words will linger as a permanent inspiration in the memories of all who had the privilege of meeting him. It is in order to extend the range of his appeal that this account of his visit is written by one who accompanied him on one of his tours.

"The Bishop traveled in a twelve-cylinder car, the latest word in American cars. His entourage consisted of a chauffeur and a secretary. All three of them wore the uniform of the American Y. M. C. A. The tour which is about to be described was a week-end visit to the headquarters of the —— Corps. The first item on the Bishop's program was a celebration of the Holy Communion in a neat little hut, wooden, square, fitted up with blue altar hangings, and containing accommodation for about fifty. There were twelve communicants, including the corps commander, another general, and several of the rank and file. Bishop Brent celebrated.

"After breakfast the Bishop went on a round of visits to certain divisions in the neighborhood, preaching at their church parades. In the afternoon he delivered a lecture on 'America and the War' to a crowded audience of soldiers in a rest camp. He spoke from the platform of a large cinema hall. The Bishop explained why it was America entered the war. . . . It was simply and solely for freedom. . . . No summons from an ally had come to her. She had entered the war at the call of conscience. To win for herself and for the world liberty, that was her motive. The same ideal underlay all her previous wars. In the War of Independence America had fought not so much for independence as for freedom. It was a satisfaction to the Bishop to recall that a large portion of the foe against whom his country had fought in that war were not men of British blood, but mercenary Hessians.

"In the Civil War the motive again was liberty.

"So also the Spanish-American War was on behalf of the oppressed. The war in which America had now taken up arms was the fourth in her history. She had remained out of it as long as she could do so without losing her soul.

"The Bishop next proceeded to answer the question why America had not come in earlier.

"Finally, the Bishop asked the question, How had America come in? With all her heart and with both her hands. . . . The fight in which they were engaged was a fight for democracy. They must strive in their joint crusade not only to make the world safe for democracy, but to make democracy safe for the world.

"With this stirring appeal the Bishop brought his remarks to a close, after speaking for about an hour and a quarter. The chairman called for three cheers. The audience rose and accorded them lustily. The Bishop replied with a happy smile that when he returned to the American army he would tell the American soldiers that these cheers were for them."

This picture shows a detail of the new reredos for St. Thomas's church, New York City. One side of the reredos is devoted to American Churchmen, and the other to English Churchmen. On the American side, besides Bishops Seabury and White, who are shown in this detail, George Washington, Bishop Brooks and others will appear. The reredos is the fruit of much thought and careful planning and designing on the part of the architect, Mr. Goodhue. It will be carved in warm-colored, fine-grained sandstone from Wisconsin.

DEDICATION AT CAMP DIX

Inter-Church Headquarters Opened With Appropriate Ceremonies

WRIGHTSTOWN, NEW JERSEY.—At a union service in which several denominations participated, "Inter-Church Headquarters" at Camp Dix, here, was dedicated Sunday afternoon, April 14, at three o'clock. Music was furnished by one of the military bands from the camp and the program of speakers included General Scott, General Greene, Dr. Robert E. Speer, chairman of the General War-Time Commission of the Churches; President W. H. S. Demarest of Rutgers College; Dr. John F. Carson, chairman of the National Service Commission of the Presbyterian Church, U. S. A., and Mr. Joseph T. Alling, camp general secretary of the Y. M. C. A.

PLAIN SPEAKING ON EVIL THAT MENACES SOLDIERS

Dr. Grammer Rebukes Misleading Statements of Philadelphia Officials

PHILADELPHIA, PENNSYLVANIA—At a luncheon at the City Club recently there was a general discussion of the social evil in the city. This had been pointed out most clearly by the Fosdick report, and by charges made by the Secretary of the Navy. The city officials had practically denied the charges which stated that "Philadelphia was the worst city in the country and a very real peril to the soldiers and sailors".

The rector of St. Stephen's, the Rev. Dr. Grammer, was heard with much interest, especially because of his recent study of the conditions in other cities where enlisted men were wont to gather. He said:

"This city is a source of peril to our enlisted men, and we ministers have been so busy preaching of the forgiveness and mercy of God, we have not been busy enough with keeping the city clean for the man who is to fight for the nation. Despite the stories of a mistake here and there in the Fosdick report, it is in the main correct, and does not begin to reveal the real conditions. The Church must not exploit the present situation for denominational ends: I promise that my term as president will be used as no camouflage for such purpose.

"We must make this town safe for the enlisted man. I have sat in the Municipal Court, and I was struck with the extreme tenderness of heart of our Judge toward fallen women. The reason for this tenderheartedness would have been a mystery if one did not understand politics.

"It was a revelation in benignity to hear the Judge, after a physicians' report that recommended the sending of the woman to some institution, say, 'O, that place is no good; put her on probation'.

"In Norfolk they handled the vice situation properly. They drew up platoons of soldiers about the Negro districts, and they would not let a man through this cordon. We should have such a thing here. There are tasks in this city that you cannot handle by preaching in your pulpits and going around visiting your people. Evils cannot be cured by eloquence; and we want action, organization and hard work."

The last report on this condition is that a number of armed men from Camp Meade have been summoned to form such a guard in the city. The Government has sent an officer of Marines to take charge of the matter that the city authorities have so obviously neglected.

GIFTS AND MEMORIALS

Easter-tide at St. Thomas' church, Amenia Union, New York, was signalized by the first use of a memorial brass altar cross and brass vases presented by the members of St. James' church, Hyde Park-on-the-Hudson. The cross is a memorial to the late Rev. Dr. Ashton, archdeacon of Dutchess. The vases are a memorial to the Rev. Samuel Roosevelt Johnson, D. D., one-time professor of dogmatic theology in the General Theological Seminary, who died at Amenia Union in 1873. Both these former rectors of St. Thomas' church are buried in St. James' churchyard, Hyde Park.

LETTER FROM JERUSALEM TELLS GRAPHIC STORY

British Tommies, Unexpected, Eat Luncheon of Captive Americans

"Here is a copy of a letter which we received yesterday from Jerusalem, our first word from our friends in a year and a half, as our letters to them were returned unopened, and their last to us contained only part of one page", said a reader of THE CHURCHMAN a few days ago.

"The American Colony consists of a community, composed mostly of Americans, who have been living in Jerusalem for about 37 years. Their home is about a quarter of a mile outside the Jaffa Gate, and we first had the privilege of knowing them when we were so fortunate as to be quartered with them during an around-the-world trip. Our friendship has continued ever since, and the march of the British army on Jerusalem has been of more thrilling interest to us than any of the battlefields of Europe".

The letter follows:

Jerusalem, Feb. 21, 1918.

Dear Tried Friends: Yours are the second letters we have received from America, and we, like you, had our last written letters returned to us.

You must have noticed a great sameness and monontony in our letters for we could not tell the condition of things here. So true is that not only as regards letter writing, but even our conversation and our thoughts, that now, when we are released, we find our vocabulary so circumscribed and our inability to express ourselves by writing so marked as a result of the restrictions under which we lived for so long.

We find also that our memory does not serve us as well as before; things that we are so familiar with have been expunged from our memory.

We have lived for over three years under a continuous tension, never knowing what we may be called upon for, never knowing whether we could possibly continue to exist, never knowing who would be the next to be arrested for exile or peremptory punishment. When night came we were grateful that we had been spared to one another for that day, and when morning came we were glad that this dark night had passed and left us unscattered. It is true the authorities have been sympathetic and considerate of us; that Jamel Pasha was kindly disposed to us and made us promises that we should be allowed to stay, even though the city was evacuated; that the late Turkish Governor was most kindly disposed towards us and entrusted us with their most vital interests to the envy of his own people.

But all these things might be changed in a moment, seeing it was a time of martial law, detectives, and of egotism rampant. Thank God, through it all He kept us unscathed. The city was to be evacuated, the public buildings were to be blown up, every mill in the city had dynamite placed in it, there were orders received for the exiling of class after class, the inhabitants were to be called upon to furnish food for the army, the cannon were to be placed in the houses and in the streets, and the city was to be defended to the bitter end; and, in spite of it all, the forty-first siege of Jerusalem was bloodless and brought about a peaceable capitulation, and all our fears, entertained for three years, of the woes and depredations to be committed by the defeated and retreating army, were without foundation; were not realized in the least.

When the German military power become predominant they did plan our disruption, they did requisition our goods, they did plan and decree the interning of our six American young men of military age—but the lunch prepared for their journey was eaten by the British Tommies who came in upon them unexpectedly and delivered us. We offered to nurse the wounded soldiers, and were given successively four hospitals; forty of our people spent day and night at this arduous work, not receiving even the bread they must eat, and it is a great satisfaction that we in their hour of need were able to repay some of the obligation we felt under to them for the asylum and protection the country had afforded us for 37 years. We have been asked to reorganize their soup kitchen when we had to close ours; now forty-five hundred come here daily to be fed. Although three of our people contracted the typhus through contact with the poor, thank God, all were brought safely through. We are all well and send you heartfelt greetings and gratitude for the interest you evince in our welfare.

With greetings to all friends.

Yours,

JACOB E. SPAFFORD.

NAVY CHURCH PENNANT ADOPTED FOR CHURCH USE

General War-Time Commission Publishes Instructions for Making Flags

NEW YORK.—In response to a widespread demand and in recognition of the national significance of religious services at this time, the General War-Time Commission of the Churches has, in agreement with the National Catholic War Council, selected a "Church Flag" which the churches may make use of as a symbol of their patriotic faith and zeal.

The standard form of the flag is the regulation church flag of the American Navy, a triangular white pennant with a blue Latin cross placed horizontally in the centre. It is the custom in the Navy to fly it during divine service just above the American flag and on the same staff. It is the only flag which may be so flown. The Commission has learned from the Government that there will be no objection to the use of the flag by the churches.

The simplicity of the flag makes accuracy in its proportions desirable. A good size for outdoor flying is three feet by eight feet nine inches. For churches which might desire to have the flag made locally the proportions are given. The pennant should be three times longer than it is wide. The proportions for the cross are: Long bar, same length as short edge of the flag; short bar, one-half of the long bar; thickness of both bars, one-third the length of the short bar; the long bar should project above the short crossbar by one-third the length of the latter. When mounted on the white triangular pennant, the short bar of the cross should be parallel to the short edge of the flag and one-third of the latter's length from it. The other form of the flag is a blue Latin cross on a white rectangular ground, the latter being one and one-half times as long as wide. The proportions for the cross are those given above. Both flags may be used for draping within the church, but only the triangular pennant should be flown from a vertical pole.

A circular giving a full description of the flags and their use, and quoting dealers' prices, may be had on application to the General War-Time Commission of the Churches, 105 East Twenty-second Street, New York City.

WAR HAS UNIFYING EFFECT ON YONKERS CHRISTIAN

Roman Catholics and Protestan Hold Common Meetings

YONKERS, NEW YORK—The unifying eff of the war upon the community of Yonk has been very marked. During the rece Knights of Columbus campaign Protesta and Roman Catholic laymen spoke side side in Roman Catholic churches and the request of the chairman of the ca paign committee, himself a Protestant, ma of the Protestant clergy spoke to their o people in behalf of the fund.

"This united backing of our soldier bo a very large percentage of whom, fro Yonkers, are Roman Catholics, has promot a degree of cordial understanding and tru and good will between Roman Catholic a Protestant patriots hitherto unknown this city, and today we are working heartiest unity in behalf of the Third Li erty Loan", said the Rev. Francis J. Brow rector of St. Andrew's church.

Last Thursday evening at St. Andrew Memorial church the first of a series proposed Liberty Loan meetings in the ci churches was held, with a very strong li of speakers, and among them the Rev. Ric ard Ormund Hughes, pastor of St. Deni Roman Catholic church, and Mr. Alfr W. McCann, the journalist who is a con municant of St. Denis' parish. The mee ing opened with processional hymn and brief service of war-time intercession whi Mr. Brown conducted, vested, as usu and the several speakers spoke from t chancel steps.

On last Monday evening Mr. Brown a dressed Father Hughes' people at a simil meeting in St. Denis', though probably what they call their "Auditorium".

Next Sunday afternoon Mr. McCan who is a brilliant and forceful speaker, to give an address at the Vesper service St. Andrew's.

"Certainly when these Roman Catho boys are giving their lives in behalf democracy and free institutions", said M Brown, "no suspicion of possible tyrann at the hands of their co-religionists ca rightly hold us apart or deny to them ou heartfelt gratitude and enthusiastic back ing".

Church Unity at the Front

ERIE, PENNSYLVANIA—Frederick S. Alli a graduate of Amherst College, who is service in France, writes concerning a vis of Bishop Israel to his part of the front

"The Bishop was very encouraging to m because of his liberality. He spoke of Communion service he had held the previou Sunday at which Bishop Williams, the Meth odist bishop, had assisted him; also of hav ing been invited by a Catholic chaplain t pronounce the benediction at a mass th Bishop attended".

NOTICE TO SUBSCRIBERS

Owing to the congestion at the New York Post Office, resulting from wa conditions, it is impossible for publisher to get their periodicals to all subscriber on time. Every effort is being made however, to speed up deliveries of Th Churchman.

AUL SHIMMON WRITES OF PATRIARCH HE SERVED

ar Shimun, Killed at Age of 31, Greatly Beloved

By Paul Shimmon,
Representative of the Late Patriarch

Binyanin Mar Shimun (Benjamin My rd Simon), the Patriarch of the Nes- rian Church, was the one-hundred and rty-eighth Catholicos of the East, and he is recognized as the civil head of the As- rians of Kurdistan and even in Persia. he manner of the death of this great urch prelate is still shrouded in mystery. he telegram received through the State partment on April 12 for the Armenian d Syrian Relief Committee tells all we ow of him.

The isolation of the Nestorian Assyrians probably the most tragic event in the story of this war.

A small nation, out of touch with the orld war, they were drawn into its vortex d engulfed by it. The Assyrians have paid e supreme sacrifice in the death of their triarch and very likely of their greater an power who were able to take arms ven to them by the Russians who now evi- ntly have retreated and left these Chris- ns to face the combined fanaticism of urks and Kurds and Persian Moslems. ar Shimun is the first church and civil ler to pay the supreme sacrifice in this ar.

We loved and almost adored our Patri- ch. He was only 31 years of age when met his fate and had been our chief ishop since 1913. He was educated, as is been the custom for ages, under the nds of special teachers, and also enjoyed e tutorship of the clergy of the Archbishop Canterbury's Mission.

Mar Shimun was a most affable man. here was something princely about him, nd yet he was thoroughly democratic. here being no hotels in the East, the triarchal house was the largest guest house Kurdistan. Surma Khanim, the charm- g sister of the Patriarch, presided over it l. She is also a Nazarite, as are the Nes- rian bishops in the East, who abstain from eat all their life. Usually a bishop is suc- eeded by one of his near relatives, who brought up from childhood with the hope f becoming his successor. We know noth- g yet of the safety and escape of his ccessor.

Two brothers of Mrs. Shimun have paid e sacrifice in this war. One, Hormuzd, as a student in Constantinople when the ar broke out. He was brought to Mosul, nd nothing has been heard of him since. nother brother, Eshia, died during their ight in 1915.

Then his people, after a great stand gainst the combined force of Turks and urds, were driven out of their mountain omes, and crossed to Persia, where they ere looked for by the American Commit- e for Armenian and Syrian Relief. The ussians made great use of the splendid ghters of the mountains. Their young en performed great deeds of valor and ven the Russian Cossacks were spellbound t their audacity and their tricks in climb- g the slopes of the mountains.

When the new order of things took lace in Russia it exposed all nationalities oncerned in a great plight. Rumania, erbia and Armenia were involved more than the nations in the West. The As- syrians numbered some 125,000 before the war. This is exclusive of the Jacobites and the Chaldeans, amounting to about 150,000. There is no doubt that the greater part of the 125,000 have been involved in the telegram referred to above, at least the part of them who are still left after the great toll of the past three years is taken into consideration.

Lady and General Azgapetian, Armenians connected for two years with the Russian Red Cross in Persia, who had seen much of Mar Shimun and of his sister, Surma, called the other day to express their great shock at the recent news. The General said:

"I found Mar Shimun a man of liberal ideas and high principles. He was naturally very anxious as to the future of his nation, but hoped that under the protection of the Russian army the remnants of their once great nation might yet be saved from extermination. . . . He was looked upon by his people not only as their Patriarch, but also as their king. And still he was a man of extremely gentle and unassuming ways, winning the hearts of all with whom he came in contact. He had a very high opinion of all the Americans with whom he had to deal and always spoke with gratitude of all the generous assistance that had been given his suffering people. . . . He always seemed to have a premonition that he would have to become a martyr".

His people in this country mourn him deeply, and in many places they have held special services, fasting all the day in his memory.

For all the courtesy that I have received on his behalf from the American people I wish to express my deep appreciation. A nation that is undertaking to carry on a great war has found time to give of its life and substance to rescue our people. Such nations cannot and will not die.

Three Among Many

I spent a month and more in Washington lately and talked with such distinguished Churchmen as Randolph McKim, Roland Cotton Smith, Macbride Sterrett, and George Williamson Smith, doctors in divinity all, and they agreed with me that THE CHURCHMAN, after somewhat of a lapse, is fast regaining its old-time vigor and interest, and assume that they don't mind my telling you so.

Yours faithfully,

G. MONROE ROYCE.

New York City, April 13, 1918.

Two Others

"I feel impelled, after having just finished reading a certain number of THE CHURCHMAN, to tell you how greatly I enjoy it. I have read THE CHURCHMAN with more or less regularity for twenty-odd years; but there have been few times when it has seemed so perfectly to fulfil the function of a Christian newspaper."

"May I be permitted to say that I now enjoy THE CHURCHMAN more than I have enjoyed any periodical since Dr. Fulton laid aside his battle-axe?"

A CHALLENGE TO LAYMEN FROM THE ST. ANDREW'S

Brotherhood Calls for Men to Work in the Great Camps

PHILADELPHIA, PENNSYLVANIA.—"We are now fighting for all we have and are", said a representative of St. Andrew's Brotherhood the other day. "The issue is clear cut, there is to be no going back. Already there are some 75,000 Churchmen enlisted in the service and the demand is insistent that the Church care for them. To this end the War Commission of the Church is exerting all its power. The clergy have responded nobly to the call. The present challenge is to laymen.

"The Church's War Commission has entrusted the laymen's work among the men of the Army and Navy to the Army and Navy Council of the Brotherhood of St. Andrew. The plan of the Council is to put one Resident Secretary in each of the large Army and Navy training camps. There are now more than thirty of these secretaries actively at work. But the need is for men and more men. There are still many camps where a Churchman secretary is urgently needed.

"Who will offer himself for this service? In its opportunity to serve God and country and men it is unparalleled! Middle-aged men and others who can work without salary are wanted. Men who will need a salary are just as badly wanted. It is not necessary that they be members of the Brotherhood; the application of any earnest Churchman will be gladly considered.

"This work in the camps does not duplicate the work of the Y. M. C. A. Its call is stronger to Churchmen than the other. It strikes deeper!

"The Church is challenging her strongest and biggest men to undertake in this war work the biggest task ever attempted by her laymen. Here is a most unusual opportunity to minister in a most effective way to young men away from home and facing strong temptations and also an unparalleled opportunity to render a most telling service both to Church and to country.

"Every strong Churchman enlisted in this work will be made stronger and more useful to the Church in the supremely important work to be done in the reconstruction period following the war".

The Challenge to Laymen is imperative. Those interested should communicate with Frederick S. Titsworth, Executive Secretary, Church House, Twelfth and Walnut Streets, Philadelphia, Pennsylvania.

ORDINATION

On Tuesday in Easter Week in Christ church, Red Wing, Minnesota, Bishop McElwain advanced to the priesthood the Rev. B. N. Lovgren. The Bishop preached the sermon and the candidate was presented by the Rev. A. E. Knickerbocker. The Rev. Mr. Lovgren, who has been serving as acting chaplain at the Bumpkin Island Naval Training Station, Boston, returned to his work immediately after his ordination.

If your copy of The Churchman is late in arriving, wait two weeks before writing. We are doing all that we can to speed up deliveries.

Our Weekly News Letters

NEW YORK

The Cathedral League—The Hon. Franklin Roosevelt, assistant secretary of the Navy, and Dean Robbins are to be the speakers at the annual meeting of the Cathedral League on Saturday, May 4, at 3.30 p. m. in Synod House, Cathedral Close. Bishop Greer will preside, and after the annual reports and the election of officers the members of the league and their friends will hear from these two most interesting speakers. J. Lawrence Aspinwall has been president of the league since Mr. Robert Hone, president of the league since its foundation in 1902, resigned last Autumn.

Church Club Elections—Henry L. Hobart was elected president of the Church Club at the annual meeting on Wednesday night. Mr. Hobart succeeds Mr. William E. Curtis, who has been president since the death of Dr. E. R. L. Gould in 1916. The other officers elected were: Vice-presidents, Stephen Baker, William Jay Schieffelin and J. Greer Zachry; secretary, Francis Skiddy Marden; treasurer, Edward S. Pegram; trustees, class of 1921, George Gordon King, Alvin W. Krech, Samuel Thorne, Jr. Mr. Hobart has served three terms as trustee of the Church Club and has been chairman of the board of trustees each time. For a number of years he was chairman of the Committee on Admissions. After the business meeting, Miss Edith M. Hadley, president of the Girls' Friendly Society in the diocese, addressed the club on the work of the society

Another Memorial Service—On Sunday, April 21, memorial services were held in the Church of the Incarnation for Ensign Curtis Seaman Read, the son of Mrs. William A. Read, a parishioner of that church. Ensign Read was reported killed in the naval aviation service in France on February 26, but the report was contradicted, and it was a long time before the fact was verified.

At the Cathedral—Saturday, April 27, is the day of the children's service at the cathedral when the children and choirs of all the Sunday schools in the diocese gather to present their Lenten offerings for missions. The service is at 2:30 p. m. There are usually about one thousand vested singers in the procession, and the cathedral is filled with children. The speaker will be the Rev. Theodore R. Ludlow, missionary in Hong Kong, China. Two banners are presented, one to the school giving the largest total offering and one to the school with the largest per capita offering. If any school wins a banner three times in succession that banner is kept. Last year Calvary Sunday school won both banners. It is predicted that they will again win the banner for the largest total offering, and if they do it will be the third time, and they will have the satisfaction of owning the banner.

The preachers last Sunday at the cathedral were Dean Robbins in the morning and the Rev. R. T. Henshaw, rector of Christ church, Rye, in the afternoon.

Children's Mission—Fr. Huntington, O.H.C., and Fr. Tiedeman, O.H.C., have concluded a very successful children's mission at St. Anne's church in the Bronx.

MARGARETTA MILLER.

PHILADELPHIA

Sunday School Easter Offering Service—On Sunday, April 21, at Holy Trinity church all the Sunday schools of the diocese will hold a special service of presentation of their Easter offerings for Missions. The speaker will be the Rev. Dr. Tomkins, rector of the church. A banner is presented each year to the school which has the largest per capita offering. One school this year has doubled its offering by selling Thrift Stamps to the children every Sunday.

The Sunday School Superintendents to Meet—The eighth meeting of the Association of Sunday School Superintendents will be held at St. Peter's church, Germantown, on Thursday, the 25th. Supper will be served in the parish house, and later there will be a discussion on "How to Use the Bible". The special speaker will be Mr. David McConoughy, secretary of the Every-Member Plan of the Presbyterian Board of Missions.

United Offering Service—The fourteenth annual presentation of the United Offering of the Woman's Auxiliary of the diocese will be held on Thursday morning, April 25, at the Memorial church of St. Paul, Fifteenth and Porter Streets. The preacher will be the Rev. Joseph H. Earp, rector of the parish.

Parish Administration Club — Some twenty of the younger clergy have organized a Parish Administration Club to consider the better management of parish work. The next meeting will be held on Wednesday, the 24th, with the Rev. Mr. Booth at St. Luke's church in Kensington. After luncheon all present will discuss "Peter by the Fire". "He is Still Standing and Sitting" will be led by the Rev. G. J. Walenta of St. Simeon's church. "Peter's Opportunity Today" will be opened by the Rev. J. K. Moorehouse of Conshohocken. "Peter's Critics at Fault" is the title of a paper to be read by the Rev. H. L. Hannah of Holy Communion chapel.

Every-Member Canvass at Overbrook—The Rev. Robert Norwood of St. Paul's church, Overbrook, has set a very good example of courage and loyalty in undertaking an Every-Member canvass in the midst of the Liberty Loan drive. On Sunday, the 14th, a canvass of St. Paul's was begun for the meeting in pledges of the parish budget of $25,000.

Archdeacon Russell Addresses Women—Christ church, Germantown, was crowded on Wednesday night, the 17th, when Archdeacon Russell addressed the women of Germantown and Chestnut Hill. This was the seventh annual service of this section of the Auxiliary. The needs and the plans of the work among the colored people at St. Paul's school at Lawrenceville were well and appealingly set forth.

St. Stephen's Church and the Enlisted Men—St. Stephen's church has entertained about 12,000 enlisted men each month in the club that the parish has fitted up for their use. Recently the entrance of the man who brought the total count to 50,000 was marked by the presentation by the rector, Dr. Grammer, of a watch. Recently St. Stephen's placed its first gold star on the parish Service Flag. Jose Francis Covert was the first soldier fro the parish to lose his life while in t service of the country. Mr. Covert, w recently died in a naval base hospital France, was for some time organist of t Episcopal church at Selinsgrove.

IRVING A. MCGREW.

BOSTON

The Diocesan Convention—The Conve tion has come and gone again—and in fine atmosphere of fellowship and hosp tality. This was due in considerab measure to the well carried out plans the standing committee and the Episc palian Club whereby delegates were ente tained in various Boston families and t Spring dinner of the Episcopalian Club h as its guests all the Convention delegat There was no partisan spirit in eviden and but few measures where there deve oped any sharp differences of opinion.

Women Delegates—The proposal to a mit women delegates to the Conventi when parishes chose to elect them carri the most popular interest of any action the Convention. It was debated at lengt The Rev. Frederick B. Allen led the affirm tive forces as chairman of the committ introducing the resolution. He was el quently supported by Dean Rousmanie Mr. William H. Lincoln, one of the Conve tion's venerable and well-loved figur urged the admission of women "not as question of expediency, but as a questi of justice". Prof. Joseph H. Beale of t Harvard Law School argued for the ado tion of the committee's resolution. T Rev. John W. Suter opposed the admissi of women. George S. Selfridge, Esq., to the same side of the question, urging t experience of the diocese of Californ where he said he was informed by Arc deacon Emery they had given up the a mission of women delegates in favor of "House of Churchwomen". The R David B. Matthews and the Rev. Simon Blunt, D.D., added their voices to the opp sition. The resolution was lost in the cle cal order 42 to 64.

"Taxation Without Representation"—proposal of the Rev. Malcolm Taylor chairman of the "Committee on Apportio ment for the General Board of Religio Education" to incorporate the dioces $1,800 apportionment in the official "Co vention Fund" each year met its chief opp sition in the feeling that the "Conventi Fund", being distributed as a tax on all t parishes with the penalty for nonpayme the forfeiture of representation in Co vention, should not be added to by apportionment over which the diocese h no control whatever—even by its deput in General Convention. The feeling seem also very strong that the smaller parish of the diocese had already sufficient di culty in meeting their Convention-tax wit out menacing their standing by any ad tion to their burden. The proposal w defeated decisively, with the understandi that the $1,800 would be paid by volunta apportionment on parishes and missio after the fashion of the missionary appo tionment. A committee was later appoint in accord with a suggestion of the Bish in his annual address, to "take up the wh subject of apportionments upon the dioc by the various commissions and organiz tions and correlate them in some syste

ı Advance in Democracy—The first ps were taken—with no opposition what-r—whereby it will be possible next year to legislate that the missions of the dio-e may in the future have definite repre-ıtation in Convention, by sending one egate entitled to one-third of a vote, ere now they have no delegates and no e—except through their parish-priests, the clerical order.

ıe Elections—The annual elections re-ted as follows: Standing committee: e Rev. Messrs. John McGaw Foster, ederick W. Fitts, Charles E. Jackson and thur W. Moulton; Messrs. Joseph H. ale, William V. Kellen, Joseph Grafton not and Philip S. Parker.

Diocesan Board of Missions (to serve ee years): the Rev. Reginald H. Howe, D., and Mr. H. V. Hayes.

Cathedral Chapter (to serve three years): e Rev. Philo W. Sprague and Mr. Hunt-gton Saville.

Deputies to the Provincial Synod: the v. Messrs. William L. Clark, Ernest J. nnen, Edward T. Sullivan and the Rev. . Alexander Mann; Messrs. Charles H. ldwin, William H. Bent, Charles E. Ma-n and Huntington Saville.

Trustees of the Diocese: the Rev. Dan-D. Addison, D.D., and Mr. Philip S. ırker.

Diocesan Board of Education (to serve ree years): the Rev. Frederick W. Fitts d Mr. Charles C. Coveney; (to serve un-pired term of one year) Mrs. A. G. Erick-n.

he Convention Dinner—The dinner ven by the Episcopalian Club to Conven-n delegates was at the City Club and was tended by a large number of delegates d club members alike. The speakers after nner were Bishop Lawrence and the Rev. . Percy Silver, chaplain of West Point. Chaplain Silver made an extremely effec-e, eloquent and witty speech on the sub-ct, "Church and Army: What They May earn From Each Other".

. F. S. Service—The eleventh annual ocesan service for candidates of the rls' Friendly Society was held in Trinity urch, Boston, on the afternoon of April The famous "missionary pennies" saved the girls throughout the diocese each ar were given this year to the Church eneral Hospital at Wuchang, China. The eacher at the service was the Rev. Ken-th Ripley Forbes of St. James' church, oxbury.

Var Commission Fund—The Bishop has nounced that this diocese has given to ıte, in cash and pledges, to the War Com-ission Fund the sum of $119.258. The nount asked for by the Bishop and his piscopalian Club committee was $90,000.

KENNETH RIPLEY FORBES.

OHIO

arish Freed From Debt—Easter Day as a very happy one at St. Luke's church, iles, Ohio, when the largest offering in ıe record of the parish was presented, be-ıg sufficiently large to free the parish from ll indebtedness and diocesan obligations. his closes the first year of the rector's ork, the Rev. F. C. Roberts, during which me a handsome new altar has been in-talled in the church, a bishop's chair given y a parishioner, and many other improve-ments made. An American flag and a service flag containing twelve stars have been presented. A new parish house is now under contemplation.

SPRINGFIELD

Large Number Confirmed—The number of confirmations in the diocese will exceed three hundred this synodical year. More than have been confirmed in a single year since the early part of the episcopate of Bishop Seymour.

War Fund—Additional offerings of $126.80 for the War Fund Commission have been received making the total for the diocese over $1,500; our apportionment being only $1,100.

J. C. WHITE.

CHICAGO

Stars of Gold—The "Gold Star", spelling "sacrifice for country", is making its appearance on the service flags in our churches. The list is headed by the name of Dumaresque Spencer of Trinity church, Highland Park. Mr. Spencer was killed while on air patrol duty in France. Memorial services were held at Trinity church. Mrs. Spencer, on hearing of her son's death, said simply: "I would gladly give another son to die".

Norman James Tweedie, member and choirman of Trinity church, Wheaton, died of pneumonia at Camp Zachary Taylor, and was buried with full military honors from Trinity church. The Wheaton company of the State Militia acted as escort.

Alexander B. Burns of St. Andrew's choir, Downer's Grove, died in France "from wounds received in action". The memorial service was held at the Village Square under the direction of the Downer's Grove Community League.

Warren Houser of St. Luke's church, Evanston, died in France of pneumonia. Word of his safe arrival preceded by but two days the news of his death. A memorial celebration of the Holy Communion was held at St. Luke's.

Frank B. Parkhurst, yeoman at the Great Lakes Naval Training Station, also of St. Luke's, Evanston, died at the Training Station Hospital, of pneumonia. The burial was held from the Lady chapel of St. Luke's, with military honors.

Lexington Conference Against Reunion—The Chicago-Indianapolis district (commonly known as the Lexington Conference) of the Methodist Episcopal church (colored), comprising the colored congregations in Ohio, Kentucky, Illinois and Indiana, met in Chicago the past week. Bishop Thomas Nicholson of the Chicago Area presided. The chief action of the conference was the passage of a resolution on "Organic Unity", which said:

"Resolved, That the Lexington Conference declares its conviction against the proposition for union with any Church which calls for or demands the restricting of the rights or privileges within the Church on account of race or nationality. We offer co-operation with any one who seeks to promote union of divided elements of Methodism or any part of the Church of Jesus Christ, and hold ourselves ready to make such concessions to promote a union as may be reasonably asked of a self-respecting people".

The conference also passed a comprehensive resolution "calling upon the members of the churches to manifest their patriotism by subscribing to the Liberty Loan, according their support to the Government in their food conservation plans, and urging the boys of the colleges of the Church to use their summer vacation by engaging in farm work". It was further resolved "that the third Sunday in May shall be observed as "Patriotic Day".

G. F. S. Activities—St. Andrew's branch entertained the West Side branches on a recent evening and gave the girls a real treat by securing Sergeant Baldwin of the Canadian Recruiting Mission as the speaker of the evening. He spoke of his experiences at the front. The rector of St. Andrew's reports that the girls of the branch have subscribed for one thousand dollars' worth of Liberty Bonds.

St. Chrysostom's branch is making surgical dressings for the Red Cross under the direction of Mrs. J. A. Capps, wife of Major Capps, chief of the medical staff at Camp Grant, Rockford.

The Grace church branch at Oak Park has adopted Bertha Chatouillet of St. Amand en Puisave, Niene, a six-year-old French war orphan. The branch is also at work on surgical dressings for the Red Cross.

"Four Minute Men"—Two of the diocesan clergy have recently received and accepted appointments as "Four Minute Men". The Rev. Benjamin E. Chapman, the rector of St. Andrew's church, will work in Chicago. The Rev. Albert E. Selcer, S. T. B., rector of Grace church, Pontiac, will work in Livingston county.

War Commission Secretary a Busy Man—The Rev. George Craig Stewart, D. D., of St. Luke's, Evanston, had a busy four-day period last week. He left Evanston on Sunday afternoon, returning on Thursday. During his absence he attended meetings of the War Commission, the Joint Commission on Social Service, and the Church Club dinner given to the Archbishop of York in New York; from New York he went to Camp Sherman, at Chillicothe, Ohio, where he preached to the officers and men; thence to St. Louis to speak before the Church Club of Missouri.

ALBERT EDWARD SELCER.

CONNECTICUT

Archdeaconry-Clericus Meeting—The Easter meeting of the Hartford Archdeaconry and Clericus was held as St. James', Glastonbury (Rev. Ed. G. Reynolds, rector), April 11. The sermon by the Rev. Fred W. Harriman, D. D., rector of Windsor, was a telling appeal to the clergy and laity alike to hold fast to the fundamentals of Christianity in these days of uncertainty and anxiety.

Professor H. M. Urban of Trinity College, Hartford, gave an excellent dissertation on "The Religion of H. G. Wells". He expressed the opinion that any analysis of Mr. Wells' religious position in his later books must prove a bitter disappointment to Mr. Wells' admirers. Prof Urban closed his remarks in suggesting that people would probably be grateful in the future to the Vatican for the efforts it had put forth to keep clear its judgment in eternal verities, whenever it had spoken in the last three years. The meeting adjourned at 4 p. m.

Service Flag—A service flag was dedicated at St. John's, Warehouse Point, at the afternoon service, on April 14.

Woman's Auxiliary Reorganized—The Woman's Auxiliary of St. John's church, Hartford, has recently been reorganized. Under the leadership of Mrs. Charles A. Pease it is now a vigorous unit of the Woman's Auxiliary and a potent factor in the life of the parish. Bishop Brewster confirmed 53 candidates at St. John's in his recent visitation.

Dr. Brady Preaches—The Rev. Cyrus Townsend Brady was the preacher at St. Paul's, Southington, April 14. The repairs and improvement to the church property are nearly completed, which is a matter for congratulation to both rector and people.

WILLIAM T. HOOPER.

WESTERN MICHIGAN

New Church—Excavation for the cellar of the new St. Philip's colored church, Grand Rapids, was begun during Holy Week, and the basement, costing $2,562, will be partially completed so that it can be occupied about June. Most of the funds were contributed by the members of the congregation, but Miss Rebecca L. Richmond of Grand Rapids made the building a possibility at this time by a generous subscription of $1,000. The completed structure will cost $10,000.

Easter Offerings—The Easter offerings in the various churches of Grand Rapids were as follows: Grace church, $1,225; St. Mark's church, about $1,300; St. Paul's church, $191, and St. Philip's mission, $143.

NEW JERSEY

Fourth Anniversary Celebration—The fourth anniversary of the rectorship of the Rev. Chapman Simpson Lewis, M. A., rector of Christ church and chapels, of South Amboy, New Jersey, who came to the diocese of New Jersey in 1914 from the deanship of St. John's Cathedral, Quincy, Illinois, was observed on Easter Day, the congregation worshiping in an entirely new church interior, the renovation of which had been in progress for several months past and costing $3,000.

During the past four years he has administered Holy Baptism to 145 persons, read the burial office 121 times and presented for Confirmation 160 candidates, nearly half of whom were adults. Over $6,000 has been expended upon the parish property. As a token of appreciation the Vestry at their Easter meeting voted an increase of $300 to the rector's stipend, this being the second increase during his rectorship.

SPOKANE

Only One Girls' School—We have only one girls' school for our communicants in this diocese now, and that is St. Paul's, Walla Walla, Washington, which, at the time of writing, is full to overflowing. There are fifty boarders, which is the capacity of the school, and ninety-one day scholars, making one hundred and forty-one in all. Bishop Page says: "It is my hope that generous men and laywomen who believe in education, especially religious education, will help me year by year to reduce the debt of $30,000, which has accumulated with the course of the years, and which is being steadily reduced year by year. The school has been brought to a position of unusual influence under the singularly able and devoted leadership of Miss Nettie M. Galbraith.

I visited the school a few months ago, and was agreeably surprised with the splendid progress which is being made in the development of the girls, spiritually, intellectually and socially. Miss Galbraith is assisted by a most efficient staff, who share her enthusiasm, and are doing all they can together to raise the school to the highest pitch possible.

New Branch Formed—A new branch of the Women's Auxiliary has been formed at St. Matthew's church, Spokane, as a direct outcome of the Mission Study Class, held during Lent by Miss Halliene Hall, and has an enrolment of twenty-five members, with Miss Jessie H. Hicks as president.

First Anniversary Celebrated—Christ church, Glenrose, which is just six miles from Spokane, celebrated its first anniversary Sunday, April 14. The work is making slow but steady progress. It has paid its obligations in full, and the main debt at the present time is the organ. There is a small vested choir, and the organist of St. David's church renders valued assistance week by week.

Colored Mission Makes Progress—St. Thomas' Mission for the colored people of Spokane is making good headway under the devoted leadership of the Rev. M. J. Stevens. The communicants are steadily reducing the debt on the building, and also are planning to further increase the church's usefulness amongst the colored people of the city and vicinity.

W. A. SHIPWAY.

VIRGINIA

Chapel Opened—On Sunday, March 10, the new Emmanuel Chapel of Cunningham chapel parish, Clarke county, Virginia, was opened with very impressive services and large congregations. The services were conducted by the rector of the parish, the Rev. B. D. Chambers, assisted by the Rev. Giles B. Palmer of Meade Memorial chapel, White Post, and the combined choirs of the parish rendered the music. The sermon at both the morning and evening services was preached by the Rev. C. B. Bryan, D. D., of Petersburg, who was rector of the parish thirty-one years ago, when the old chapel upon the same site was built and consecrated by Bishop Randolph.

The new chapel, built of the native blue limestone, is very attractive and will seat about two hundred and sixty.

Change in Missions—The Rev. W. Roy Mason, rector of a large group of missions in Greene County, Virginia, has been elected rector of Christ church, Charlottesville, Virginia, in succession to the Rev. Dr. H. B. Lee, resigned. Mr. Mason has accepted the election and expects to take charge about August 1. Mr. Mason will instruct Mr. Lewis, who graduates from the Virginia Seminary in June, in the details of the mission work, preparatory to installing him in charge when he takes up his new work.

FENTON WILLIAMSON.

EASTON

Liberty Bonds Going—The Liberty Bo campaign is meeting an enthusiastic sponse in the diocese. Many of the parish are taking an active part in the campai and the laymen of the different parishes a well represented on each of the committe I. U. parish has invested $2,000 in bonds, surplus which is carried for the care of t parish buildings. The Rev. S. S. Hepbu D.D., is rector. Wye parish has purchas a $100 bond to start a sinking fund f future needs.

Storm Prevents Meeting—Owing to t fearful storm of April 10 and 11 the Nort ern Convocation held no meetings. T clergymen only were present, the R Messrs. Schouler and Jones.

LOUISVILLE

Record-Breaking Cathedral Class—(Palm Sunday morning the Right Rev. C. Woodcock, bishop of Kentucky, confirm a class of fifty-five at Christ Church (thedral; fully half of the class was adu

In speaking to the class afterwar Bishop Woodcock said: "It is a great ple ure to me to officiate at this service, es cially in view of the fact that this is largest class, except one, to which I h administered the rite of Confirmati during my episcopate".

This is the largest class presented at cathedral during a number of years past

Memorial Service at St. Thomas'—On t evening of Palm Sunday a memorial serv was held in honor of one of its membe George Rudy Borie, who went down wit merchant ship in the British service, wh was lost off the Azores in December. fact, the vessel was never heard of af touching that port, and both the British a American Governments have decided t the ship was torpedoed and all hands w lost. Mr. Borie, while waiting in New Y for an appointment as a foreign mission decided to make this trip to Europe back.

The little mission church, where Mr. Bo had done excellent work in the Sun school, was appropriately decorated w flags and flowers and was crowded w his friends.

The Rev. R. H. Peters, a kinsman of Borie, conducted the service; the Rev. E. McAllister, rector of the church, who, his early life was in the merchant mar service, spoke on that subject; Lieut. La rence Truman, a veteran of the Span war, appeared in his old uniform and lated how Mr. Borie had served in his co mand in Spanish America; the Rev. R. McCready, dean of Christ Church Cathed made an address on "The Good Son", a read the last letter Mr. Borie had writ to his mother and a letter of appreciat from the organization with which Mr. Bo had connected himself; F. F. Gilmore, perintendent of St. Thomas' Sunday sch spoke on the "Helper in the Sunday scho and the great loss the community a church had suffered.

St. Thomas', a small parochial missi has five of her sons in the service at pres

FRANK F. GILMORE, Jr

GEORGIA

A Live Parish—The congregation of Thomas' church, Thomasville, has respond to all appeals made to them this year i

rit of generosity that is truly commend-
e. The parish was apportioned $600 for
War Commission Fund and it contrib-
d $721.55. The offering received for
Endowment Fund of the parish was
s year $578.16, which, added to what was
eady on hand, amounts to $2,014.02. Of
s amount the vestry has invested $2,000
Liberty Bonds. A friend of the church
s presented to the parish a bond of the
rd issue for $5,000, which makes the
al amount of the endowment fund $7,-
.02, $7,000 of which is invested in
erty Bonds. The rector, for the vestry,
ed for an Easter offering of $1,120, and
total amount received, including the
nday school offering, was $1,257.14. At
Bishop's visitation in February a class
thirteen was presented for Confirmation.

J. B. Lawrence.

IDAHO

teresting Anniversary Celebration—e twenty-fifth anniversary and Silver bilee of St. Luke's Episcopal church of eiser was celebrated in a most appropri- manner by the members and friends in series of events which began with the it of Bishop Funsten, when the Easter mmunion and Confirmation Service was d. It was closed with the "Parish Silver bilee Social" at the Washington hotel, nday evening.

The Bishop brought his greetings on ursday evening and spoke of the steady wth of the Church in Weiser during these enty-five years, and he emphasized espe- lly the fine spirit of co-operation and erence that possessed the congregation. ere were seven in the Confirmation class d the highest number partook of the Holy pper that had ever been known.

The Easter services were very impres- e. The redecorating of the church inside s the "Jubilee Thank-offering" of Mr. d Mrs. Jos Akers.

The rector delivered an anniversary ser- n that will long be remembered by the ngregation.

The Jubilee Social held Monday evening the Washington was one of the happiest casions in the history of this church. out 140 members and friends gathered in dining-room and enjoyed an evening of urch history and music and reminiscences d refreshments. The rector read greet- gs from Bishop Talbot of Bethlehem, nnsylvania, who was the Bishop of this ntry twenty-five years ago, from Dr. hn E. Sulger, of Terre Haute, Indiana, o was the Archbishop of these parts en the church was built, and from Rev. O. Worthing, late of Minersville, Penn- vania, who was the first resident rector er the building of the church. Mrs. Mc- llough, Mrs. Laura T. Edlin and Dr. irley read papers recounting the history m the beginning until the present.

NORTH CAROLINA

nt Well Observed—Reports from the rious parts of the diocese show that Lent s unusually well observed this year. The endance upon the daily services in the o Raleigh parishes was exceptionally od. At the Three Hours' Service at rist church, Raleigh, on Good Friday the endance was excellent throughout the vice. And this parish had the best ster in its history. Nearly three hundred made their communion at the early service, and a large number at the 11 a. m. service. At the latter service the church was crowded to the doors, with many chairs in the aisles. And the children's service in the afternoon drew another large congregation. The children marched in procession from the Parish House into the church, led by a crucifer. The vested choir, the flags of the Allies, our own national flag, and the beautiful Sunday school class banners presented a patriotic and picturesque scene and attracted much attention from passers-by.

In spite of the many objects to which the parish has generously contributed during the past year, the Easter offering was the largest the parish has ever made. It was a happy day for the rector, the Rev. Milton A. Barber, who on that day completed his eleven years in the parish.

On the Sunday after Easter a national and a service flag were dedicated, after which the choir and congregation sang one verse of the national anthem with thrilling effect. The parish has forty-six men in the service of the country.

Meeting of the Woman's Auxiliary—This year, for the first time, the annual meeting of the Woman's Auxiliary was held at a different time and at a different place from that of the diocesan convention. The Auxiliary met at the Chapel of the Cross, Chapel Hill, the seat of the State University, April 16-18. The distinctive features of the meeting were the presence and addresses of Dr. W. C. Sturgis, the educational secretary of the Board of Missions, and of the Rev. Dr. Patton, secretary of the Province of Sewanee. On the afternoon of the first day Dr. Sturgis held a conference for men only, at which were present representatives from a number of nearby parishes. Milton A. Barber.

TENNESSEE

St. Raphael's House Reopened—St. Raphael's House, Monterey, founded by the Ven. Archdeacon Windiate, has been reopened under the direction of the Rev. A. C. Killeffer, as a school for mountain boys and girls. It is very advantageously situated for this work at the junction of four large counties having a total population of 52,000. Of the 2,100 of school age in these four counties only sixty per cent. go to school. St. Raphael's is intended to furnish a centre for missionary and social service work throughout the entire region.

"At the Front"—The Church in Tennessee is "at the front" in all the patriotic movements of the times. Many of the clergy have offered their services as chaplains or as Y. M. C. A. workers. The clergy and prominent laity of the Church have been enlisted as "four minute men" in the larger cities, and are active in every patriotic rally. The churches throughout the diocese are provided with Honor Rolls and service flags, with an increasing number of stars (and already not a few gold stars), and a note of loyalty and patriotism is added to the church services everywhere. In the city of Memphis, the room in which the noonday Lenten services were held for the business men has been retained by the Memphis Clericus, and daily for the period of the war prayers for the soldiers and sailors and the success of the war for Christian civilization are being offered at the noon hour. F. E. Noll.

MINNEAPOLIS

A Unique Gift—A most unique gift was made on Easter Day to St. Mark's church, Rev. James E. Freeman, D. D., rector, when Mr. William C. Edgar, editor of *The Bellman*, Minneapolis, presented the church with a little statue of St. Joseph. The little figure stands in a niche, appropriately carved, and in the parish paper, *The Outlook*, the rector quotes from *The Bellman* the story of this unique gift. The concluding paragraph of the article is interesting. "Since my return in 1915, St. Joseph has occupied a place in my library, but I have never felt that he should stand elsewhere than in a church, and I am most gratified that St. Mark's has given him a permanent and appropriate place near the entrance of its own school. Here he may resume the guardianship of children to which he devoted himself in far distant Belgium, and I devoutly hope that his existence henceforth will serve to remind those who see him of the heroic people from whence he came who have undergone such terrible and unmerited misfortunes and have borne their misfortunes with such high courage and splendid fortitude. . .. ."

F. D. Tyner.

NEWARK

$10,000 for Bonnie Brae Farm—On April 6 nearly 200 men and women representatives of a large number of parishes were brought together in Newark for a war dinner by the trustees of the Bonnie Brae Farm for Homeless Boys, that the support of this new undertaking of the Church might be presented. Brief addresses followed the dinner and then interested laymen in a short time received parochial and individual subscriptions for the coming year amounting to $10,000 to be used in part for the support of the home and part, if deemed advisable, for a new cottage beside the farmhouse, that more boys may be received. It is a home and not an institution and it has come into existence to give a chance to boys not likely to have one without it.

Clerical Changes—Several changes among the clergy are taking place; Rev. Waldo A. Amos resigns St. Paul's, Hoboken, to take a very responsible position with the Red Cross Society; Rev. F. B. Bartlett of West Hoboken, resigns to go to South Dakota; Rev. Hugh D. Wilson of Passaic resigns to go to Western Colorado; Rev. Geo. G. Daland of Bloomfield resigns to go to New Mexico, Rev. Arthur L. Charles leaves Bloomfield for Brooklyn.

LONG ISLAND

A Christian Flag—At All Saints' church, Great Neck, L. I., of which the Rev. Kirkland Huske is rector, there was consecrated a Christian flag on Easter Sunday; the money for this was sent home by Mayor and Mrs. Dwight, who are at the front; he, with the engineers; she, doing canteen work. The beautiful chancel designed by Goodhue has now this added beauty. At this same church on the Sunday After Easter, a service flag was consecrated, having fifty-eight stars.

A Successful Canvass—A splendid chapter in the history of the Church of the Messiah, Brooklyn, of which the Rev. St. Clair Hester is rector, was enacted recently. It was the culmination of several conferences and meetings in which the vestry, the Men's

Guild and the men and women canvassers participated. As the result of much thought and preparation it was decided to undertake an every-member canvass for the several purposes of getting the people better acquainted with each other, correcting names and addresses, securing information and new members, encouraging people to come to church, straightening out misunderstandings and inviting people to enlist in the systematic offering movement to give a definite sum for parish support and missions and charities every Sunday.

Much valuable information was secured in the way of getting names and addresses right, names of children to be baptized, and persons to be confirmed, clearing up misunderstandings and making people feel that their presence was desired and needed in the worship and work of the Church.

One rather odd experience; a family was found where one child goes to the Nostrand Avenue Methodist Sunday school, one to the Washington Avenue Baptist, one to the Simpson Methodist, husband to the Friends' church, mother nowhere, and one to the Church of the Messiah Sunday school.

We quite agree with the comment made, something of a denominational mixture, and this family surely must find some virtue or diversion in division!

MARY E. SMYTH.

RHODE ISLAND

Sunday Schools Meet—There was a goodly assembly of the Sunday schools of the diocese on Saturday afternoon, April 13, at the annual Presentation Service of the Sunday School Lenten Offering for Missions, in Grace church, Providence. Bishop Perry officiated, and the address to the children was made by the Rev. Charles E. Jackson of the Church of the Ascension, Fall River, Mass. The offering was $5,000.

Service Flag—A service flag with fifty-six stars, presented by Governor Beeckman, was unfurled at St. Stephen's church, Providence, Sunday afternoon, April 14. Mr. Thomas W. Foster, senior warden, replied to the Governor's presentation speech, accepting the flag in behalf of the church. The rector, the Rev. George McC. Fiske, D. D., officiated, and patriotic songs were sung. A visiting delegation from the Naval Reserve Training Station at Newport was entertained by the parish through the day. The service flag hangs in the church porch. Each star is numbered to correspond with the names on an honor roll. A complete record of each man in service is kept at the church.

JOSEPH M. HOBBS.

HARRISBURG

Debt Paid—The indebtedness on St. Mary's church, Waynesboro, has been paid off in full. Steps are being taken for its consecration in the near future. It is in charge of the Rev. F. A. Cook, who also has charge of the Church of the Transfiguration, Blue Ridge Summit, and Calvary church, Seartown.

Memorial Tablet—A tablet in memory of Albert Dorwart, son of the Rev. William Dorwart, archdeacon of Harrisburg, has recently been placed in St. Albert's church, Duncannon. It is of hand-wrought brass. It was given by friends of Albert Dorwart in Virginia, where he spent three months among Indians at Amherst, Virginia, laboring in the interest of the Church. Albert Dorwart died in the service of the country in which he had enlisted many months before his death.

LEROY F. BAKER.

English Church News

The Battle Background to Holy Week—It is to be hoped that by the time these lines appear the extreme tension, under which we have been living through Holy Week, will have been relaxed. Judging by your newspapers, extracts from which are published here, the American clergy must have been saying much the same things as we have been saying to our congregations. And such intense prayers have probably not been offered since the early days of the war. "This year is not like other years", writes the Archbishop of Canterbury. "Let this week send us daily, hourly, to our knees. Unite, I urge you, in prayer and sacrament. Unite in steady confident reliance upon the supreme guidance, the promised blessing, of our living Lord. Pray to Him for victory". And so, when Good Friday was reached, there was an extraordinarily increased intensity in the services all over the country. It was no day for furbishing up old sermon notes: the well-known preachers had all an appropriate message to give, according to the newspaper reports, and it may be assumed that the rank and file did likewise. There was little, if any, holiday spirit—usually our greatest difficulty in Good Friday observance. And old difficulties of disunion are disappearing: as witness the united service held in Hyde Park. The Bishop of London conducted it, assisted not only by his suffragans and the clergy, but also by prominent Free Churchmen. Practically all the religious bodies in London were represented. Even the Roman Catholics, who are precluded by their own rules from joining in such an effort, were in sympathy with it. Father Bernard Vaughan wrote a letter to the Bishop of London, expressing his pleasure at this rally of London citizens around the Cross of Christ.

Other Good Friday Observances—There was a breaking of all precedent at Windsor, where a combined intercession service was held under the leadership of the new dean (Dr. Baillie). The local ministers were present with their congregations, and one of the ministers, a Baptist, had the opportunity of being the first "Free Churchman" to take part in a service at St. George's chapel.

The Rev. R. J. Campbell broke new ground by introducing the cinema for the first time into church. It was not such a very long step forward, as stereopticon views of the Passion have been shown in many churches in Lent for some years. The cinema was bound to come. But the difficulty has always been to find a suitable cinema representation. Mr. Campbell believes he has found it in the film "Christus", which was recently produced in London. Immense pains have been taken, I believe, to see that there should be nothing in this film likely to jar the religious sentiment, and one cannot help feeling relieved that it was introduced, not by the clergyman of the advertising type in search of a new sensation, but by one of Mr. Campbell's reverent cast of mind. Of course, the church w crowded on Good Friday evening. M Campbell conducted a devotional servi before the pictures were shown.

Easter at St. Paul's—Of course th thought of Easter victory after battle o curred to many preachers. The Bishop London's text at St. Paul's was "Than be to God Who giveth us the victo through our Lord Jesus Christ". He said used the present tense, not the future, b cause victory was on the way. And could say "through Jesus Christ" becau "without a quiver of conscience we cou identify our cause with His". Victory w impossible to those who denied Him. B victory had been delayed by our permitti temptations to surround soldiers whi should not have been allowed, and becau class misunderstandings and sectional je ousy had weakened national efficiency a impaired efficiency. But now, all ranks h closed in, and petty disputes were silence The Bishop then went on to refer to t revelations of Prince Lichnowsky, who he had once met at a public breakfast, a whom he described as an honest man. T famous memorandum bore out what "w who were supposed to be making *ex pa* statements, said at the beginning of t war". It was impossible that to the har red with the blood of so many victim should be finally entrusted the dominati of the world. But this conviction must accompanied by a universal and sustain effort.

The Conscientious Objector—Our Chur has never quite made up its mind about t treatment of the conscientious objector. T Nation does not love them, and suspects t genuineness of their convictions. Some ti ago Bishop Gore entered a plea on th behalf: he thought that we ought to very careful in casting doubt on an attitu which *may* be the result of genuine conv tion. According to the *Guardian* the Rom Catholic Church will have nothing with su objectors. It has condemned them emph ically and mercilessly, "and it is not to t credit of our Church that it has been mealy-mouthed on the subject". It is, suppose, hardly likely that such object belong to the Roman Church, nor, for th matter, to ours. They generally prof some rather freakish religion of their ov Such a consideration, however, should affect a matter of justice. There are so indeed, who have no respect for the "sa tity" of the consciences of these men, n ably the Dean of Manchester (Bishop We don) who cannot respect the conscie which, while claiming the rights of citiz ship, refuses to perform the correspon ing duties. But it is rather to be hoped th the present loophole may be maintain For there is a good deal of talk now removing the exemption of the clergy fr military service, in the present need for available man-power. The younger cle will undoubtedly respond well, if cal upon, but there will certainly be some w will feel obliged to claim the protection the "conscience clause". And it will be ha to deny their right to do so.

JAMES CAIRNS

The Open Forum

ntion is called to the fact that The Open Forum is designed for letters and for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

Mr. Wheeler and Mr. Empringham

he Editor of THE CHURCHMAN:

r. Empringham in your issue of March 30 to be pathetic at my expense. The ps seems to me on the other side. Here clergyman of our Church who reads ne Communion Service that the bread wine which we offer are gifts of God is before the Prayer of Consecration), yet in his newspaper article he declares gift to be a poison. That is to say, he uses the Communion Service he in his heart—if he thinks at all—this on which we now offer unto thee. How he possibly justify that? Again, last there was read in our churches the ble of the vineyard. In that parable Master of the vineyard, who represents , not only plants a vineyard but makes inepress therein. Aocording to Mr. ringham this Master, who represents the ighty, established a factory of poison. in, in the Gospel for the Second Sun- after Epiphany, we are told that Jesus iself made the water into wine and it to the guests. Will Mr. Empring- say that this wine that Christ made poison?

r. Empringham makes a statement that public records of England show that ty per cent. of the drunkenness in that is the result of drinking beer. This I y. But I am not to be turned from position by bringing in the case of Eng- l. The British Parliament is competent lo that and I know that that wise body not prohibited the sale of beer but has ulated it. I know further that American contains only 2 3-4 per cent. of alco- which is the rule in force now, and can- possibly be intoxicating. And I know after two months' debate in Congress n all the arguments that Mr. Empring- brings forward were fully presented and other side also was heard, Congress de- d to prohibit the manufacture of spirits ing the War but to permit the manufac- of wine and beer. On the express rec- nendation of the President, a prohibition inst the manufacture of wine and beer had been proposed in the pending bill. stricken out. Finally I know that ohol in beer is not exactly the same drug the alcohol in whiskey. If Mr. Em- gham would study the subject thor- ghly he would learn that the effects of ny substances, including alcohol, vary ically according to the composition of the stance which contains them. Chlorine is a poison, but combined with sodium makes common salt which is a necessary life. A warm bath is beneficial; a bath water of the temperature of 212 would ld a person to death.

Mr. Empringham's remarks about the ics of the legal profession are out of e. There was a time when some law- s maintained the position which he otes, but that is now condemned by the ions of professional ethics adopted by e American Bar Association and by the r Association of this State. But in any case it has nothing to do with the present situation. I am not acting as counsel in this matter for any one. I am a communicant of the Church and have been for sixty years. I consider the amendment for national prohibition to be opposed to the teachings and example of Christ and St. Paul, and therefore am in duty bound to oppose it.

EVERETT P. WHEELER.

New York City.

Clergy Not Neutral

To the Editor of THE CHURCHMAN:

It is bad enough to have the writer of the article in the *Atlantic Monthly* compare the Church to "Peter warming himself by the fire". But what puzzles us in Philadelphia is the ominous note coming from New York that the accusation is true that the Church has been slow to speak out in the crisis or to attempt to interpret the great struggle in terms of God. Has there been such a failure in New York? Has there been such a failure in other parts of the Church? There has been no such failure here in Philadelphia. There has been no suggestion of neutrality in the pulpits of the Church here from the beginning. There has been no failure to try to interpret the situation in terms of religion. Our lay people have not complained of lack of attempt to make them understand the War and the right attitude of religion to it. Some of them have complained that we would not let them forget it even on Sunday. One layman told me that the Episcopal Church in Philadelphia was trying to drive the Nation into a foreign war!

Bishop Rhinelander and Bishop Garland have spoken straight out from the beginning and their leadership has been followed in almost every parish in the diocese. The last sentences of the second paragraph of Dr. Van De Water's letter would not apply here at all. Some of us may have "found it difficult when advised by our Chief Magistrate to maintain strict neutrality, to obey"; not "a few of us" but the overwhelming majority of us "found this impossible." "Confronting calamity and monstrosity we had to speak out." But we have never "felt lonely" in so doing, we had the goodly company of the whole body of the clergy. No Churchman in Philadelphia could write this sentence: "I regret from the bottom of my heart that some Anglican bishop or primate could not have spoken as boldly and fearlessly during the last three calamitous years as, for example, did Cardinal Mercier of Belgium". He could not write it because he could not help remembering the bold, brave and thoughtful utterances of his own bishop. Nor could any one here say, and I do not believe any one here wants to say: "That the laity are leading the clergy, and not the clergy the laity, in this time of tremendous test gives some of us painful concern and deepest distress". It is not true. At least it is not true here. Here we feel certain that the Church in all its orders, clerical and lay, has been a leader in rousing public indignation against wrong and stirring enthusiasm for the Holy Cause of Right. And we had confidently supposed that the same was true of the Church in the rest of the land. Why this everlasting tendency to discredit the Church? There is a saying about birds that foul their own nests.

GILBERT PEMBER.

Germantown, Pennsylvania.

The Roman Creed

To the Editor of THE CHURCHMAN:

O tempora! O mores! Alas, and alas, indeed! Do you wonder that a Protestant Catholic so exclaims when, under a heavily-leaded caption of "The Spirit of the Reformation", so distinguished a writer as the Rev. F. J. Foahes Jackson, D. D., ventures to print in THE CHURCHMAN, our leading church paper, so misleading a statement as that contained in the following question and answer: "Are we severed from the Roman Communion because our Creed is not theirs? *It is the same.*"

Now, of course, if the writer meant only that the Roman Communion and the Anglican had in common the two historic Creeds, the statement would pass unchallenged, but the context in which his statement stands implies his meaning to be that no fundamental difference of belief separates these communions; and how any Anglican can make such a mistake is past the comprehension of any one who knows, and cares for, "What Protestantism means to us". As "the judicious Hooker" declares, the grand point upon which hung the controversy between Rome and the Reformers was the question of how we are to be justified (i. e., saved) before God: Is it by our own inherent righteousness, as the Romanists claim, or is it "only for the merit of our Lord and Saviour, Jesus Christ, by faith, and not for our own works or deservings", as our article puts it?

With these two branches of the Catholic Church as far apart as they are upon this vital question—not merely in the opinions of individuals in each branch, but in their authoritative, formulated standards of doctrine, Rome in her Trent decrees, and the Anglican church in her Articles and Liturgy —surely, Mr. Editor, you cannot be willing to let such a statement as that in question go unchallenged, nor should Dr. Jackson be denied the opportunity of disclaiming any such meaning as his language seems to convey.

And, on the other hand, if Dr. Jackson believes with Dr. Van Allen of Boston that "Justification by Faith is as dead as the reprobation of the non-elect", (See Dr. Van Allen's foreword to Dr. Ewer's Book of Sermons on the Failure of Protestantism, etc., p. 9), then it is only right and fair that Dr. Jackson should plainly so state, so that we may know "What Protestantism means" to him *et id omne genus.*

PHILIP W. FAUNTLEROY.

New York City.

[NOTE.—We are sure that Dr. Jackson in saying that our Creed is the same as that held by the Roman communion refers to the historic Creeds. We cannot find in Dr. Jackson's most interesting papers on the Reformation any collapse of Protestant principles.—EDITOR.]

The New Books

From the Anvil to the Pulpit

LIFE AND LETTERS OF ROBERT COLLYER. By John Haynes Holmes. New York: Dodd, Mead & Company. 1918. 2 volumes. $5.00.

In the hard days before the factory acts, when children were taken out of workhouses to yoke them to the spinning frames, Collyer's father at the age of ten was picked up in London, and his mother at the age of nine in Norwich, and were set to work in a cotton mill at Blubberhouses in Yorkshire. Thus they became acquainted, in due time fell in love, and were married, and bore Robert, one of the strongest, handsomest, ablest and best lads in England. It seems to put eugenics to confusion, but the workhouse was a place for the unfortunate as well as for the incompetent; the grandfathers on both sides were sailor-men who were drowned in great storms leaving their families without support. "We have no family tree to speak of", said Robert Collyer, "only this low bush".

At the age of eight, the boy must go to work in the mill, thirteen hours a day for two shillings a week. The factory bell which for six years called him to this labor is now at Cornell University; together with a horseshoe made on his anvil when this hard time was over and he became a blacksmith. The promise of the future was in his love for reading. "I read", he says, "when I was blowing the bellows in the forge, and in the evening when there was no candle I poked my head down toward the open fire, and never ate a meal, if I could help it, without a book close to my hand. I did worse than this, for when I went a 'courting my wife I read all the books in her father's house, instead of—well, what's the use telling what I ought to have done". Years after, in 1861, he records in his journal, "I have just completed the Encyclopedia Britannica, a grand work in 21 volumes, begun in 1853".

The young blacksmith joined the Methodists, and found in their meetings that he had the gift of speech. Immediately, in their direct way, they set him to preaching, and this useful exercise he continued when he and his wife came to America. He was so successful in it that he gave up the anvil for the pulpit: among the Methodists, till he abandoned the theory of everlasting punishment; then among the Unitarians, on account of the example and friendship of Dr. William Henry Furness of Philadelphia. He had a large and popular church in Chicago, which was burned in the great fire; then a large and popular church in New York. He died in 1912, at the age of eighty-nine.

The reader looks with some curiosity to see how Mr. Holmes has dealt with Dr. Collyer's vigorous activity during the Civil War. There is nothing in these pages to show that the biographer has any pacifist prejudices. He describes with apparent sympathy the service at Collyer's church on the Sunday following Lincoln's call for volunteers. The place was hung with flags; the pulpit could not be seen under the red, white and blue; the sermon was from the text, "He that hath no sword let him sell his garment, and buy one"; after which amidst shouts and tears they sang the "Star Spangled Banner", while young men hastened to enlist.

Dr. Collyer gave an amusing account of his one glimpse of President Lincoln. "It was on a sunny Saturday afternoon, and I remember, as we went past the White House toward the bridge, my soldier said, 'See them feet, sir?' There were perhaps half a dozen pairs set sole toward us at two open windows, and my man said, 'That's the Cabinet a-setting. See them big feet in the middle o' that window? Them's Old Abe's'."

This distant view of the Government at Washington is a symbol of a certain remoteness—a "baffling remoteness", the biographer says—in Dr. Collyer's relation to the contemporary life. With the exception of several dramatic moments, he never took a leading part. The history of the intellectual movements of his time, and even of the social movements—in spite of the experiences of his youth—can be adequately written without the mention of his name. His biographer is frank about it, and somewhat apologetic, but to the reader it does not greatly matter. The character and not the plot, as Mr. Holmes says, is the great thing; and to this note the whole book is set. Several recent biographers have disappointed their readers' by excess of restraint. They have made us acquainted with the facts without making us acquainted with the man. It is not so here. This biography is full of warmth and light. It is rich in familiar conversation and friendly correspondence. It is a pleasure to read it for its own sake, as a book delightfully written.

It is "different", as Collyer was different. The reader enters into the writer's sympathy and reverence and affection.

G. H.

In the R. F. A.

HARRY BUTTERS, R.F.A. By Mrs. Denis O'Sullivan. John Lane Company. $1.50.

This is the story of a young Californian who, early in the War, received a commission in the English army as a lieutenant in the Royal Field Artillery, served in the battle of Loos and met his death in the battle of the Somme. Lieutenant Butters gives a graphic picture of life at the fr in intimate and personal letters to brothers and sisters in California. That letters were never intended for publicat makes them so much the more a revelat of how one young officer reacted against inevitable discomforts and dangers of v

D. N. A

From William James

SELECTED PAPERS ON PHILOSOPHY. William James. New York: E. P. Dutto Company. 1918. $1.25.

For the ordinary reader this little volu of Everyman's Library contains the best William James. Here is the essay on Ha one of the best Lenten sermons that ever written; and the essay on The Ener of Men, with its revelation of the pow which we might use if we would go instead of stopping when we are tired. Gospel of Relaxation is here preached, The Will to Believe, and The Positive C tent of Religious Experience. The pa On a Certain Blindness in Human Bei ought to be read at the beginning of ev Summer vacation. The discussion of W Pragmatism Means contains the essen principles of that simplifying of relig which will be a part of the after-war rec struction. "What difference would it pr tically make to anyone if this notion rat than that notion were true? If no pr tical difference whatever can be traced, th the alternative means practically the sa thing, and all dispute is idle. Whenev dispute is serious, we ought to be able show some practical difference that m follow from one side or the other's be right". It is the true test of all doctr and polity.

G. F

Books Received

Miscellaneous

TOLSTOY. By George Rapall Noyes. $1 (New York: Duffield & Company.)

THE NEGRO IN LITERATURE AND ART THE UNITED STATES. By Benjamin Br ley. $1.35. (New York: Duffield & Compa

DRINK. By Vance Thompson. $1.00. (York: E. P. Dutton & Company.)

THE FATHER OF A SOLDIER. By W. Dawson. $1.00. (New York: John Lane C pany.)

TWO CHILDREN IN OLD PARIS. By trude Slaughter. $1.50. (New York: The M millan Company.)

HOME HELP IN MUSIC STUDY. By Harri Brower. $1.25. (New York: Frederick Stokes.)

ICE-BREAKERS: Games and Stunts for Large and Small Groups. By EDNA GEISTER; **With a Preface by John J. Brokenshire, Chaplain, U. S. Navy Yard, Charleston, S. C. 12mo. Cloth Net $1.00. Postage extra.**

A helpful book for Group or Club Leaders. The contents include games for whole groups, stunts, pantomimes, circle games, musical games, and girls' athletic games. The author is now doing recreation work in Army Centers under the auspices of the National War Work Council of the Young Women's Christian Associations.

GIRLS' CLUB SERIES

GIRLS' WORK: The Club and Its Organization. By GERTRUDE GOGIN, 16mo. Paper, 15 cents.

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SOCIAL ETHICS: Discussional Questions for Groups of Girls. Paper, 5 cents.

THE RAINBOW CLUB: A Plan for Grade and Junior High School Girls, by GERTRUDE GOGIN, 16mo. Paper, 10 cents.

The author has gathered together the best ideas which various Associations have contributed to the original plan of a Rainbow Club for the purpose of adapting them to the present need for a patriotic plan.

THE BE SQUARE CLUB: A Plan for Young Employed Girls. By GERTRUDE GOGIN. 16mo. Paper, 10 cents.

An attempt to meet the needs of the young girl in industry and to provide her with a club that shall combine patriotic activities with preparation for work in the industrial federation later on.

(Postage 2 cents additional per copy on all these pamphlets)

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The Publication Department of the National Board of the Young Women's Christian Associations

Clergy to Be Called

NDON ENGLAND.—The Bishop of Lon- has taken the position that the clergy ild now be called to the colors. Ar- gements will be made to leave but one gyman in charge of each parish. The gy are still exempt from service, and action is voluntary on the part of the iop.

1917 Revolution and the Russian Church

the English *Challenge* Madame Zve- sev is contributing a series of articles absorbing interest on the Russian rch.

Once more, as three centuries ago, Rus- lies prostrate under the enemy's heel", Madame Zvegintsov, "torn by civil war, ayed by conscious or unconscious trait- all her old and new ideals crumbled dust. Will she once again 'arise and rn to her Father', and will the Church e too and be as of old the spiritual force ch will help the agonizing nation to find rue self and save it from destruction?

The Revolution of 1917 brought the rch emancipation from a two centuries' dage. One of the earliest acts of the provisional government was the grant- of the freedom of worship and of con- nce, and the promise of the convocation n All-Russia Church Assembly for the ganization of Church life. These acts promises were indeed 'glad tidings of at joy' to those who loved the Church suffered for its abasement. Local rch meetings were held in numerous vostships for the elections of delegates to diocesan councils, summoned by almost the bishops for discussing all vital prob- s of Church and parish reform and wing up instructions for the future dele- es to the Great Church Assembly. The sionate debates which characterized e local councils composed both of clergy laymen gave ample proof of the sacred that had lain smouldering for so long er the apparently quiet surface of rch life. These diocesan councils ngly advocated the renewal of the an- nt right of the flock to the election of r bishop, and such elections did actually e place in many dioceses, including the ropolitan sees of Moscow and Petro- d, the laymen after a lapse of many years ng on equal rights with the clergy.

At last came the day for which so many sons of the Church had hoped and ted in vain. On August 15-28 the All- sia Church Assembly was opened with at solemnity; a special service was cele- ted at the Uspenski Cathedral, ending n the Creed chanted by all the several dred members.

In the subsequent debates all the diver- cies of opinion which had created such ent altercations at the local councils stallized themselves into three distinctive rents. The 'extremists', representing the st radical members of the clergy and y, advocated the complete separation of Church from the State, absolute inde- dence of the Church as a 'State within State', radical reforms of Church and ish organization, and an almost absolute trol of the clergy by the laity. Their onents—the conservative members of council—although fully admitting the l necessity of reform, were unable to ounce the old principle of 'orthodoxy, autocracy, and nationality', and secretly hoped to use the patriarchate as an instru- ment for the restoration of the monarchy. All the moderately liberal members of the assembly were naturally absorbed by the third current, which has apparently suc- ceeded in obtaining the ascendency. Con- templating the ultimate separation of the Church from the State, the representatives of the moderate group pointed out that the former, only just emerging from a state of semi-paralysis, was too weak materially, and perhaps morally, to stand alone without the support of the State. But such material support from the government was in no way to encroach upon the right of the Church to a complete autonomy, nor was the Church to take part in political life.

"The restoration of the patriarchate was advocated as a return to the early traditions of the Eastern Church, while the danger of the patriarchate becoming a source of eccle- siastical despotism and reaction would be averted by the creation of a permanent Church Council of members freely elected from among both clergy and laymen. Fun- damental reforms and reorganization of the parish were included in the program.

"How far these reforms would have been realized under normal conditions of life it is impossible to say, but some of the most vital problems were solved by the revolutionary course of events quite independently of the possible decisions of the assembly. The election of the patriarch coincided with the outburst of civil war in Moscow during the November revolution. As soon as the Bol- sheviks came into power they not only con- fiscated all lands and property belonging to the Church, and decreed the complete sep- aration of the Church from the State, but set up a regular persecution. Churches were plundered and burned, sacred vessels pro- faned, ikons smashed and trodden upon; hundreds of priests were sent out of their homes and parishes penniless and destitute or cruelly murdered by the infuriated mob.

"But amidst all this storm and strife the Church Assembly pursued its deliberations, tracing the outlines of the new edifice of the regenerated Russian Church. A perma- nent supreme Church Council was created, presided over by the Patriarch, and com- posed of three bishops and representatives of the white clergy and laymen, the latter being elected for a period of three years, at which interval, under normal conditions, an All-Russia Assembly is to be periodically convocated.

"Among the lay members of this council we find the names of Russia's eminent pro- fessors and philosophers, the spiritual suc- cessors of Vladimir Solovyev and Prince Sergi Trubetskoi.

"In the terrible cataclysm overwhelming Russia these men see the hope of her salva- tion in a regenerated national Church, puri- fied and strengthened by persecution, bereft of all worldly goods, but rich in the 'in- exhaustible treasure,' which is the living Spirit of an eternal God."

15 Years in Hawaii

Bishop Restarick has completed fifteen years in Hawaii. Among other interesting facts he tells us that five kinds of Prayer Books—American, Japanese, Korean, Chi- nese and Hawaiian—are used. Three of them have on the title page words which trans- lated mean: "The Holy Catholic Church". There are congregations of Orientals where the men all dress as we do, the girls as our girls, and the women in Chinese, Japan- ness or Korean costume, as the case may be, the men and boys being seated on one side of the church and the women and girls on the other.

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NOTE—The Security Valuations on which this statement is based are those fixed by the Insurance Commissioners.

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1918

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Atlantic Building 51 Wall Street New York

Insures against Marine and Inland Transportation Risk and will issue policies making loss payable in Europe and Oriental countries.

Chartered by the State of New York in 1842, was preceded by a stock company of a similar name. The latter company was liquidated and part of its capital, to the extent of $100,000, was used, with con sent of the stockholders, by the Atlantic Mutual Insurance Company and repaid with a bonus and interest at the expiration of two years.

During its existence the company has insured property to the value of $30,949,773,989.00. Received premiums thereon to the ex- tent of $312,671,550.90. Paid losses during that period $152,928,388. 68. Issued certificates of profits to dealers $96,523,710.00. Of which there have been redeemed $90,801,110.00. Leaving outstanding at present time $5,722,600.00. Interest paid on certificates amounts to $24,494,668.95. On December 31, 1917, the assets of the company amounted to $18,041,890.25.

The profits of the company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

For such dividends, certificates are issued subject to dividends or interest until ordered to be redeemed, in accordance with the charter.

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The Churchman

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MARGARET JEFFERYS HOBART
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SUBSCRIPTIONS

A year (52 numbers), in advance, $3.50; to the clergy, $3.00. Single copies 10 cents. Subscriptions begin always with the current issue. Acknowledgment of remittance for renewal is made by change of date appearing on the wrapper. Receipt will be returned by letter if specially requested. REMITTANCES should be made by draft on New York, money order or express order. Cash should be sent only in registered letters.

CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for April

1. Monday in Easter-week.
2. Tuesday in Easter-week.
7. The first Sunday after Easter.
14. The second Sunday after Easter.
21. The third Sunday after Easter.
25. St. Mark's Day.
28. The fourth Sunday after Easter.

Preachers for Next Sunday

THE FOURTH SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Canon Jones; afternoon (4), Dr. Percy S. Grant (Actor's Church Alliance); (8), United Confirmation.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. William H. Owen, Jr.

ST. STEPHEN'S CHURCH—Morning (11), the Rev. Cyrus Townsend Brady, D.D.; afternoon (4).

The Board of Missions

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D.
President of the Board of Missions,
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LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, $1.00 *a year.*
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THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

The Daughters of the King

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired in every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

CHURCH SERVICES

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Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

OBITUARY

THE REV. ROBERT HOWLAND NEIDE, D.D.

WHEREAS, The Rev. Robert Howland Neide, D.D., closed his earthly work on March 6, 1918, after a twenty-eight years' rectorate in St. Mark's parish, therefore be it

Resolved: That this vestry spread upon its minutes the expression of its deep sense of loss to this parish, and to the community caused by the death of Dr. Neide. His thorough consecration to his holy office indicated by his devotion both to the work of the parish and in the broader field of the diocese showed him to be a true priest of the Church, while his cheerful and kindly attitude and wise counsel created a strong personal bond between the rector and the vestry. His death is a keen personal loss and sorrow to every member of the vestry, but his gracious personality and the work he did so well in the parish through so many years will ever be held in grateful memory.

Resolved: That a properly inscribed copy of these resolutions be transmitted to Mrs. Neide and that copies also be given to the bishop of the diocese, to the Standing Committee, and to the local paper for publication.

ST. FAITH'S SCHOOL MUST HAVE $6,000 FOR IDEAL

Saratoga School Must Have New Buildings or Defeat Purpose

SARATOGA, NEW YORK—In the midst of its greatest prosperity St. Faith's School, Saratoga Springs, New York, finds itself confronted with conditions which, unless removed, will defeat the purpose for which Miss Shackelford founded it. The school was intended to be a place where girls of moderate means could secure a thorough secondary education plus the advantages of a Christian home. For twenty-seven years St. Faith's has been quietly fulfilling this purpose: today it has more pupils than ever before and its work is being more and more widely and favorably commented upon. But its buildings are overcrowded and it has no hall nor gymnasium in which to carry out the State requirements in physical education. Unless larger accommodations are forthcoming the school must reduce the number of pupils and its charges for board and tuition must be largely increased. This would automatically close the doors against those for whom Miss Shackelford founded the school. To avoid such a defeat the trustees have planned to erect a building to cost $6,000 and it is hoped to have "Shackelford Hall" ready for use next fall. The work is more needed than ever now that many men in the service are looking for just such a school as St. Faith's in which to place their daughters. A circular now being distributed seeks co-operation in raising the required sum.

For Country

A RECENT ISSUE of *Trench and Camp,* newspaper published by the men of C Zachary Taylor, Kentucky, contained a tograph and an article entitled "Ange the Camp Hospital". The photograph that of Mrs. J. Arthur Forster, a Chu woman of this city.

The article said in part:

There is a woman in the city of Lo ville who is probably doing more than individual in the South toward cheering soldiers who are confined in hospitals. woman is Mrs. J. Arthur Forster, wh known at the camp as the "Angel of Hospital". She is devoting every mo of her time that is not required to at to her home duties to making the pati happy at the Camp Zachary Taylor hospital. Every day, at the proper ho she brings sunshine to the wan face the various wards. Oftentimes she br them good things to eat, but she never g anyone any dainties without first consu the doctor or nurse in charge. Her w is systematic and efficient. If she br a basket of things for "her boys", as calls them, she makes a list of the th she wishes to give each boy in that w and has the list checked and approved.

Many who have attempted to do hos work have failed because they did not good judgment. They did not follow rules and regulations.

IMPELLED BY THE statement of Presi Wilson that "upon the farmers of country, in large measure, rests the fat the war and the fate of the nations", General War-Time Commission of Churches has prepared, through the R Section of its Committee on War-T Work in the Local Church, a "War-T Program for Country Churches", whic now ready for distribution. The pamp may be obtained from the General W Time Commission, 105 East Twenty-se Street, New York City, at the rate of $ per hundred, or $10 per thousand.

THE REV. JOHN BRIAN MCCORMICK's a cation for a chaplaincy has been accepted on April 15 he left for a five or six w course at the Chaplains Training Sc at Camp Taylor, Kentucky. If his w proves satisfactory, he will receive his c mission and be assigned to overseas d Mr. McCormick has been curate at Chapel of the Intercession, New York for two years. He is the son of the Bis of Western Michigan.

BISHOP BRENT A MAJOR

Has a Roman Catholic and a Pro tant Aid

BOSTON, MASSACHUSETTS.—Bishop L rence in his speech at the Massachus Diocesan Convention mentioned the tremely interesting fact that Bishop B is now a Major in the American army tached to the staff of General Pershing having under his supervision and gen direction all the chaplains of the Amer army in France. He has as his aide Roman Catholic chaplain and a Protes chaplain. Bishop McCormick has been pointed to an almost identical position the American Red Cross—having the su vision of all Red Cross chaplains with American forces.

OUR FIRST TANK BLESSED

ouched With the Cross as the Symbol of Sacrifice

Boston, Massachusetts.—The great ank", "America", which has recently been mpleted near Boston, was given its name the most remarkable and significantly sol- nn manner. General John S. Johnston, e Commander of the Department of the ortheast (who we understand is a com- unicant of the Episcopal Church), has e most intense feeling that we are fighting is war utterly in self-defense and that is completely a crusade in the name of ligion and righteousness. He was there- ore determined that the newly commis- oned "tank" under his jurisdiction should ot only be given formally a name, but that should be given a name with all religious olemnity. So instead of breaking a bottle f champagne or mineral water over her, e secured a large brass cross, called upon ne of the priests of this diocese—the Rev. lbert E. George—to bless the cross and ien proceeded to name the dread engine f war "America" by striking it solemnly ith the cross—symbol of sacrifice for right- ousness' sake.

ODE TO THE LIBERTY LOAN

By Thomas Rochester Shepard

Ve have sent our dearest and bravest to where
hey enter the strife with a brutish foe.
Iuch have we given—we, who may not go;
Iuch, but not all. For ourselves, shall we dare,
iving our heart's blood, bone of our bone,
o call that our full part, while, safe in the home,
Ve hug wealth and ease, help them not with our plenty,
ut leave them, unaided, to perish alone?

od! what a crisis in the soul of man!
eeper, vaster, than this strife of nations, than
he struggle of the free against the tyrants,
s the choice presented to our spirits—
Whether to lack self-rule, and 'mid indulgence,
uxury, lower joys of life, ourselves to lose,
r with our higher wills this to refuse,
nd rouse, and lift the spirit's banner high,
nd daily in our grosser selves to die,
nd all our vital resource to contribute
nto this cause supreme, upon whose field
f blood our sons depart in their effulgence.

Seek, then, to save by sacrificial thrift,
And, while you lend, your sacrifice is gift.
Fear not, it will return to you with largess.
Yet, pour your aid out, as if gone forever.
We gave our sons, and some will come no more;
Shall we do less with what we need not spend?
How then, hereafter, meet their shining spirits,
Saying, "You gave yourselves, I lent my comforts,
Though grudgingly at that"? Shall thus our shame
Those noble souls tempt to deny their name?
Nay! dying to gross life, in this cause live;
Lending, beside our sons ourselves we give!

Classified Advertising

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THE REV. DR. JAMES B. WASSON, Director and Chaplain of the Strangers' Welfare Fellowship, 51 East Forty-second street, New York, is available for Sunday duty in or near New York.

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Christmas at Point Hope

New York City.—In a personal letter from Archdeacon Stuck, dated January 21, and postmarked Tigara (Point Hope), Alaska, he tells the interesting fact that he succeeded in reaching Point Hope in time for Christmas and has spent six weeks there. He then planned to start north for Icy Cape and Point Barrow, hoping to reach the latter place by March 1, where he would remain two weeks and then turn east along the north coast of Alaska.

SITUATIONS

BY WOMAN OF CULTURE, position as chaperone, companion or care of motherless family in Christian home. Experienced in household management. References. Address 1438, Churchman Office.

COMPANION—A Southern young lady of refinement wishes a place as companion to lady. References exchanged. Address 1448, Churchman Office.

A WOMAN WHO HAS TRAVELED extensively, who reads well, has had Y. W. C. A. nurses' training, would like position as companion, or she would keep house for bachelor or widower. Address 1450, Churchman Office.

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MEN—WOMEN, eighteen or over wanted immediately. $100 month. Thousands U. S. Government War positions open. Write without delay for list. Franklin Institute, Dept. O129, Rochester, New York.

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REAL ESTATE

It appears she lives,
Though yet she speaks not.
Shakespeare, The Winter's Tale.

True hope is swift, and flies with swallows' wings.
Shakespeare, King Richard III.

Every bud and flower is waking to new life and hope in the beautiful mountains of the South.

Lands and homes on the Plateau. Charles E. Lyman, Asheville, North Carolina.

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Your Announcement in

THE CHURCHMAN'S Annual

OUTDOOR NUMBER

ISSUED JUNE 1st

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"Some of our most charming guests have come to us through the medium of THE CHURCHMAN" wrote one of our advertisers recently.

Advertising forms for this number close May 22nd

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FOR YEARS we have maintained for the benefit of readers of The Churchman a School Service Bureau, which has aided parents materially in selecting the right school.

Years of experience have given us a knowledge of good schools which school-seekers will find valuable, and it is entirely at the service of our readers.

In seeking advice about schools we ask our readers to give the following information:

The age and sex of the child.
The maximum amount you are able to pay.
The state or section of the country preferred.
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With such information at hand, we shall be glad to suggest schools to meet the conditions.

There is no charge whatever either to the school or school-seeker for this service.

CHURCHMAN COMPANY
School Service Bureau
381 Fourth Avenue **New York**

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Have You, Their Rectors, Told Them This?

THE CHURCHMAN

New York - Saturday - May 4 - 1918

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A TIRED, HUNGRY, QUESTIONING WORLD

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—*Bishop Talbot*

The Geoeral Board of Religious Education is authorized hy the General Coovention to advance Christian Education in homes, Church Schools, Preparatory Schools, Colleges and Universities, and io the Traioing for the Ministry.

Send suhscriptioos, pledges or Liherty Bonds to Rt. Rev. Ethelhert Talhot, D.D., Chairmao of the Executive Committee, Room 73, 289 Fourth Aveoue, New York City.

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For Country

E Rev. John Stuart Banks, rector of ll Saints' church, Cleveland, sailed for e as chaplain to Hospital Unit 21 on ritish front. This is called in Cleve- the "Lakeside Base Hospital Unit" ne unit has been at the front for two being the first to leave America. Mr. was equipped by the Church War ission and will be under the super- and direction of Bishop McCormick. appointment was given by the Red after the nomination of Bishop rd.

Rt. Rev. John G. Murray, bishop of land, delivered the monthly sermon, 14, in Memorial Hall, the Tome ol, Port Deposit, Maryland. His theme, re and Duty", made a most timely l to an appreciative student body.

Rev. M. W. Lockhart, who has been ged in the work of the Army Y. M. for several months, has received his ission as Chaplain, and has resigned arish of St. Paul's, Batesville, Ala-. Chaplain Lockhart is now stationed e U. S. Army Hospital, Fort Logan oots, Arkansas, for temporary duty.

Rev. John C. Donnell has succeeded Rev. Chas. W. Popham of Belleville e Y. M. C. A. Service at Building No. 4 mp Dix, and any letter concerning sol- in the Camp, addressed to him there, nave consideration. The clergy of the ese of Newark are in terms of three our months each doing work at the named.

Rev. Arthur L. Washburn of St. in's church, Providence, Rhode Island. arrived safely overseas to act as Red s chaplain. His duties in the parish ch will be taken for the next four or months by the Rev. Marion Law, for- y rector of St. Paul's church, Paw- et, Rhode Island.

Rev. Geo. Paine of St. Paul's church, Haven, Connecticut, is leaving for with the troops in France. The Ven. deacon Harte will take the services at Paul's until the first of the year.

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The Rev. John Lewis, rector of St. John's church, Waterbury, Connecticut, has left for France. The Rev. John Dallas of Taft School is in charge of St. John's for the present.

James R. Smith

On Saturday, April 20, the Cathedral Congregation in Faribault, Minnesota, was overwhelmed with the news of the sudden death of the Junior Warden, Mr. James R. Smith; and the whole community grieved with them.

Quiet, modest, brave, good to look upon, he was like the shadow of a rock in a weary land. He grew up in the Cathedral, in its Sunday school, always at church, early taking his father's place as vestryman, sharing all its responsibilities, the dear friend of all its rectors. He was Mayor, and all honored him.

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One of his friends and comrades throughout his life wrote me today, "No one ever thought of sending Jim to the General Convention, but no one has had a funeral for thirty years that he hasn't been a bearer". What a tale that simple sentence tells of a love and fellowship which radiated into every corner of the town which became more beautiful because it was from beginning to end his home!

Charles Lewis Slattery.

April 24, 1918.

CHAPLAINS BILL CHANGED

President Asked to Have Portion Referring to Age Reworded

Washington, D. C.—The Chaplains Bill which recently passed Congress has been returned by the President with a request for the re-wording of the last clause, which, as passed, read:

"Provided, That the maximum age limit of chaplains in the army shall be 45 years."

Feeling that this might be interpreted to force the retirement of chaplains reaching 45 years of age, the President asks that the bill be amended to prohibit the appointment of chaplains who are more than 45 years old.

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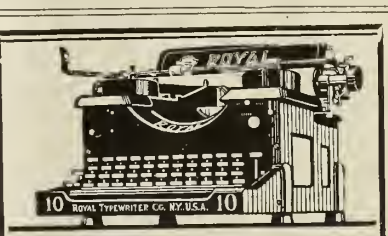

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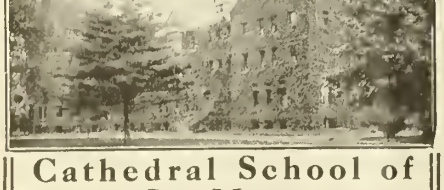

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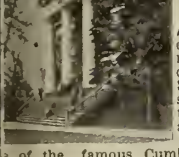
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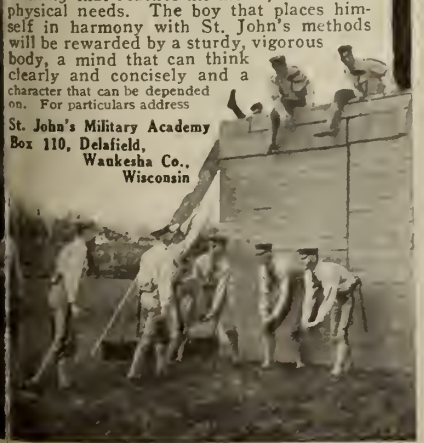

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Personals

THE REV. D. PUGH GRIFFITHS, St. David's church, Scranton, Pennsylvania, has assumed charge of the St. James' church at Jermyn, Pennsylvania. Mr. Griffiths is succeeded at St. David's church by the Rev. George W. Harvey, who has been in charge at the church to which the former clergyman has gone.

THE REV. F. E. AITKIN of Buffalo has been called as rector of Trinity church, Bridgeport, Connecticut, and enters into his new work very soon.

THE REV. RICHARD H. WOFFENDEN of St. Barnabas' church, Apponaug, Rhode Island, makes regular visits to Hillsgrove Sanitarium and ministers to the patients there.

CHAPLAIN H. A. CHOUINARD of the Regular Army, who was operated on for removal of cancer at Johns Hopkins Hospital, last September, while convalescing is receiving the radium treatment at that institution. Chaplain and Mrs. Chouinard are living at the Walbert Apartments in Baltimore.

THE ADDRESS OF the Rev. Walter Marvine, chaplain U. S. A., has been changed from Fort DuPont, Delaware, to Fort Monroe, Virginia.

THE REV. JOHN FAIRBURN has left Kane, in the diocese of Erie, for work in the diocese of Washington.

THE REV. O. M. FISHER has gone from Youngsville, Pennsylvania, to become rector of St. Stephen's church, Rochester, New York.

THE REV. GEORGE A. SUTTON of Brookville, Pennsylvania, has accepted an invitation to become vicar of St. Paul's church, Farrel, Pennsylvania.

THE REV. CHARLES S. KITCHIN has accepted charge of the missions at Youngsville and Kinzua, Pennsylvania.

THE REV. ALEXANDER M. RICH, rector of Christ church, South Pittsburg, Tennessee, has resigned and accepted a call to Holy Trinity, Memphis. He began his work there April 28 and resides at 1447 McLemore Avenue.

MISS ANITA BOONE of the Hankow mission was admitted as a novice of the Order of St. Anne, Wuchang, on January 14, according to the last issue of the *Hankow Newsletter*. She is now known as Sister Anita.

THE CHURCHMAN recently announced the resignation of the Rev. Paul N. Birdsall from Grace parish, Albany, New York. This was an error. Mr. Birdsall is still the rector of Grace parish.

THE REV. BENJAMIN DENNIS, of Richmond, Virginia, has entered upon his duties as rector of the Church of the Advent, Brownsville, Texas.

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Our Contributors

FOR the present crisis, a prayer which has been used by some of the clergy during the anxious days of the great drive in Picardy was sent to us by the Rev. Laird W. Snell, rector of Grace church, Cortland, New York. The prayers which have been used since the early days of the war have come to seem outworn and inadequate during the last awful month.

The Rev. Dickinson S. Miller, who contributes a very suggestive article on *Education of the Clergy: The Root Question,* is on the faculty of the General Theological Seminary and of Columbia University, New York. He is also a member of the special Committee on a New Canon on the Education of Ministers.

This Is Our Spring Book Number—Perhaps it would not be out of place to tear down the veil of mystery which hides some of our reviewers and introduce them in the open. "H. J. M." is the bishop of Atlanta; "A. L. M." is the rector of St. Paul's church, Evansville, Indiana; "R. P. K." is the rector of St. Luke's church, Scranton, Pennsylvania; "U. H." is the author of *Una Mary;* "G.H." is dean of the Episcopal Theological School, Cambridge; "G.T.D." and "W.A.S." need no explanation.

Moreby Acklom, whose admirable review of the poetry of 1917-1918 is a guide many will like to follow in buying books for Summer reading, is a reviewer well known to CHURCHMAN readers. He is connected with the staff of E. P. Dutton & Co.

Southern Ohio Candidate Wins Prizes

NEW YORK CITY.—The Executive Committee of the Associate Alumni of the General Theological Seminary has awarded the McVickar prizes in Greek and Ecclesiastical History to Elwood Craig Boggess of the senior class, a candidate for holy orders in the diocese of Southern Ohio. The Alumni will have its annual meeting on Tuesday morning, May 28.

The Churchman's contributors Includ only the ablest thinkers among Churc but also the best secular writers.

The Churchman

SATURDAY - MAY 4 - 1918

House of Bishops and Church Unity

WE publish in full on the third editorial page of this issue of THE CHURCHMAN the reply of Dr. Newman Smyth and Professor Walker to the report of the committee of the House of Bishops upon the proposal submitted to that body by a hundred or more petitioners from several Communions in America, including some of our clergy and laymen. We think that Dr. Smyth and Professor Walker have justification for the resentment which they express over the wording and spirit of the bishops' report. We wish that that report might have been conceived in the sympathetic spirit which already exists among the men of every Communion at the Front and in the camps. If the report accurately reflects the attitude of our Church towards tentative proposals submitted in behalf of church unity, the Episcopal Church has not budged one inch toward the spirit of humility and fellowship in which the advocates of unity can ever get a hearing.

In saying this we are fully aware that the House of Bishops in a two days' session employed with other pressing and controversial matters could not reasonably be asked to commit themselves to any plan of unity. Hasty and inadvised action would only damage the cause of unity. But the bishops might so have phrased their reply as to convince the petitioners that the Episcopal Church is having searchings of heart in this matter and is humbly conscious that some of the burden of reconciliation rests upon us as well as upon our fellow-Christians of other Communions. Rome could have taken no loftier or more patronizing attitude toward Protestants than the House of Bishops took in their unhappily-worded report.

In religious controversies no phrase has ever been coined which offers ampler cover for evasion of the issue than the one which creeps into every discussion of church unity—"co-operation that does not involve convictions and principles". In nearly every discussion of church unity we get as far as the phrase "conviction and principles" or "involving essentials", and then we run to cover. We do so in a mood of complacency that would indicate that we had made a contribution.

No conscientious man will ever encroach upon conviction if he can help it. He may unwittingly do so in his eagerness to attain an end passionately sought. But in every reformation, every stride forward in spiritual freedom, the Holy Spirit has inspired majorities to examine in humble mood their principles and convictions. For convictions, principles and conceived essentials may stand in the way of progress. The heaviest cross of St. Paul's ministry in his care of all the churches was the peril to church unity from people's convictions. It took all his inspired energy to get discordant groups of Jewish Christians to perceive that their essentials had nothing whatever to do with Christianity. It is possible to change our convictions. Converted people frequently do so. The Pharisees had convictions and they stuck with martyr-like tenacity to their essentials. Constantly to hurl these phrases into the faces of our Presbyterian and Congregational friends when they submit a proposal is an evidence either of intellectual sloth on our part or of insincerity in our expressed anxiety for church unity.

We look in vain for a single phrase in this document of the House of Bishops that suggests that they are conscious that a new world is in the making and that mankind is shaken by a cataclysm such as the world has never known. It has as cloistered and detached an air as if it had been written a hundred years ago. Empires are tottering to their fall around us; an old civilization is crumbling to dust before our eyes; feudalism and capitalism are merging into a new order of society at this very hour: but the Episcopal Church through its spokesmen meets the eager craving of sister Churches for a new fellowship in a mood as cold and unyielding as if nothing were happening around us to make us brush away the dust from our archives and on our knees ask God whether we have fully understood principles and essentials. May not the time be ripe for some new convictions?

In Bishop Lawrence's address to the Convention of the Diocese of Massachusetts he said: "We are entering a new world. While we will esteem reverently the past, we have fully understood principles and essentials. May of tradition: old bottles have got to give way. We will use our brains, our inventive faculties, our newborn enthusiasm, our prayers to break with tradition if we must, to adjust the ancient forms to the needs of today: to rewrite theology, reinterpret liturgics and let free the Spirit of God, that He may create a new heart in our people and a new soul in our Nation."

We wish that we might have discerned in the bishops' reply to the Memorial and the New Brunswick petition a willingness to employ "our brain, our inventive faculties, our newborn enthusiasm, to break with tradition if we must, to adjust the ancient forms to needs of today, to rewrite theology, reinterpret liturgics and let free the Spirit of God". If we may venture upon prophecy there will be a good many old bottles broken in all our Churches before unity is achieved. But we have yet to see signs of any of the old bottles giving way.

Guarding the Family Circle

THE editor has received the following letter: "Many readers of THE CHURCHMAN will greatly regret the publication in its columns of Bishop Lawrence's fine lecture before the Harvard Medical School February 24, 1918. Discussion of these topics is out of place in a Church paper especially supposed to be fit for family reading. Many people have withdrawn their subscriptions to the *New Republic* because of its late very free discussion of certain topics."

The letter was anonymous. We sympathize with the unwillingness of the writer to have attached to his name the stigma of this particular type of prudery. It is very hard for us to be patient with such a person. It becomes no easier to be restrained in our judgment of his folly when we are told that a great many nice people feel precisely as does the writer of the letter that we have quoted. To paraphrase the words of our President uttered in another connection, "What we are opposed to is not the feeling of these people but their stupidity. Our heart is with them but our mind has a contempt for them."

The medical profession in a half-hearted way has been trying for generations to get these facts concerning social infection before the people. They have failed to get the co-operation of the press. We think that persistency might have succeeded. There is an especial reason why the medical profession should feel responsible for educating the community in a knowledge of this evil; but the responsibility of the Church is greater in this regard than is that of the medical profession. The Church is asked to bless the marriage of man and woman. It cannot divest itself therefore of moral responsibility for giving its benediction to a marriage that is likely to be a curse to those whom it joins together and to the children who may issue from that marriage.

What reasonable people find especially irritating in the type of prudery that would not permit any sex problem to be mentioned in the family circle is a refusal to weigh consequences. They may guard that family circle by a rigorous exclusion of unpleasant topics, but they cannot shelter the inmates from suffering the penalty of ignorance. Millions of helpless infants are born year after year into the world blind, mentally maimed or doomed to an early death. They have been sacrificed to a preventable disease, but because the word sex enters

the discussion people must not be told the facts. Society can go on enduring its present toll of infant mortality, innocent mothers can continue to bear the agony caused by this infection, young men can be made to endure suffering all out of proportion to their guilt, but the name of the dread disease must not be breathed by fathers or mothers in the family circle.

The Church has taken pretty firm ground on the subject of divorce. It is time to attack the problem of disrupted homes from the other end. Let us begin to lay the emphasis upon the sort of marriage the Church will bless. It is about time that girls brought up in a guarded family circle be told by their mothers what kind of marriage will end in immeasurable suffering and sorrow. The worldly side of marriage receives full emphasis from most American homes. Due consideration is given to money question and the "social set". The question of infection is a problem that falls within the range of Christian interest. It is sheer mockery for the Church to bless some of the marriages which it today blesses without any sting of conscience.

Besides, it is folly nowadays to ask whether the question of social infection is a fit one to be introduced into the family circle. The modern home is not protected against salacious literature so long as the popular novels are read; nor against the knowledge of the sex problem if our boys and girls go to the theatre. THE CHURCHMAN will publish anything upon this subject that so responsible an authority as Bishop Lawrence sees fit to send us.

THE WEEK

Chronicle and Comment on Current Events

A Troubled Conscience

MORNING after morning, as one opens the daily mail to read distressing appeals for immediate help for our brothers across the seas, one wonders if the world is growing callous to suffering. These reports of misery in Serbia, Armenia, Belgium, because there is a lack of funds with which to purchase food for their relief, are made by responsible persons and are true. The anguish and want which they depict are really being endured at this very hour by millions of human beings. What troubles our conscience is that most of us have much more food than we need and we have the money to purchase food for those who are starving. New York City alone, we suspect, could keep alive if it chose to do so all the hungry people in these stricken lands.

Why don't we do it? We should, if we stopped to think about the conditions that exist and if the appeal was brought directly home to us. Opening a letter at our breakfast table with the picture of a starving Serbian baby on the first page is getting to be a commonplace sensation. Sometimes we send a cheque, sometimes we forget to do so. The problem is very complex for conscientious people, because they have doubtless stinted to the utmost to answer war appeals. These war charities are carried by a small percentage of people. We wish that our clergy, our teachers in the schools, our newspapers might bring home to those who have been accustomed in time of peace to turn a deaf ear to charity appeals that these exceptional times demand extraordinary sacrifice. Buying Liberty Bonds is not sacrifice. The same people give again and again to all the war charities. There should be in America not a million names on these relief lists but twenty-five millions. Is your name there?

An Item in Democracy

IT remained for a representative of labor to make the most telling thrust at Mr. Hylan's fuddled conception of what a Health Department is for. Incidentally this representative of labor has indicated what sort of extravagance is true economy in a democracy. Mr. James J. Bagley of the Pressmen's Union in answer to a flippant question of the chairman of the committee of investigation, said:

> Your ideal of democracy is to save $30 to stop the publication of a pamphlet giving the history of the Health Department. My ideal of democracy is to spend $300 for the printing of that pamphlet. My ideal is to have the greatest number of persons in the country read that pamphlet, so as to know exactly what the Health Department of this city is doing.

Mr. Bagley also called attention to the fact that 60 per cent. of workingmen examined in the draft were rejected for physical reasons. "We want you," he said, "to tell the working men what to do to keep in good physical condition."

The Dark People

IN Ernest Poole's new book on Russia's Crisis, friends of democracy the world over will get reassuring news of the essential soundness of the soul of Russia. It is from the children of dark Russia that the new world may yet get its freedom. One of the liberal bishops said to Mr. Poole:

> "I hope that after this terrible war all peoples will be brothers in Christ. And yet I want to see each nation keep its self-hood. Do you understand? You must remain Americans; we Russians must stay Russian—and then meeting as eternal friends we shall have the more to give to each other.
>
> "We shall have more to give than some of you dream. I see for Great Russia a future now that may spread its influence over the world—not as the Germans spread their Kultur, but simply by the power of a religious brotherhood so vast that all the world will feel how good it is to be our friends."

Foreign Students in the United States

THERE are at present something like 6,000 foreign students, representing fifty nations, enrolled in the United States. About one-third of these are on scholarships supplied by their own governments to win which they must have passed a severe examination. The rest have come here as the result of their own initiative and perseverance. They represent the future leaders of China, Japan, Latin America, Armenia, India. The length of their stay varies from two to eight years. They are studying in over five hundred different institutions in every part of the United States and Canada.

Three years ago the Committee on Friendly Relations Among Foreign Students was organized in order that the problems affecting these eager young foreigners in our midst might be solved in a central clearing house. Offices are maintained in New York, and in addition to a general secretary, Chinese, Japanese and Latin American secretaries are employed to co-operate with students of their own nationalities. This committee has recently published an *Educational Guide for Foreign Students,* which may be procured from them for 50 cents by writing to 124 East Twenty-eighth street, New York City. This *Guide* is published in English and, we presume, in as many languages as there are foreign students.

For a number of years Church people have made it a point to show hospitality to foreign students who come here with letters from some missionary bishop or who by chance cross their paths. Only recently a church in the Province of Rhode Island united to entertain a group of Chinese students who were holding a conference in their city. There seems to be no more direct way in which to do missionary work than by showing Christian hospitality to these strangers in our midst. It is a reproach the shame of which we should all share that Chinese students not infrequently return to their homes with the report that "America is not Christian. I have been there, and I saw no Christians".

The Massacre of the Innocents

DURING the month of March twenty-seven children were killed by automobiles in the streets of New York. One of these, a six-year-old boy, was knocked down by a motor vehicle a stone's throw from the doors of THE CHURCHMAN. The toll of life in the streets of the metropolis was 12 per cent. greater last month than in March, 1917.

A short item, crowded into an inconspicuous corner appears in the newspapers; perhaps an editorial or a cartoon that speaks more eloquently than words. Then we go gaily on.

This is the same sort of toll that we used to pay for unprotected machinery; many casualties among grown workers, more among children, and a printed sigh. But we have learned at last that machinery can be protected and accidents avoided. Firetraps were likewise condoned. Then came the Triangle fire.

That we need to conserve the man power of the United States is a truism. Then why kill twenty-seven children on the streets of one city in a single month?

Reply to the Bishops' Resolution

DR. NEWMAN SMYTH and Professor Williston Walker have made the following reply to the report on the memorial to the House of Bishops in regard to Christian unity.

In the communication accompanying the Appeal for an act of unity, which was laid before the Episcopal House of Bishops at their meeting April 10, in New York, we expressed the earnest desire that at this present crisis there might come from the Episcopate a call of Christian leadership to which other churches of every name might respond. In their reply, which has been communicated to us, we regret to find expressed only a "humble lamenting of the comparative powerlessness of the Church in this great world crisis", an exhortation to the practice of the non-controversial virtues, and to prayerful preparation and patient waiting until at some undetermined time after the war is over the proposed World Conference "may take into careful and deliberate consideration the questions concerning Faith and Order which now divide us". In this reply no policy is outlined, no suggestion is offered for immediate action to meet the crisis which the Church now faces. The reply seems to us to be the failure of Christian statesmanship. The hour of supreme duty passes—and official Christianity remains silent.

The immediate practical question presented by us was this: shall any of our soldiers and sailors, who are now venturing their lives in the defense of our common Christianity against the Caesarism of the world, be deprived of their full assurance of the sacraments of religion when an Episcopally ordained clergyman may not be available? The practical solution which we suggested, and which went to the very core of our existing disunity, was that a joint consecration and authorization should be given to the chaplains by both the Episcopal and non-Episcopal Churches. We desired that whenever any of our soldiers and sailors at the front or on battleships should seek from the Churches for the bread of life, the answer should not be an ecclesiastical stone. The reply of the Bishops rejects our proposals as a "patched up peace", an "ill considered expedient, endangering and retarding the cause of Reunion, and provocative of fresh misunderstandings;" but it offers to us no other proposal. When we seek further for the reasons for the Bishops' summary rejection of our appeal, we find that they do not take up the successive considerations which we deemed might render our suggested action feasible and honorably acceptable to them as well as to ourselves; but, leaving these without notice, they turn aside and, while not mentioning the names of any communions, they offer two reflections upon non-Episcopal Churches in general as their reasons for rejecting any overtures for immediate acts of Church unity. They allege that "the real difference between religious communions goes down, in many cases, to the recognition, or not, of a definite revelation of God's mind and will made by our Lord Jesus Christ His incarnate Son, and of His Church as the minister of His truth and grace". Have the Bishops forgotten, or have they never heard, that at a preparatory North American Conference for the proposed World Conference on Faith and Order a paper was presented by the Congregational Commission containing the following declarations concerning the Spiritual Basis of Fellowship: "The basis of the proposed World Conference is the faith, resting on the Incarnation of the Son of God, of the whole Church as itself created by Christ and continued from age to age by His indwelling Life until He comes".

"The invitation of the World Conference appeals directly to the Christian conviction of the essential and indestructible wholeness of the one Church of God throughout the world." This declaration of faith was solemnly adopted without dissenting voice by official representatives of some sixty different churches of the United States and Canada, and included among them were several bishops and clergymen of the Episcopal Church. While the notable confession of faith still stands, we submit that this difference which is given as a reason in the reply for continued division between us does not in fact exist, and that the allegation of it should be withdrawn.

We are obliged to notice that this objection in this reply goes still further. It is said that "to join the commission of a chaplain from whatever Church he may come, would be to deny that any truth, including that of the Triune Being of God, or of the Incarnation of the Eternal Son, is of real importance and necessity". It would hardly seem necessary for us to observe that while exceptional cases might require some special consideration, that need not prevent those who are in essential agreement in faith from practising their religion in mutual trust together.

The second of the two reasons given not only for declining our proposals, but also any negotiations with us looking toward immediate steps for the unification of our Christian forces, runs as follows: "We must remind the memorialists that in the case of many of the religious communions represented by them there is no central and authoritative body with which we can treat as to questions of inter-communion. By the terms of their organization each congregation is independent as to its doctrine, discipline and worship". While this statement was being adopted by the Bishops, we would respectfully remind them, there were lying on their table the following resolutions of the National Council of the Congregational Churches, and also of their Commission on Unity. The National Council at its last meeting in October, 1917, unanimously resolved that "we do hereby authorize and enjoin the Executive Committee, our several commissions and particularly the Commission on Federation, Comity and Unity, so far as in them lies, to seek the peace of the Churches, and to do whatsoever they may find occasion to do in order that the many Churches of our own country may become one Christian power to overcome the world". And in order that we personally might be sufficiently accredited to the House of Bishops there was also laid before them a vote of our Commission on Unity authorizing us "to enter into negotiations with the House of Bishops, or any body representing the Protestant Episcopal Church of the United States, and to receive in behalf of said Commission any communication which may be presented". Our National Council we believe to be a "central body" representative of our Congregational democracy, which, while exercising no lordship over our churches, possesses such moral authority that our Episcopal brethren, if so disposed, may confidently treat with it on questions of common concern for the advancement of the Kingdom of God.

We are far from insisting upon any proposals we may have suggested as the only or the best possible measures in this hour of emergency. We still hold ourselves in readiness to receive from the Bishops, whether collectively or individually, any overtures for unifying action that shall express the fundamental unity of Christianity. But we cannot on our part consent to remain in what the Bishops have so truly described as a position of "comparative powerlessness". At this hour, when as of old all the tribes of our Israel are called to come down against the mighty, our churches cannot be content to sit like Reuben among their sheep folds listening to the pipings of their flocks. We must decline therefore to re-

(*Continued on page* 584)

Our City of Refuge

By THE REV. REGINALD J. CAMPBELL

A FEW years ago Professor Santayana of Harvard in a masterly essay made the striking statement that such hold as the Church of Rome possessed over the minds of men today was due to its firm refusal to be rationalized. The same would apply *mutatis mutandis* to all other Churches. The Professor was writing from a detached standpoint concerning the struggle of the Modernists against authority. In his judgment, he said, the instinct of authority was right in its firm opposition to Modernism and all its works, for if Modernism as a spirit, tendency or outlook were to succeed, the peculiar claim of the Church to a hearing was doomed. The Church is either the custodian and mediator of supernal mysteries or it is nothing; the moment you reduce it to the level of a society existing side by side with others for the promotion of temporal well-being, and with no stronger sanction for its existence, you have destroyed any spell it has ever been able to exercise over heart and conscience.

This perhaps is not quite the way the distinguished academic in question put his case but is sufficiently near to it to be allowed to pass. It is worth pondering seriously. There are many persons at the present time who insist that the Church must be prepared to assimilate its dogmas to modern modes of thought or perish, that as an institution it is looked upon with scant respect because of its failure to do this, and that until we are able to couch our message in the mental dialect of the age there will be fewer and fewer to listen. Of those who utter this warning or reproach not a few are earnest Churchmen themselves; it is hardly possible to take up a periodical devoted to the interests of the educated classes without coming across their latest jeremiads, often very ably expressed. They are right too if we have regard only to the duty of making ourselves intelligible to the masses; the profoundest truths can be simply stated, and the greatness of a theme is no excuse for obscurity. Never was a simpler teacher than our Lord so far as the form of His utterances were concerned, but who has ever yet exhausted their spiritual content? No one who dares to speak in His name today should be satisfied with any lower ideal; it is our bounden duty to state Christian truth as far as we can in language that the humblest can understand; there is no justification for employing the mental symbolism of a by-gone age when addressing ourselves to the needs of the present.

But that is all that should be conceded, and we should be careful not to go farther. The Church is a supernatural society and must never lose sight of the fact or the very thing it seeks to accomplish will be rendered void, namely, the task of winning for Christ the allegiance of a sinful, suffering world. The form of an appeal is one thing and the substance is quite another. Christianity is not primarily a system of ethics nor a scheme for the regulation of human affairs in the lump, nor indeed of secular application at all. This is a perilous thing to say if it be not carefully qualified. No one would be so foolish as to assert that the Gospel had nothing to say on the subject of man's relation to his brother man here on earth or how peace and happiness can best be secured to human society as a whole; but let it never be forgotten that this is not the first object of Christian endeavor but only the outcome thereof; the first object is to bring men into right relations with God and the life eternal, to put them in touch with a reality above and beyond all temporal values. To make the mistake of encouraging men to think and feel about religion as though it were on all fours with Parliaments, Medicine, Commerce, Art and Science, the Press and Literature generally—in fact with all that constitutes the sum of human interests in an ordinary way from hour to hour—is to bid for spiritual bankruptcy. The world we have cheated thus will curse us by and by if we do.

For the world is hungry—weary and hungry for the stable and abiding, for divine cleansing and comfort, for escape from itself, and retreat to a refuge immune to the ills of mortality. We have this treasure in our keeping; the Church is, or should be, a City of Refuge for troubled souls, for those who have learned the utter emptiness of life which concentrates attention upon earthly well-being only or chiefly. Do not let us rationalize too much in dealing either with the wicked or heart-broken; they do not want to prove, they want to possess. "A religion that I can understand is no religion for me" was the startling observation once made to the writer by a man of the world. The former disapproved it at the time, but is far from wishing to do so now. That which transcends reason need not outrage reason; the spiritual and the intellectual are on different planes, and even the ethical may be advocated on natural instead of supernatural grounds. Religion is in essence both super-intellectual and super-ethical, though in the midst of temporal conditions it has to be presented in terms that take account of intellectual and ethical values.

Let us pay heed to the warnings of experience in these great matters. Human nature does not alter so very much after all, and what human nature craves in religion is not that which most closely resembles the rest of life but that which does not. The weary and the heavy laden, the disenchanted with secular hopes and prospects, the mourner and the penitent, the lonely and the sad all alike yearn for the touch of the one staple reality that transcends the shifting shows of time and sense. If religion cannot give them that then they have no use for it. In the words of Francis Thompson, himself no bad representative of the modern mind in its more spiritual susceptibilities:

> I dimly guess what time in mists confounds;
> Yet ever and anon a trumpet sounds
> From the hid battlements of Eternity;
> Those shaken mists a space unsettle, then
> Round the half-glimpsed turrets slowly wash again.
> But not ere Him who summoneth
> I first have seen, enwound
> With glooming robes purpureal, cypress-crowned;
> His name I know, and what His trumpet saith.

The Church is a City of Refuge from the world, not the servant of the world nor one more organization added to the multitude that make up the sorry world and are destined to pass away with it or before it; the Church is a ship to outride the storm that overwhelms secular institutions and individual fortunes, it is not a thing that man can either make or destroy; the Church shall live when nations and civilizations cease to be, indestructible, imperishable, but only because it is not of this world but of that which is to come.

For the Present Crisis

O GOD, in this hour when the future of humanity trembles in the balance, while the armies of the nations meet in desperate onset, and the power of the foe appalls and makes the heart to sink, give unconquerable faith and resolution, we pray thee, and in thy good time the victory, to those who fight for right and the cause of thy dear Son dying to save mankind. Be thou in this hour wisdom to our generals, decision to our officers, courage and heroism to our fighters, endurance to the wounded, tenderness and strength to those who minister to them, light eternal to the dying, and the spirit of faith and prayer and holy trust to those at home, with comfort from above to all who mourn; we ask through him who on his cross bore the agony and curse of the world's sin and rose from the dead that men might live in him; thy Son, the world's Redeemer, Jesus Christ. Amen.

ducation of the Clergy; the Root-Question

By THE REV. DICKINSON S. MILLER

VE cannot advance or even get upon firm ground in this subject until we ask the root-question, What for? What is the object of theological education? at do the clergy require to know in order to meet vital needs of their people?

This appears to be almost too elementary a question ıame at all. It is a curious fact, however, that we all wont to fall into the strange habit of leaving it uncon-red. It belongs to the dangerous class of "obvious" ters: so obvious that they need not be mentioned—therefore need not be faced! We have a fine dis-e for the obvious, we learn to class certain thoughts as ious, to form the habit therefore of putting them dis-ıfully aside whenever they appear; and hence really have never confronted these thoughts in our lives!

It will not do, for instance, either to adopt or to retain udy as a preparation for the ministry because it is a e thing" for the clergy to be familiar with it, nor yet ıuse a learned ministry is an admirable thing, nor ıuse we have always held that the ministry should w so-and-so, nor because the attainments of the min-y should never fall below a certain standard, etc., etc. se, as thus expressed, are arbitrary opinions. There ıo guiding principle. They ignore the definite test. ıt test is solely this: Are these studies part of the equipment for the clergyman's actual lifework? If ning is required it is because learning actually tells ıis lifework. It may tell in the finest, the most spir-l way, the least noticeable way, but it is because it ; and only for that reason that it should be included he curriculum. We have not in the case of theological cation the choice between a "cultural" and a voca-al, a liberal and a professional, view. There is no m for doubt that it is professional, not an affair of ure for its own sake. Everything must be measured he needs that are to be met.

Of course theological education should do a profound ice for the student himself, for his spiritual, moral, ıtal life. Still it does not exist for his sake. He and spiritual life and his whole life are to be applied to service of his people, and theological education is vided by the Church to form him for their sake, not own.

Medical and legal education have been transformed he past forty years by applying just this test. The ellent work of the Romanist Father J. T. Smith on *Training of a Priest* is largely dominated by the e principle, and the indications are that the carefully ɔared plan undertaken by Pius X for the reformation talian seminaries has been similarly influenced. Owing he act of General Convention the Church has now to sider "What changes in the present canons on theo-cal education are desirable?" It cannot be expected the question of theological education will ever be wn open more broadly than it is now, or that there ever be a better opportunity to focus scrutiny upon We can hardly forget the recent words of the Arch-ıop of York: "Do not suppose that the Church will he only institution unchanged by the war." The vol-written by seventeen Church of England army-plains and chaplains-general whom the war has ught closer to men (entitled *The Church in the Fur-e*) confirms this thought with singular unanimity, and Editor's Foreword says: "One thing is certain; we never again be content with much that we accepted quite natural in those far-away days before we came here." There seems to be full occasion at this time onsider the educational need of the priest in the light the vital need of the people. Is not the Church as ards this subject in the position of a Christian man remembers the duty of self-examination and amend-it?

Within the compass of this article I can offer only one two illustrations of the results that the root-inquiry ngs forth.

What then are the departments of the clergyman's work? Shall we say: (1) Sacraments and Services, (2) Sermons, (3) Sunday School, Bible Classes and the like, (4) The relation to individuals, including pastoral advice, (5) The organization of "parish activities" of any sort, (6) Parish Management in all its phases? Or, more formally: (1) Liturgical, (2) Homiletical, (3) Pedagogic, (4) Pastoral, (5) Organizing, (6) Administrative. I state the work in such a way that it will apply to all our parishes.

If now we look at the existing curriculum solely as a means to prepare a man for these functions, what is the result?

It is somewhat striking, if not startling. We are not in the habit of asking the question and hence we are not prepared for the answer. The bulk of the curriculum, we must conclude, is there for a *homiletical* purpose; the reason, that there is no other purpose that it could directly serve. Of course this is not its conscious purpose—there is the trouble. But if we consider the Biblical study, and the language-study tributary thereto, dogmatic theology, church history, Christian ethics, apologetics and the rest, perhaps all except music, a portion of pastoral theology, and a portion of religious education; in a word, the great bulk of the course; we see that it can in the main serve no purpose except to form *a competent expositor of the Christian religion.*

Of course we must extend the word "homiletical" a little (no other word is convenient) and make it cover, not only what is said in the pulpit and on the platform but also the teaching of religion and the expression of its principles in conversation and correspondence. Taken for the moment in this sense we must say then that more than three-quarters of the present course can have no other object than to prepare a man for this function. Let us repeat, the studies should form him inwardly and thus influence others through his example, etc.; still the main vent in his ministry which these studies have, their main relation to his usefulness, must be homiletical.

This conclusion, when suggested, has been accepted by so many that I need not labor the thought further here.

But the fact suggests a double comment. (1) Momentous as the prophetic office is (and indeed its importance, especially at this time, is not easily exaggerated) still such a proportion of the preparatory studies is more than its due share of the whole. And (2) the preaching function does not profit in any degree comparable with the outlay of time and work, for the simple reason that the bearing of all these studies upon it is not conscious and therefore is not made effective.

In homiletics there is much admirable and systematic instruction, but the time for it is apt to be decidedly stinted. One could be tempted to fancy it a minor study. Now if in fact a main end, though unavowed, of the curriculum is homiletics, why not avow it and act on the avowal? Why not give it a place in the centre which it has not now? Why not in the other work remember its needs? Is it not unpractical to have a curriculum the chief usefulness of which can be none other than that of preparing a competent spokesman for the Christian religion, and then putting the express study of spokesmanship off in a comparatively small compartment of the curriculum? If we thus give homiletics the importance in the education that its place in the lifework deserves we shall at once note how this act of justice lights up the whole situation. We shall see (to speak of but one aspect) how it calls for the two studies which must next be considered.

Looking again at the curriculum as it now is—standing back as it were and viewing it as a whole—another striking fact appears. The studies fall into two groups, one much larger than the other. The first let us call Christian knowledge or simply Christianity. It includes of course Holy Scripture, Dogmatic Theology, Church History, Christian Ethics, Liturgics (on one side), Polity, Apologetics, etc. The second group let us call Ministra-

tion. This would include the training in the functions incident to the priestly calling and includes Liturgics (on another side), Homiletics, Pastoral Care, Religious Education, Elocution, Music, etc. Are these two groups, Christianity and Ministration, really the whole equipment needed? The one represents the sacred knowledge which the Christian minister is to possess and bring to the world, the second represents the practical knowledge of the manner in which he is to do his duties for the world's benefit. But what of the world itself? What of "the field"? What of humanity, human life, the human soul, mind, instincts and emotions? What of the forces of society and the differences of individuals? Should not the Christian minister know something of the living material in and upon which he is to work? Should he make no attempt to attain a trained understanding of human needs? Still keeping our point of view from which we look over the whole scheme of study and measure it by the lifework which it should subserve, do we not clearly see that what is needed is not a twofold, but a threefold preparation; (1) Christianity, (2) human life in its need of Christianity, (3) the ministration thereto? There must be not only knowledge of the seed to be sown but of the properties of the soils in which it is to be sown, and of just how to sow it. The imperative demand for the second department springs out of the last. We cannot win and help and save without understanding. To this need Dr. Peters has drawn attention in his remarkable article *On Training the Clergy*.

Imagine a medical school in which much is impressed upon the students about the inspiration of healing and of saving life, about the general power of medicine to accomplish this end, about the prevalence of disease (like sin) in the world, about the history of medicine, etc.; also something about how to handle surgical instruments and how to administer drugs; but little or nothing about the human body, its organs, the way in which these organs become liable to disease, the special forms of disease and the modes of treating them, the relation of surgery and drugs, of food, fresh air, exercise and diversion to the actual ailments of men. Would there not be a certain resemblance between such a school and the average theological seminary? The study of human nature is required in each of the six departments mentioned above. In the exact measure in which a clergyman comes close to men and their problems does he feel this gap in his education. It is pointed out, for example, with a vigor and feeling born of experience, in the excellent article on "Religious Education and the Training of the Clergy", by the Rev. T. W. Pym in *The Church in the Furnace*.

Such a department of study falls at once into two divisions, practical psychology and practical sociology. It is with extreme reluctance that I use the word psychology at all. Most of the textbooks on this subject, though more or less adapted for university use, contain a great amount of material simply irrelevant to our purpose. What we need is the study of human nature and its needs, the study of temperament, mood, preference, and their roots; the inquiring into the causes of action and feeling. All this in the light of concrete, everyday cases. Psychology professes in its name to be the science of the soul. In its formal textbooks it is rather an introduction to that science, and for our purposes a prolix introduction. It is a long, long time getting to the soul. Practical psychology is for the most part not taught in universities. Still a literature of solid value for our purpose exists and is yearly growing. Any teacher of Christian ethics, of pedagogy, of homiletics, or of apologetics would be in a position to give solid aid to students by equipping himself to guide them in this study. To equip himself is not difficult. There would be certain literature of a more academic kind, appropriate for the teacher's preparation only, and other literature to be read by students with his aid. It is unnecessary to stand off from the subject on the ground that trained teachers do not exist; the subject is not intractable; they will exist by beginning the work. Half a loaf is better than none, especially if the half-loaf has a tendency miraculously to grow and multiply. One principle must be kept in view. We must cling to the *psyche* and let go the *"ology"*. I say this as one who has had occasion to teach the science for the most part rather from the side of theoretic principle a analysis than from the side I now put forward. Guarc as here proposed, there is no teachable subject that c more readily deliver itself from the dry, nay, parch condition into which academic disciplines too easily f and steep itself in life. To turn from study to soc diversion is for the young man usually a relief. But is in the people he knows that he will find the most tell illustration and quickening for his knowledge of hun nature. This is one of the few studies in which the fac ties for "field-work", "source-work", "laboratory-wo do not wait to be elaborately provided. Memory its yields a store of illustration. Literature, not least novel and the drama, teems with examples. Nay, it is literary essays and the like that some of the best psyc logical analysis is to be found. Principles and theor such as "voluntarism" heavily propounded at the end the 19th century are to be read quite as tellingly set fo in Hazlitt's essays at the beginning of the century. the illustrative aid in biography I need hardly speak.

It has been well pointed out that unlike the student law or medicine, the theological student has to work f of all upon himself even though that work be for sake of others. Practical psychology means simply kn ing how to grapple with the human soul and charac To the priest far more than to the literal physician co the summons "Heal thyself". So immediate, so vita the demand for this study.

Moreover, it would help us strikingly to eke out a complete the work already done with acumen and disce ment by great confessors and certain devotional writ of the past. John Stuart Mill, in whom scientific psyc ogy of the older English type was bred in the bone, s that some of the doctors of the Church had a dee insight into the profundities and windings of the hun heart than one of Mill's own chief teachers. It because their eye was on the *psyche* and not on the *olo* The truth is that such work as that of these doctors the Church on the one hand and the practical psycho of the present time on the other cry out for each othe order to form the helpful knowledge and insight wh the Christian priest so urgently needs.

Psychology has become too much associated with cold dissecting methods of laboratory and lecture-ro It requires to become, and is becoming, *sympathetic p chology*.

Of practical sociology I need only remind the rea that the body of literature is much more clearly rec nized and established than in the corresponding type psychology. Under the name of social psychology two studies draw together and powerfully influence e other.

And they need to be taught in the seminary not they might be taught in universities but with an eye the clergyman's work and opportunities. In this se they are professional studies. We must study society the spirit of Him who "lifted up His eyes and beheld multitude" in their need. And we must remember theology, the science of God, is no more properly a st for the priesthood than psychology, the science of soul.

Reply to the Bishops' Resolutio

(*Continued from page* 581)

ceive the reply of the House of Bishops as an adeq or final declaration of the mind of the Episcopal Chu Rather with increased urgency since the failure of reply from the House of Bishops to rise to the heigh the great argument of God with His Church in this h of its supreme opportunity we would lay again appeal before the individual Bishops and the commun in their respective dioceses, the clergymen of every n in their pulpits, the great body of Christian laity, and journalists who know what the people are feeling as they are becoming more profoundly religious in t sacrificial suffering in the war.

Newman Smyth,
Williston Walker

Four Englishmen

By THE REV. CHARLES LEWIS SLATTERY, D.D.

JNTIL recently the war has deprived us of biographies. This Winter, however, a number of excellent memoirs have been published. Mrs. Humphry ard has begun in Harper's Magazine delightful reminisces, giving us intimate revelations of the great people e has known. Mr. Arthur Christopher Benson, with an wavering assurance that the least detail of any member his family must be of interest to the world, has told e story of his sister. In our own country, besides the e of John Fiske, we are grateful for the brief memoirs d letters of courageous youth like Victor Chapman, o have found themselves in the Great War.

The four lives of which I intend to write in this article re all prominent, in one way or another, in the England the passing generation. It is impressive to discover t, though each must have known of the others, there no reference in any of the four books to such acquainceship. This shows the complexity of our modern life: live in a world of specialists.

The Life of Archdeacon Wilberforce[1] is marred in the ling. Always an eloquent preacher, for many years the vocate of Temperance, the loved and admired pastor of arge London congregation, he furnished material for a rceful story; but Mr. Russell, as an ecclesiastical layan, spends his valuable time with details which are tirely unimportant and dull. The glimpses which one tches of Bishop Samuel Wilberforce make one thankful at he never became Archbishop of Canterbury.

The life of Dr. Illingworth[2] is also disappointing in its rkmanship. Many of us have been grateful to Dr. ingworth's writings and had been led to expect a good al from his biography. Many years an invalid, he fused to leave his small country parish, where he could ep sufficiently well to study and to write; for he knew at his function was to clarify difficult aspects of theogical thought. The editor is constantly reminding us at Illingworth had a keen sense of humor; but there is rdly an example of it in the whole book. To be told at a man is jolly and to have no evidence of it is pressing. The most interesting period in each year for ingworth was when the *Lux Mundi* party, a group of oughtful Englishmen, met in his study for theological scussion. Out of these meetings came the important ok *Lux Mundi.* But the most illuminating pages in e memoir are those that contain the brief article of anon Scott Holland. Dr. Holland speaks of Dr. Illingorth's "deep droning voice so mellow and so winning", his fastidious care "in the choice of terms, and in the rve and movement of phrases"; but he also points out e limitations fixed upon life in an English rural rectory. Longworth," he says, "gave Illingworth no intellectual tercourse with men of his own calibre. He was alone ith himself, so far as thought went, for the greater part every year. And he was never much of a reader. He ad a few great books well; but hardly anything else. o it came about that he, who, in his younger days, was r most audacious pioneer in the free play of reason, ew unsympathetic to the new intellectual moods. He id not keep up with their changes and chances. He affed: he mocked: he held them at arm's-length. . . . . le was content with applying in some fresh form the miliar premises which he had made his own. This nded by giving a certain sameness to what he had to say. was the inevitable price that he paid for the security nd peace of the unchanging background which alone nabled him to do his work."

Stopford Brooke[3] is known to most of us through his *ife of Frederick Robertson* and through his facile books n English literature. He became at length practically a Unitarian, though never identifying himself with Unitarinism. He continued to be a popular preacher in a London chapel and was a delightful companion. There is a ertain atmosphere of worldliness, which keeps him from eing quite his best, and one has the feeling that form vas to him always a little more than substance. No etter illustration of this appears in the volumes than in this letter to one of his children, which, in spite of its suggestiveness, has its limitations: "I do not want you to knit your brows over a letter and to write it as if it were a task. A letter ought to be gaily written, and quickly, and should go to and fro like a swallow over the surface of things, but then it should go gracefully—and it should use pretty phrases, and the writer should care about putting them in a pretty, half-poetical, or glancing way, in order that the reader may be charmed."

The one biography of the Winter likely to be a book of permanent value is Lord Morley's Recollections.[4] Lord Morley leads us sure-footedly through the literature and politics of his time. It would be hard to find anywhere cleverer descriptions than are here given of George Meredith and Matthew Arnold. It is a pleasure to find so capable a critic giving Arnold's poetry a first place. Of Froude he says, "He was the easiest of companions at table or in a walk, fond of truth in his own way, but too ready to snatch her by the hair of the head and to think the quarrel between Protestant and Catholic the only thing in the universe that matters".

In the summer of 1891 Morley, at a luncheon at Londonderry House, met the German Emperor. "The Emperor bowed and shook hands", he wrote in his diary, "asked if I had recovered from my illness, and said that they had influenza in Germany, and there my intercourse with him ended. But I was immensely interested in watching a man who had such a part to play in Europe. He is rather short; pale, but sunburnt; carries himself well; walks into a room with the stiff stride of a Prussian soldier; speaks with a good deal of intense and energetic gesture, not like a Frenchman, but staccato; his voice strong but pleasant; his eye bright, clear, and full; mouth resolute; the cast of face grave or almost stern in repose, but as he sat between those two pretty women, he lighted up with gaiety, and a genial laugh. Energy, rapidity, restlessness in every movement from the short, quick inclinations of the head to the planting of the foot. But I should be disposed strongly to doubt whether it is all sound, steady, and the result of a—what Herbert Spencer would call—rightly co-ordinated organization."

One more description will indicate the background of the book: "After dinner, we went into what I do think was the most fascinating room I ever saw in a house—great or small—one of the libraries, lined with well-bound books on white enameled shelves with a few, but not too many, nick-nacks lying about, and all illuminated with the soft radiations of many clusters of wax candles. A picture to remember: Spencer with his noble carriage and fine red beard; Mr. G. seated on a low stool, discoursing as usual, playful, keen, versatile; Rosebery, saying little, but now and then launching a pleasant *mot;* Harcourt cheery, expansive, witty. Like a scene from one of Dizzy's novels; and all the actors, men with parts to play."

A man cannot write such a book as this, however privileged he may be, without inviting judgment upon himself. Keen as Lord Morley is seen to be in its pages, he never quite loses himself, and it is somewhat painful to find him constantly quoting all the opinions which others have of his quality and attainment. The very skill with which he introduces the praise increases the sense of self-consciousness and complacency. It is hard to find in the book any sense of the infinite mystery of life, and it does not look out upon any vision beyond a successful career. With all possible admiration for the honorable character which is revealed, one can only be sorry that the sense of awe and wonder before the majesty of living is lacking, and so an exceedingly brilliant man falls short of the greatness which seems almost within his grasp.

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[1] *Basil Wilberforce: A Memoir.* By the Right Hon. G. W. E. Russell. (John Murray) Eight shillings.

[2] *The Life and Work of John Richard Illingworth as Portrayed by His Letters and Illustrated by Photographs.* Edited by His Wife. (Dutton) $4.00.

[3] *Life and Letters of Stopford Brooke.* By L. P. Jacks. (Scribner's) $4.50.

[4] *Recollections. By John, Viscount Morley.* (Macmillan) $7.50.

The Poetry of the Year

By MOREBY ACKLOM

I—IN THE FRONT RANK

A statement recently published in the English press announced that over four hundred volumes of new poetry had been published in Great Britain during the past eighteen months.

Poetry here has not come upon us in quite such a flood as that, but there has been sufficient of it produced to make the task of selection not entirely easy. However, the volume which probably contains the most arresting poetry offered to the American public during the past year, which has the rare and unmistakable hall-mark of true poetic genius, comes in the modest guise of a little volume of only sixty-four small pages, and under the unassuming title of *Poems*[1] by Ralph Hodgson. And, even so, the print is large and many of the pieces in the book are merely fragments.

Yet it is here that we meet a bold and original vision coupled with an extraordinary capacity for condensing into a few brief lines of music pregnant thought and wide imagination, that another might have spread over scores of pages. Who, for instance, can read this nameless poem of a single quatrain:

Reason hath moons, but moons not hers
Lie mirrored on the sea,
Confounding her astronomers,
But, O, delighting me.

without being haunted by it for evermore? Or who can taste the Wordsworthian simplicity of the description of the gypsy girl at the fair:

I liked the flaring yellow scarf
Bound loose about her throat,
I liked her showy purple gown
And flashy velvet coat.

A man came up, too loose of tongue,
And said no good to her;
She did not blush as Saxons do,
Or turn upon the cur;

She fawned and whined "Sweet gentleman
A penny for three tries!"
—But, oh, the den of wild things in
The darkness of her eyes!

without realizing the whole grim tragedy implicated in these few melodious and apparently artless syllables? "The Bull", again is a whole epic tragedy flashed out in a half dozen pages of resonant, easy stanzas—while "Eve", in its tender yet fantastic reiterations, strikes a note of fairy-like strangeness.

No two of the poems in this wonderful little volume are alike; though they are all marked by that certainty of touch and inevitableness of word which mark the master. In fact, the puzzling point about the book is just that. So much art, so much imagination, so great a command of words, of music, and of subject, and yet so small an output.

Another new volume of great significance, though rather from its promise than its perfections of performance, is Mr. Sassoon's *The Old Huntsman,*[2] a peculiarly mixed collection of poems, of which the title piece is a dramatic portrait in blank verse—somewhat after the style of Browning, of an old foxhunter, who in his dotage, before the fire, soliloquizes and presents us with a picture of one phase of fox-hunting, feudal England which the war will end forever.

But the principal interest in the volume is in the shorter pieces: Many of these—and certainly the crudest—deal with the war. In fact, the war seems to give a savageness and wilful roughness to Mr. Sassoon's muse; yet there is essential strength in them, even when he is, in the name of the British soldier, unnecessarily profane. Few can read the eight lines captioned "Blighters", for instance, without sympathizing with its bitterness against the froth and inanity in vogue at home, while men are dying deaths of nameless horror in the trenches:

The House is crammed: tier beyond tier they grin
And cackle at the show, while prancing ranks
Of harlots shrill the chorus, drunk with din;
"We're sure the Kaiser loves the dear old Tanks!"

I'd like to see a tank come down the stalls.
Lurching to ragtime tunes or "Home, Sweet Home"
—And there'd be no more jokes in music-halls
To mock the riddled corpses round Bapaume.

But in very remarkable contrast to such verses as these is the calm beauty of "A Child's Prayer", "Today" and "Southward", and especially of "The Last Meeting", with its sudden rise to complete understanding of the mystery of immanence.

Ah, but there was no need to call his name
He was beside me now, as swift as light
and—
I know that he is lost among the stars,
And may return no more but in their light.

Just as naturally as we asked what Mr. Hodgson has done, we may inquire what Mr. Sassoon is going to do; for this volume seems to indicate that he may do almost anything he sets his mind to.

For a complete contrast to Mr. Sassoon's imperfect and at present unmeasured strength, we may turn to Witter Bynner's *Grenstone Poems.*[3] It is a pity that Mr. Bynner's publishers announce on the wrapper of *Grenstone Poems* that it is a "passionate record of the coming of love", for whatever else his book is, it is not passionate. Graceful it is, deft, pretty in places, lyrical always, but never passionate. Even in the poems directly concerning "Celia", the mainspring of the sequence, where Mr. Bynner rises to his very best, there is a sophistication of technique that takes the keen edge off the emotion.

To be perfectly candid, *Grenstone Poems* is much too long. Mr. Bynner has collected together here many poems and verses which clearly had quite a different origin, and they not only impede the flow of the genuine Grenstone ones, they dilute them. The "Celia" poems are by all odds the most sincere and the finest in the volume, and they should have stood by themselves. Even so, *Grenstone Poems* stands ont head and shoulders above the season's work of American poets, by its perfection of workmanship and its beauty.

The publication here some six years ago or *Forty-Two Poems* by James Elroy Flecker raised interest among the discerning as to the future of this original and musical young poet. The opening of his career, that death, in 1915, cut short, p
ised one that would have been brilliant.
can see in this volume that he died befo
attained his full strength. He was
ually breaking away from the leading st
of translation and imitation, and rea
towards an assured splendor of his
when the other summons came to
Worshiper of beauty, and knowing thi
his travels and his acquaintance with
great literatures besides that of his
country how much beauty there was i
world, Flecker was one of the few y
poets of the time who had a theor
poetry, and was trying to follow it.
new[4] and almost complete collection
poems by Mr. Squire is arranged in ch
logical sequence and affords a perfect
of his development. Mr. Squire's intr
tion is kindly and informing and the
ume in binding and typography is a d

It is hard not to quote from so quot
poet as Flecker, but one may wonder
of his several almost perfect lyrics w
his permanent gift to the world. May
be that hauntingly beautiful "To a F
Thousand Years Hence" with its cli
touch of sadness at the impermanen
what is lovely and desirable?

Oh friend unseen, unborn, unknow
Student of our sweet English tong
Read out my words at night, alone;
I was a poet, I was young.

Since I can never see your face,
And never shake you by the hand
I send my soul through time and s
To greet you. You will understand

Another collected edition which co
much good work is *Collected Poems,*[5] 1917 by W. W. Gibson. There is littl
to go into details about Mr. Gibson's
He has a secure public and several
sections which make up this volume, n
*Daily Bread, Border Lands and Tho
fares* and *Livelihood,* have already
dealt with separately in these colum
seems a little hard on Mr. Gibson, ho
that his publishers should use as front
to the volume a most unfortunate po
unfinished at that, which represent
Gibson obviously suffering from a stif

To make matters worse the same
is used in his new volume *Hill Track*
lished last month, and which cont
number of ballad-like little lyrics abo
dales and moors and burns of the wild
country.

Mr. Gibson has succeeded admira
striking the note in these poems, a
holds it so sweetly and so perfec
through that one wishes that there
some relief in the volume in the w
contrast. The little book, really ir
by the war, closes on a note of lyri
ness:

We who are left, how shall we look
Happily on the sun, or feel the rain,

[1] *Poems.* By Ralph Hodgson. The Ma
Company. 75 cents.

[2] *The Old Huntsman.* By Siegfried Sasso
P. Dutton Company. $2.00.

[3] *Grenstone Poems: A Sequence.* By
Bynner. Fredk. A. Stokes Company. $1.3

[4] *The Collected Poems of James Elroy*
Edited by J. C. Squire. Doubleday, Pag
pany. $2.00.

[5] *Collected Poem* 1904-1917. By Wilfred
Gibson. The Macmillan Company. $2.2
Tracks. By Wilfred Wilson Gibson. T
millan Company. $1.75.

Without remembering how they who went
Ungrudgingly, and spent
Their all for us, loved, too, the sun and rain?
A bird among the rain-wet lilac sings—
But we, how shall we turn to little things
And listen to the birds and winds and streams
Made holy by their dreams,
Nor feel the heart-break in the heart of things?

Admirers of Mr. Masefield will be glad to greet his new volume *Lollingdon Downs,*[6] as it contains, possibly, more Masefield than it does poetry, consisting as it does of a series of short pieces not connected by any visible thread, and differing very much in subject and technical perfection, and yet in several of them is beauty, beauty of thought, of word and of suggestion.

The poems are curiously uneven. Mr. Masefield seems almost careless whether he makes poetry or verse, or mere metrical prose. Three at least of these pieces are of his best, and that is very good; but on the whole the volume is disappointing, because its aim is uncertain. The title, too, is baffling as it is not clear which, if any, of the poems are "Lollingdon Downs", and which are "Other Poems". The collection appears to be a gathering up of short odd pieces, some few of which fortuitously are similar in tone, or refer to various spots and associations in the same neighborhood. A book, in fact, to read when you are in the mood for solving a problem.

II—OTHERS WORTH WHILE

Directly we turn aside from the outstanding few, we are face to face with the very large production of verse that is not only good verse, but much of it very real and beautiful poetry. In fact, it is hard to say what prevents some of the many writers in this class from attaining to the front rank. Such a one, for instance, is Margaret Widdemer, whose *Factories*[7] has just been reissued by Henry Holt in a revised and somewhat enlarged edition. It is perhaps the insistent note of feminist propaganda that spoils the pure note of poetry in this writer's work. This gives much of her best work a touch of bitterness which robs it of its perfection as literature. For music and for technical skill Miss Widdemer has few competitors, though even in her most poetic work there is an undercurrent of disillusion that keeps persistently to the minor key. For simple beauty her "Greek Folk Songs" are perhaps the most singing things in this little volume, though it is a pity that the "Shadow of the Woodland" beginning—

"Shadow of the woodland, have you seen my sweetheart
Slipping through your sleepy leaves before the break of day?"

inevitably suggests parts of Meredith's "Love in the Valley". But this whole collection is a thing of beauty and only unsatisfactory in that it somewhat misses the inspiration which a note of hope and faith would have given it.

Another reissue in a slightly different form from the original is Winifred Letts' *The Spires of Oxford.*[8] Substantially this same collection appeared no later ago than last year, under the title of *Hallow-e'en and Poems of the War,* but as the publishers somewhat naively explain in a note, the perfect little lyric "The Spires of Oxford" has proved so popular, and has been so much quoted, that they have made it the title piece of this new edition. Combined with Miss Letts' beautiful lyric gift, there is a touch of mysticism which gives some of her verse that haunting quality which we have learned to associate with the Celtic strain. Certainly the most beautiful of the new sonnets in this volume is the one entitled "The Tryst", in which the lover left behind, rather than meet the dear one in the glories of heaven, begs of God to let the meeting take place by the old sleepy river where they used to walk in days gone by.

The same thought as this last forms the high water mark of the poetry in a curious mixture of sardonic prose sketches and miscellaneous lyrics entitled *The Thrush and the Jay,*[9] by Sylvia Lynd, a new English author. The poem is entitled "A Freed Spirit" and the first four stanzas describe the glorious sense of beauty and freedom which the newly released soul finds in its new capabilities; then suddenly comes the regret for the beauties of earth—

"——And then it came,
A star among the countless stars at last
That might not be o'erpast,
This world without a name—
'Twas on the verge of night,
I poised in my great flight,
And saw a moon
Rise honey-colored in a purple sky
And watch so tenderly
The hills of June,
All night, all through the night, while the hills slept—
Down from my height I crept
And hid my face and wept".

The Thrush and the Jay is evidently the work of a writer who has had it in her to be a poet, but whom motherhood and the cares of life have led into a more prosaic path.

The same note of propaganda which we have already noticed as spoiling some of Miss Margaret Widdemer's finest verse is the moving force of the most noticeable pieces in Sarah Cleghorn's *Portraits and Protests;*[10] in fact, so definitely pacifist and socialist are her sympathies that it is a question whether this was a desirable time to publish the volume at all. Take for instance "The Poltroon", which is very poor as poetry, but a very striking and ingenious piece of propaganda. When Mrs. Cleghorn devotes herself to drawing simple pictures, which seems to be her *métier,* she is much more of a poet, though possibly less successful in arresting the attention.

It will come as a surprise to most of the people who have known Charles Warren Stoddard in his delightful travel sketches, to realize that he was as much of a poet as the handsome volume of his collected poems[11] shows him to be. His verses, principally on the Utopian Isles and Southern Seas, are not only beautiful in themselves, but they open up a new horizon for the reader and the dreamer. There is nothing in this volume that reaches a very high level as poetry, but there are several stanzas that make one want to be under the soft radiance of the Southern Pacific skies, and to breathe the tropic airs of the island paradises. The volume is particularly interesting in that it contains memorial verses on the author by several of his friends, including among others Joaquin Miller and Thomas Walsh, and a most intimate and representative portrait of Mr. Stoddard as a frontispiece.

A small book of unusual quality is Olive Tilford Dargan's beautiful sonnet-sequence entitled *Cycle's Rim.*[12] The half-hundred or so of sonnets which compose this little volume give the effect of chiseled jewelry work. Their restrained simplicity, and the consistently high standard of technical achievement, combined with the beauty of the book making, set this little volume apart from the majority of current poetry books. No reader will be inspired or carried away, but his mind will be rested by their calming influence. The temptation to quote is irresistible, but the difficulty is that any one of the sonnets is almost as good as any other of them; the first will stand as a representative of all.

Deep lies thy body, jewel of the sea,
Locked down with wave on wave. Pearl-drift among
The coral towers, and yet not thee, not thee!
So lightly didst thou mount, blue rung o'er rung,
The lustred ladder rippling from that land
Of strangely boughed and wooing wildernesses.
Province of dream unwaning, dream yet banned
From sleepers in the sun; but thou, as presses
The lark that feels his song, sped to thy sky.
O unrepressed! If thou wouldst choose be gone,
What sea-charm then could stay thee, bid thee lie
Too deep for cock-crow earth or heaven's dawn?
Yet must I chant these broken, mortal staves,
And lay my leaf of laurel on the waves.

Mr. Cale Young Rice is building himself up a reputation of considerable significance by a steady output of verse, the best of which is very good and the general standard of which is considerably above that of the majority of his fellow singers in America. His new volume *Wraiths and Realities*[13] holds a note of virility which gives a general impression of strength, in spite of the fact that several of the poems are quite small and lyrical, as for instance "A Wood Moment", "Strangeness", and "Iseult of Ireland". It is rather hard to place Mr. Rice exactly, but he seems to have more affinity with John Masefield than with any other poet at present in the public mind; and this in spite of his evident success in the purely lyric field.

The lyric note is struck with success, but with varying beauty in several slender volumes, notably *The Door of Dreams,*[14] by Jessie B. Rittenhouse; *Love Songs,*[15] by Sara Teasdale; *Songs of Hope,*[16] by Harold Speakman; *Airs and Ballads,*[17] by John McClure. Of these, the last shows an originality and a sense of freakish humor which makes the reader wonder just in what direction the author will develop. He is clearly young at his art, and he sings with a cheerfulness and happy insouciance which is very

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[6] *Lollingdon Downs and Other Poems.* By John Masefield. The Macmillan Company. $1.25.

[7] *Factories.* Poems by Margaret Widdemer. Henry Holt. $1.25.

[8] *The Spires of Oxford and Other Poems.* By W. M. Letts. E. P. Dutton Company. $1.25.

[9] *The Thrush and the Jay.* By Sylvia Lynd. The E. P. Dutton Company. $1.60.

[10] *Portraits and Protests.* By Sarah N. Cleghorn. Henry Holt. $1.25.

[11] *Poems of Charles Warren Stoddard.* Collected by Ina Coolbrith. The John Lane Company. $1.25.

[12] *The Cycle's Rim.* Olive Tilford Dargan. Charles Scribner's Sons. $1.00.

[13] *Wraiths and Realities.* By Cale Young Rice. The Century Company. $1.25.

[14] *The Door of Dreams.* By Jessie B. Rittenhouse. The Houghton, Mifflin Company. $1.00.

[15] *Love Songs.* By Sara Teasdale. The Macmillan Company. $1.25.

[16] *Songs of Hope.* Harold Speakman. Thomas Y. Crowell Company. 75 cents; leather, $1.60.

[17] *Airs and Ballads.* By John McClure. Alfred A. Knopf. $1.00.

stimulating; but after all, humor is a very inconvenient thing for a young poet, while wit is absolutely fatal. There is always the difficulty that a humorous outlook may grow upon the poet and prevent his taking his art seriously; such a suggestion occurs, in fact, in Mr. McClure's "Apology":

I am a poetaster
And my knee I bend
To Marlowe, my master,
Villon, my friend.

I am a swashbuckler
And I break my sword
Before Blake, my tutor,
Shakespeare, my lord.

I should burn my song books
This very day
If singing didn't matter
So little anyway.

Now, if singing does not matter, the whole art of song falls to the ground, for it is only by work and trial, and more work and more trial, that the poet becomes able to sing a great song. There is sufficient evidence of the sense of beauty in Mr. McClure's work to make us hope that he will after all take singing more seriously than he claims to do.

Miss Rittenhouse's tiny volume is full of little poems that simply call out for quotation. The publishers epitomize the volume on the wrapper as "short and singing love songs", and though publishers' verdicts as given on book-wrappers are not generally prone to err on the side of modesty, it happens that this succinct description exactly expresses this little volume.

Sara Teasdale's *Love Songs* are more variable, and cover a wider range, and many of them are very beautiful. Take, for instance, that little gem "Wood Song":

I heard a wood thrush in the dusk
Twirl three notes and make a star—
My heart that walked with bitterness
Came back from very far.

Three shining notes were all he had,
And yet they made a starry call—
I caught life back against my breast
And kissed it, scars and all.

Few writers could equal the power of putting much into little which this exhibits in such perfection.

Mr. Speakman's little book is noticeable, not only for the extreme exiguity of its contents, but for the fact that it is decorated and illustrated by the author. It is curious that an author who so obviously has the lyric gift should be content with such an achievement as this.

Mrs. Edith Franklin Wyatt in her volume of collected magazine verse, which she calls *The Wind in the Corn*,[18] after the title piece, has committed the indiscretion of prefacing a volume of light verse, of distinct quality, by a sort of essayette on American Democracy which is liable to give the inquiring reader quite a false impression of the volume. If a good wine needs no bush, more certainly still good poetry needs no preface; and especially when the preface misrepresents the poetry.

A new recruit in the regiment of poets is to be welcomed in Marietta M. Andrews, author of *Songs of a Mother*.[19] There is a genuine, though not always material, feeling in this little book, and, like Mr. Speakman, Mrs. Andrews illustrates her own volume, showing a very considerable artistic gift. There is a simplicity and lack of pretentiousness about nearly all the poems that make them very restful reading, and give a personal touch, revealing more of the author to the reader than the majority of the books of poetry do. In "L'Envoi", beginning—

Speeding your little ambulance
Along the ruined roads of France,
You will be far from home, my dear,
Before these verses shall appear—

the mother's heart speaks what so many mothers are feeling today, now that America is taking her part in the great struggle for civilization.

Mr. S. Middleton has been writing poetry for some time in the less majestic of our magazines, and now puts out a volume entitled *Streets and Faces*.[20] His work collected thus between covers shows a consistency and homogeneity which was not apparent in the scattered pieces separately, and it is clear that Mr. Middleton may have to be reckoned with, among the coming writers of verse, if he will show a strength to correspond with his power of vision. He is almost a stranger to the temptation of the lyric, but his power of reach and of giving us a dramatic or wonderful moment is exceedingly promising.

Readers of the sporting column in the New York papers will be no strangers to the name and fame of Mr. Grantland Rice; but those who know him simply as the facile rhymer of sport will be surprised at the vigor and music of his new poems in his little volume *Songs of the Stalwart*.[21] In spite of the fact that Mr. Irvin S. Cobb has paid Mr. Rice the very doubtful compliment of writing a preface to the volume, and saying what a sweet and kindly being the author is, etc., *Songs of the Stalwart* is a curious mixture of sentiment, humor, and real poetry, and we should judge better calculated to be "popular" than any local volume of verse of recent months. The verses to the memory of Alan Seeger, alone, would reveal Mr. Rice as a poet, while the baseball verses and golf stanzas should meet the favor of many who have no use for poetry as such.

As the most important part of Mr. Grantland Rice's volume is comprised of war poems, so is that of Mr. Vachell Lindsay's new book *The Chinese Nightingale*.[22] It is only natural that today the ordinary reader will not feel as elated about Monsieur Kerensky, and about the oratory of the Hon. W. J. Bryan as Mr. Lindsay shows himself to be. For the rest, we have Mr. Lindsay at his most "Lindsayish" in what he calls a "poem game", a sort of nursery rhyme amusement with stage directions and various other little pictures and portraits in verse, which Mr. Lindsay probably supposes are poems. It is hard to take this young man seriously in a great deal of his work, but there is no doubt that he has introduced a new, if primitive, sort of note into modern verse making.

Today many poets are writing, naturally enough, about the war and the war only. Among volumes which are principally or entirely filled with war verse may be specially mentioned Miss M. W. Cannan's *In War Times*,[23] which is musical beyond the average, and which shows a strain of haunting and elusive beauty which suggests Margary Pickthall.

Miss Cannan is the daughter of the secretary of the Clarendon Press at Oxford, and there is many a reminiscence of the placid loveliness of the University City in her verses.

Another volume that is equally noticeable, but in a different vein, is Patrick Macgill's *Soldier Songs*.[24] Lieutenant Macgill displays in these ringing vivid verses the same qualities of arresting realism and beautiful word painting, which made his *Children of the Dead End* a literary landmark; in fact, one or two of his verses "The Ole Sweats" and "The Guns," are almost good enough for Kipling in his earlier days.

In *The Red Flower*,[25] by Henry Van Dyke, there are a number of pieces written when Dr. Van Dyke was still holding his diplomatic position, and had to publish them, if at all, anonymously. His skill in versifying is too well known for this little book to need any patting on the back, but it may be said that we can challenge any other English-speaking people to produce a volume by an ambassador which would come as close to the heart of the common people as this.

A very notable contrast to *The Red Flower* appears in *War Flames*,[26] by John Curtis Underwood. Mr. Underwood's selections—we hesitate to call them poems—are couched in the heaviest of heavy *vers libre*, the average line being about twenty words in length; but they have pictures which have a certain force about them in spite of their aggravating lack of lyric, or even metrical quality.

Verse of an entirely different quality with an obvious tincture of popularity about the facile lilt are the verses of McLandburgh Wilson in *The Little Flag on Main Street*,[27] which appear in a most effective picture cover and a size that is handy for the pocket.

Last but not least, we may mention a charming little idyl—or it would have been an idyl in happier days—entitled *The Ballad of Ensign Joy*,[28] by E. W. Hornung, better known as the creator of Raffles. This tells the story of a young English officer, who married before he went to the war, and then when he heard from his wife that he was to be a father, fear clutched him, and for the first time in his life made him a coward. What he did, and how gallantly he redeemed himself in the end is told with a simplicity and freshness, and even with a skill that will surprise any reader who has hitherto known Mr. Hornung only as a writer of detective stories. Incidentally, the little tale contains a lesson for every young American who is going to the war.

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[18] *The Wind in the Corn.* Edith Franklin Wyatt. D. Appleton & Co. $1.00.

[19] *Songs of a Mother.* By Marietta M. Andrews. E. P. Dutton Company. $1.00.

[20] *Streets and Faces.* By Scudder Middleton. The Little Book Publishers. 75 cents.

[21] *Songs of the Stalwart.* By Grantland Rice. D. Appleton & Company. $1.00.

[22] *The Chinese Nightingale and Other Poems.* By Vachell Lindsay. The Macmillan Company. $1.25.

[23] *In War Times: Poems.* By May Wedderburn Cannan. Longmans, Green & Co. 90 cents.

[24] *Soldier Songs.* By Patrick Macgill. E. P. Dutton Company. $1.00.

[25] *The Red Flower: Poems Written in War Time.* By Henry Van Dyke. Charles Scribner's Sons. 50 cents.

[26] *War Flames.* By John Curtis Underwood. The Macmillan Company. $1.35.

[27] *The Little Flag on Main Street.* By McLandburgh Wilson. The Macmillan Company. 50 cents.

[28] *The Ballad of Ensign Joy.* By E. W. Hornung. E. P. Dutton Company. 75 cents.

NEWS OF THE CHURCH

EPORTERS DISTORT STORY OF RECTOR'S RESIGNATION

al Facts Concerning Mr. Urban Contradict False Publicity

New York and other newspapers have en wide and inexcusably misleading pub- ty to the resignation of the Rev. Leigh Urban as rector of the Church of the deemer, Astoria, New York. In order at Church people may know the facts in e case, there are printed below a letter om the clerk of the vestry of the Church the Redeemer, a statement by the vestry d a statement by Mr. Urban.

The letter from the clerk of the vestry, r. William Harison, follows:

o the Editor of THE CHURCHMAN:

I have already given you a copy of a atement adopted by the vestry of the urch of the Redeemer, Astoria, Long land, on April 17, 1918, and a copy of a atement made by the rector, the Rev. igh R. Urban, on Sunday, April 21.

The vestry met again on Monday, April , the rector and all the members being esent. The Rev. Mr. Urban reported the ggestion of the Bishop of the diocese a possible basis upon which relations ight be continued, that the American flag placed in the church by mutual consent the rector and vestry with a statement the understanding on which this might done, and he voluntarily asserted his illingness to comply with this suggestion. he vestry also agreed and the following atement was accordingly adopted.

"The Bishop having requested that the rector and the vestry agree to put an American flag in the church as a symbol of the consecration of the Nation to Christ, and the loyalty of the rector and the members of the congregation to the country, but not committing the church to the war; the rector and vestry gladly adopted the suggestion, although the rector is opposed to all war, while the wardens and vestrymen are in favor of the present war."

Before the adoption of this statement ie rector had declared his intention to re- gn, and after its adoption he presented is formal resignation. It was accepted y the vestry, and the following minute as adopted:

Resolved: That the vestry sincerely regret the causes of the rector's resignation, realizing that the difference which has arisen is purely one of conviction and is irreconcilable; and they assure him of their affection and their uninterrupted respect for his straightforward and manly adherence to his belief and expression of it. The vestry greatly regret this severance of relations."

A flag will appear in the church next unday with the full consent of the Rev. Ir. Urban as rector, and he will be present.

I hope that in justice to the Rev. Mr. rban, you will publish all the foregoing, specially because the daily press has wo- ully distorted the whole matter from the eginning and has, among other things, nade it appear that the Rev. Mr. Urban esigned rather than comply with the Bishop's request. That is absolutely con- rary to the fact.

It ought to be added that the action of the vestry in all these matters was taken without any dissent whatever, and that the statement adopted by them is not mere formal expression but carefully states the facts of the case and does not overstate their whole-hearted respect for the Rev. Mr. Urban and the sincerity of his convictions.

Yours truly,

WILLIAM HARISON, *Clerk of the Vestry.*

157 Franklin Street, Astoria, N. Y.

April 25, 1918.

The following statement was made public by the vestry:

"The Rev. Mr. Urban sincerely believes that all war is contrary to the teachings of the New Testament. He has stated that he would have had no objection to continuing a flag in the church if one had been there before the war, but that to place one there now would amount to an approval of the war, and that therefore he cannot consent to it. None of the members of the vestry agrees with him; they all believe that the country ought to be in this war, and they desire to have the flag in or upon the church whenever it can be placed there in an orderly manner."

The statement, after saying that the authority in such matters lies with the rector, outlines the services of the parish in sending men into the Army and Navy, together with the backing given those men by the rector, through letters of recommendation, prayers at the services, the posting and publishing of their names, and continues:

"The rector has not since our entrance into the war made any controversial reference to it from the pulpit, nor has he engaged in any pacifist propaganda.

On Saturday night, April 13, some young men entered the church without authority of the rector or of the vestry, and hung an American flag across the chancel arch. After the early service on Sunday morning the rector removed the flag in the presence of the sexton and of Mr. Harison, a member of the vestry, without any disrespect to it either displayed or intended. He made no reference to these occurrences at the later services, as probably he would have felt compelled to do if the flag had remained, and his view undoubtedly was that as he was responsible under the canon it would have been inconsistent in him to have allowed it to remain.

"The Rev. Mr. Urban had previously announced his intention of visiting his parents, who live near Philadelphia and are not in good health, and left home on Monday. After the Sunday evening service he told the members of the vestry present that he very much regretted the situation in which the parish had been placed, and urged that the vestry hold a meeting and frankly discuss it in his absence. That meeting has now been held and the vestry has asked the rector to call another meeting next week at which he will be present with them and the situation will be dealt with.

"The affection and respect which the members of the vestry feel for the Rev. Mr. Urban add greatly to the regard with which they view his opinion in the matter of the war. They know that he is sincere, and

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DR. BURKE GOES 300 MILES TO SAVE EXPLORER'S LIFE

Leaves Ft. Yukon for Herschel Island to Attend Stefansson

NEW YORK CITY.—A telegram to the Board of Missions from our Mission at Ft. Yukon, Alaska, gives the information that Dr. Grafton Burke, in charge of St. Stephen's Hospital, left Ft. Yukon on April 15 in response to an emergency call from Vilhjalmur Stefansson, the Arctic explorer. When he sent the message asking for help from our missionary physician, Mr. Stefansson was lying at Herschel Island seriously ill with what was supposed to be typhoid fever.

Dr. Burke will make a 300-mile journey on foot through one of the most desolate sections of Alaska in order to save Mr. Stefansson's life, if possible. It is probable that Archdeacon Stuck, who has been making a Winter journey along the Arctic Coast, reached Herschel Island soon after Stefansson's messengers started for Ft. Yukon. When Archdeacon Stuck was last heard from he was at Point Hope. This was in January.

CHAPLAINS' SCHOOL OPENS

Second Session at Louisville Has Enrolment of Ninety-one

LOUISVILLE, KENTUCKY, Sunday, April 21.—The second session of the Training School for Chaplains was formally opened at Camp Zachary Taylor here with an enrolment of ninety-one newly appointed chaplains and approved candidates. The speakers at the opening services were Lieutenant-Colonel Harry J. Knight, representing Major-General Harry C. Hale, who was unable to be present; Dr. Eric M. North, representing the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches (constituted by the Federal Council), and Bishop Daniel O'Donoghue, Roman Catholic Bishop of Louisville.

Bishop Lloyd Arrives; Chased by Submarine

NEW YORK CITY—Bishop Lloyd and Archdeacon Schofield landed here Sunday, April 28, on board the S.S. Eboe. The freighter sailed from Sierra Leone on April 10. Dr. Arthur R. Gray, who has been in charge of the Bishop's traveling arrangements, through the courtesy of the custom house, went down the bay to meet the Eboe. The travelers were in good health and excellent spirits. They had been chased by a submarine off the Liberian coast.

Bishop Jones in Maine

NEW YORK CITY—The Rt. Rev. Paul Jones has accepted charge of what is known as the Central Maine Mission, with headquarters at Brownville Junction, and work at a number of different places in that part of the State.

LONDON. — (Bulletin). — The Archbishop of York has arrived in England.

SPRING CONVENTIONS HELD IN TWO DIOCESES

Western Massachusetts and Georgia Get Through Routine Work

Conventions were held during the past week in Georgia and Western Massachusetts. In the latter Bishop Davies paid high tribute to the late Archdeacon Sniffen and, for the sake of war economy, recommended cutting several items from the diocesan budget. A resolution that the diocese discontinue sending delegates to the Massachusetts Federation of Churches was voted down by a narrow margin after a hot debate.

The convention in Georgia opened with a dinner given by the Episcopal Church Club of Savannah, when Dr. Patton made one of his stirring appeals for the American Negro. Mr. Tatum, of Alaska, told the thrilling story of the ascent of Mt. McKinley, and the Rev. G. Sherwood Whitney spoke of the obligations of the Church in war times. The business of the Convention was largely routine.

PITTSFIELD, MASSACHUSETTS.—The Annual Convention of the Diocese of Western Massachusetts met in St. Stephen's church in Pittsfield, April 23 and 24. On Tuesday evening there was a public service in St. Stephen's church at which Bishop Thomas F. Davies delivered his annual address. The Bishop paid a feeling tribute to the noble life and labors of the late Archdeacon Charles J. Sniffen, saying:

"Many an isolated house felt his cheeriness and courage. Many a lonely, discouraged soul came through him to know the comfort of the blessed gospel. It would be hard to pay him an adequate tribute, but I think I express what is in your minds and mine when I say that clergy and laity alike we feel that we have been parted for a time from that inestimable treasure, a friend! The loss to the diocese is very great."

Under finances Bishop Davies urged all parishes to see that its pastors receive a "living wage" and the stipends of certain missionaries must be raised at once. The Bishop recommends omission for the present of the annual offering for a diocesan building. The Bishop recommended that the annual sum of $775 granted him toward the expenses of a diocesan office and stenographer be stricken from the budget from May 1 and the money so released be applied to the increase of missionary stipends.

The business sessions of the Convention were held on Wednesday in St. Stephen's parish house. A spirited debate ensued on the motion that the diocese discontinue sending delegates to the Massachusetts Federation of Churches. The motion was lost only by close vote.

A Diocesan War Commission was created consisting of Bishop Davies, Rev. John M. McGann, rector of Christ church, Springfield; Rev. Latta Griswold, rector of Trinity, Lenox; Mr. John P. Merrill, of Pittsfield, and Judge Edward T. Esty, of Worcester.

The other elections resulted as follows: Standing committee: Rev. J. F. Carter, Williamstown; Rev. John B. Whiteman, Greenfield; Rev. Marshall E. Mott, North Adams; Rev. Lewis G. Morris, D.D., Worcester; Mr. Edmund P. Kendrick, Christ church, Springfield; Mr. Frederick S. Pratt, All Saints', Worcester; Mr. William A. Gallup, North Adams; Prof. Zelotes W. Coombs, St. Mark's, Worcester.

Deputies to the Synod of New England: Rev. John M. McGann, Christ church, Springfield; Rev. Robert K. Smith, Westfield; Rev. Stephen E. Keeler, Pittsfield; Rev. Donald N. Alexander, Leominster; Mr. Frank I. Sears, Webster; Mr. Willard E. Hoyt, Williamstown; Prof. Clarence B. Roote, Northampton; Mr. Bartow Crocker, Fitchburg.

Board of Religious Education: Rev. Latta Griswold, Lenox; Prof. B. B. Snowden, Easthampton.

Diocesan Board of Missions: Rev. Arthur Chase, Ware; Prof. Everett Kimball, Northampton.

Rev. John M. McGann of Christ church, Springfield, advocated electing a woman member on the Board of Religious Education, but it was found that the Diocesan Canons did not permit it.

The Convention voted to meet next year in All Saints' church, Worcester.

SAVANNAH, GEORGIA.—Preliminary to the meeting of the 96th Convention of the Diocese of Georgia there were held meetings of the Standing Committee, the Board of Corporation and the Board of Commissions, on April 16.

On the evening of April 16 a beautiful dinner was given in St. John's Parish House by the Episcopal Church Club of Savannah. In addition to the members, the delegates to the Convention were present. Mr. W.

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Subscriptions to the War-Time Education Fund

A LETTER from the Director of Religious Education, Christ Church, Springfield, Massachusetts:

"Christ Church School has subscribed for a $50 Liberty Bond which is to be given to the General Board of Religious Education for the *War-Time Education Fund.* The Bond was purchased at the Springfield National Bank and when issued is to be sent to you."

ANNIE H. BROWN,
Director of Religious Education.

Miss Euphemia Johnson, Head of Brownell Hall, Omaha, Nebraska, writes:

"The Junior Auxiliary of Brownell Hall has subscribed for a $50 Liberty Bond for the *War-Time Education Fund.* As soon as it is delivered, our treasurer will send it to you to be used for the proposed Secretary for Church Preparatory Schools."

The Tuesday Missionary Bible Class of Philadelphia has sent a check of $55 for the Fund.

The above are only a few of the subscriptions that have come in since the announcement of the Fund. No appeal has been made to individuals and congregations. These responses are due to the publicity given by Church papers.

BISHOP COXE'S GRANDSON DIES IN THE SERV

NEW YORK CITY.—Private Arthur C land Coxe, U. S. Corps of Engineers, of Mr. and Mrs. Reginald Coxe and gr son of the late Bishop Arthur Cleve Coxe, died from meningitis at a hospit Philadelphia on Tuesday as he was o way to an encampment in the South, ha enlisted in the Engineer Corps. His h was in Greenwich, Connecticut. Pr Coxe had recently returned from Fr where he had served with distinction i American Ambulance Service. He we France with the Ambulance Corps wh sophomore at Hobart College. He had viously been graduated from Dr. O Huntington's Cloye School at Newpor

CHURCHHAVEN OPENS MAY

Summer Residence at Nantucket vided by Late Mrs. French

NANTUCKET, MASSACHUSETTS.—On 15 Churchhaven will open for the 1918 son. This property was left to the dio of Massachusetts by Mrs. Caroline Fr to be placed at the disposal of the cl during the summer months. By the t of the will clergymen are allowed to one adult person with them. Nothin charged for the rooms, but all guests cure their meals outside of the hous their own expense. There are several p in the neighborhood where table-board be procured at reasonable rates, and all have been there during the last two mers have been well pleased with the h It is open from May 15 to October 1 a matron in charge. All applications be made at the office of the treasure the Diocesan Board of Missions, Mr. ence H. Poor, 45 Bromfield street, Bo

Last Service in Old St. Bartholom

NEW YORK CITY.—The last services i old St. Bartholomew's church, which 1872 has stood on the corner of Ma avenue and Forty-fourth street, were last Sunday. When the Boys' Batt marched out on Sunday afternoon, an last notes of the organ recital died a the signal was given for the removal o memorials, the organ and the beau bronze doors to the new church now b ing on Fifty-second street and Park ave Services through the Summer will be n tained in the chapel, and in the Autum congregation hopes to move into the building. This will be of Gothic, of ir ular stone. Mr. Goodhue is the archi

Broome street was the original sit St. Bartholomew's when it was founde 1835. Since then the work has grown st ily until now besides the congregation w since has worshiped on the Madison ave a Swedish chapel on One Hundred Twenty-seventh street, a Chinese guil Chatham square, and the chapel and in trial parish house on Forty-second st are component parts of this parish.

CHANGE OF ADDRESS

Subscribers wishing to change the dress at which their paper is being livered must let us know two week advance of such change. Both old new addresses must be given. Th rules should be observed if the rec of the paper is not to be interrupte

ST. AGNES' SCHOOL WILL EDUCATE ARMY DAUGHTERS

Famous Albany School Seeks Scholarships for Children of Military

ALBANY, NEW YORK.—The trustees of St. Agnes' School for Girls, recognizing the enormous wastage of the choicest manhood of our Nation caused by America's entry into the world war, have decided as an important and patriotic measure of national defense to offer the services of the school to the Nation for the Christian education and training of the daughters of the Army and Navy men the ravages of the war will leave as a valuable heritage that must not be let pass out of the Nation's watchfulness. A widespread appeal will be made to obtain scholarships and funds for this worthy and patriotic purpose. Among others supporting the undertaking the following men and women prominent in affairs of the Nation have endorsed the movement:

Hon. Elihu Root, Hon. Franklin D. Roosevelt, Hon. Franklin K. Lane, Maj. Gen. William C. Gorgas, Maj. Gen. Henry G. Sharpe, Colonel Theodore Roosevelt, Rear Admiral Seaton Schroeder, Dr. John H. Finley, Hon. Bainbridge Colby, Bishop Leonard, Hon. Benedict Crowell, Hon. Charles S. Whitman, Bishop Lawrence, Maj. Gen. Hugh L. Scott, Maj. Gen. Franklin J. Bell, Maj. Gen. James Parker, Rear Admiral J. W. Helm, Bishop Nelson, Maj. Gen. Joseph E. Kuhn, Mrs. Woodrow Wilson, Mrs. Robert Lansing, Mrs. Josephus Daniels, Mrs. William Gorham Rice, Mrs. Charles S. Fayerweather, Mrs. Charles S. Whitman, Mrs. Newton D. Baker, Mrs. Wm. B. Van Rensselaer, Mrs. Theodore Douglas Robinson, and others.

Patriotism begins with our children. The daughters of America's Army and Navy men now fighting at the shrine of freedom on the blood-soaked fields of France to protect homes and firesides are the mothers of future America.

There is no method of progress that is so rich and complete in its benefits to humanity as Christian womanhood. The trustees of the school feel that to help educate and train the daughters that our men in the service have been forced to leave behind for real motherhood and citizenship is at once our highest and most important task.

Miss Gray, the headmistress of St. Agnes since America entered into the world war, has received a number of touching appeals from men in the service for the school to take their children at greatly reduced rates. It was knowledge of this fact that prompted the trustees to see if ways and means could not be devised so none should be turned away. It is hoped that before long it may be possible to care for and train one hundred daughters of Army and Navy men.

To give the Nation properly trained women, women who know how to lead purposeful and useful lives, how to shoulder the responsibilities and cares of real motherhood, women who can foster the ideal development of childhood, who can soften the sterner realities of the impressionable years of these young lives and preserve through them without impairment their love of home and unswerving loyalty to their country and its institutions is the task St. Agnes' School has dedicated itself to perform.

Fathers, mothers, sons and daughters are all asked to help in the expansion and development of this work. At least fifty per cent of all monies received will be invested in Liberty Bonds. All expenses in connection with the conduct of the campaign are being liquidated through a special fund provided for that purpose.

The scholarships are as follows: Endowed memorial $15,000; All year $700, School year $500.

Donations of any amount will be gratefully received. Cheques should be made payable to St. Agnes' School War Fund and the letter addressed to Jonas H. Brooks, Treasurer, 55 Eld Street, Albany, New York.

NEW SPANISH CHURCH PAPER

First Issue of *El Nuevo Siglo* Now in the Mails

NEW YORK CITY.—The first issue of the first step that has been taken under the auspices of the Board of Missions to provide Church literature for the mission field is the April number of *El Nuevo Siglo*. It is an eight-page sheet, published on newspaper stock in three columns of eight-point. Its special features are adapted translations of the Christian Nurture series, translations in book form of standard Church literature, news of the whole Church written in such a way as to interest Spanish-speaking people, and the presentation of everything in news, editorials and special articles from a positive as opposed to a negative point of view. The *"Director"* is the Rev. Arthur R. Gray, secretary for Latin America of the Board of Missions. The translations in book form are especially interesting, though rather curious in appearance in as much as they are printed in page form ready for binding when the whole book has been so published. This necessitates the printing of four pages, two of them upside down, on a single sheet of the newspaper, an ingenious and economical arrangement. The first chapter of Bishop Fiske's *Religion of the Incarnation* appears in this issue of *El Nuevo Siglo*. A good translation of Hymn 225 appears on another page.

HUNDREDS TURNED AWAY FROM SOLDIERS' SERVICES

Church in Southern City Packs Largest Hall Available Each Sunday

CHARLESTON, SOUTH CAROLINA.—The Episcopal churches of Charleston have started a great community service for the men of the United States Army and Navy stationed in and around Charleston.

The largest hall in the city has been rented, which is located in the very heart of the city. The service is held each Sunday evening at 8 o'clock, consisting of a short service, popular singing generally led by one of the military bands, and a short practical address. After the religious services a social hour is provided and light refreshments are served by a committee of ladies representing all of the churches in the city.

So marked has the success of the services been that hundreds of people have been turned away each Sunday night from the services after the large hall had been filled to standing capacity.

Chaplain W. R. Scott, U. S. A., has charge of the services under the direction of the bishop of the diocese. Bishop Guerry is to speak at the Communion service the evening of May 10.

VIRGINIA DIOCESES UNITE TO BUILD UP STUART HALL

Seek Fund of $100,000 to Improve Diocesan Girls' School

RICHMOND, VIRGINIA.—The dioceses of Virginia and of Southern Virginia are making an earnest effort to raise the sum of $100,000, half of it from each diocese, for the purpose of freeing Stuart Hall from debt, and of making it in fact as well as in name a diocesan school for girls for the two dioceses.

From the time of the establishment of this old school in Staunton, seventy-five years ago, as the "Virginia Female Institute," until two years ago, the institution was not run by the diocese, but the property was rented to successive tenants who each one conducted and developed the school as his or her own individual property. Under this system the school grew to be one of the best schools for girls in the South, but it was in no sense a diocesan school beyond the fact that the diocese, and after the division of 1892 the two dioceses, owned the land and buildings and rented them out.

A new era started in the school two years ago, when the trustees adopted a plan which has made Stuart Hall a real diocesan school, under the control of the Church, and which will enable it to receive and train more girls than have ever been able to attend it heretofore.

In putting this plan into operation a debt was added to the debt already standing on the school. To clear it away, and provide funds to enlarge and develop the school, the sum of $100,000 is asked. In the diocese of Virginia there are four schools which are in some sense diocesan, the Episcopal High School, Stuart Hall, the Blue Ridge Industrial School and St. Anne's School.

In view of the article recently published in these columns on "The Kent Plan" the following comment by the editorial writer in the diocesan paper is interesting:

We ought to have schools of varying financial grade which would offer their training to all the Church people of our Diocese; to say nothing of the opportunity of giving religious training to children who come from families outside our Church. We need the schools for both boys and girls where the cost is $500 or more a year; we need more acutely still schools where $300 will cover all charges for a year's tuition. Other denominations have schools where the charges are even less; why could not we also?

GOVERNMENT ASKS G. F. S. AID

War Savings Society Should Be Formed in Every Branch

NEW YORK CITY.—The Treasury Department has asked the Girls' Friendly Society for its co-operation in the matter of War Savings Societies. "Realizing that you have *thrift* as one of your objects", the letter from the Department says, "you are urged to form a War Savings Society in every branch of the Girls' Friendly Society in the United States. The Government desires to promote the habit of saving as a war measure among the American people generally. The women of the country must necessarily take a leading part."

THEOLOGICAL COUNCIL HAS IMPORTANT MEETING

Sweeping Changes in Canons Proposed at Representative Gathering

NEW YORK CITY.—Representatives from all the Theological Seminaries were in New York this week to attend the fifth meeting of the Theological Council of the General Board of Religious Education which is formulating a new canon for the training of ministers.

There were representatives from the seminaries and Provinces. Those representing the seminaries were: The Rev. James O. Lincoln, D.D., from San Francisco, Cal., Vice Dean of the Pacific Divinity School; the Rev. Edward A. Larrabee, Dean of Nashotah House; the Rev. James H. Young of Seabury Divinity School; the Rev. William C. DeWitt, D.D., of Western Theological Seminary; the Rev. D. F. Davies, D.D., of Bexley Hall; the Rev. Frank G. Scott, D.D., of Bishop Payne Divinity School; the Rev. Cleveland K. Benedict, D.D., of University of the South; the Rev. Berryman Green, D.D., of Virginia Theological Seminary; the Rev. Lucien M. Robinson, D.D., of Philadelphia Divinity School; the Rev. Edward S. Drown, D.D., of Cambridge Theological School; the Rev. Wm. P. Ladd, of Berkeley Divinity School; the Rev. H. E. W. Fosbroke, D.D., of General Theological Seminary.

Representing the Provinces and other interests of the Church: The Rev. Charles H. Boynton, Ph.D., the Rev. William E. Gardner, D.D., the Rev. George G. Bartlett, D.D., the Rev. Wm. L. DeVries, Ph.D., the Rev. Dickinson S. Miller, D. Sc., the Rev. H. P. Nichols, D.D., the Rev. William H. Owen, Jr., Mr. George Zabriskie, the Rev. Francis L. Palmer, the Rev. Z. B. T. Phillips, D.D.

The Bishops on this Council are: The Rt. Rev. Edwin S. Lines, D.D.; the Rt. Rev. F. A. McElwain, D.D.; the Rt. Rev. C. S. Burch, D.D.; the Rt. Rev. H. J. Mikell, D.D.; the Rt. Rev. James Wise; the Rt. Rev. C. Fiske, D.D.

The most important business was the Council's action on a report offered by Dean Bartlett. After a year's work the Committee proposed to the Council changes in the present canons. These changes will correct much of the indefiniteness of the present canons, and bring the requirements of those seeking the ministry more in harmony with the modern needs, by allowing elective and alternative subjects of examination, thereby recognizing specialized training and unusual attainments on the part of the candidate. The new proposals allow a large amount of freedom in dealing with candidates of a mature age, with those of foreign birth and other communions.

"The report of the Council meeting will be published for the consideration and suggestion of all interested," said one of the members. "It is hoped that church-wide discussion will enlighten the Council, and enable it to make a final report to the General Convention, that will be representative of the wisdom of the Church. The one ambition in the minds of the Council is to have free discussion before the General Convention so that the action of the Convention will embody the conviction of the Church and become a canon obeyed as well as enacted."

Mr. Blanchard Randall of Baltimore, Maryland, was appointed by the Board of Education of the Province of Washington as its representative on the Council for the Education of the Ministry. Mr. Randall has been a delegate to the General Convention for many years; he is a member of the Board of Missions and will bring to the Council valuable suggestions.

GENEVA CONFERENCE PLANS FOR WAR SERVICE COURSE

Governing Board Meeting in Rochester Complete 1918 Program

ROCHESTER, NEW YORK.—Final plans for the program of the 1918 Geneva Conference were drawn up at the meeting of the Board of Governors held here last week. Bishop Stearly and others from the southern end of the Province were present. After a celebration of the Holy Communion at St. Paul's church, the business sessions were held at the residence of Mr. Kingman N. Robins. In addition to the classes already announced, it was arranged to have Miss Lindley teach a class on the Woman's Auxiliary and Dr. Gray teach the course on the senior textbook. The Rev. S. G. Dunseath is to teach the class on "Social Justice". Provision is to be made for a class on "War Service". July 10 is to be G.F.S. day; the Rev. Frank Nelson will be in charge of the special conferences that day. On July 8 the younger members of the conference will present *The Great Trail, An Indian Mystery Play* out of doors. The Western New York Junior officers will have charge of the Junior House, which probably will be two or three sections of Medberry Hall.

After the meeting adjourned Bishop Stearly, Miss Hobart and the Rev. J. W. Denness Cooper went to Buffalo, where a reunion of the Geneva Conference Alumni and a meeting to arouse interest in the conference under the auspices of the alumni group and Section III of the Junior Auxiliary was held at St. John's church.

CHURCH BOY SCOUT TROOP GIVEN FLAG BY PRESIDENT

Sold More Liberty Bonds Than Any Other in United States

ST. PAUL, MINNESOTA.—Of all the Boy Scout Troops in the United States the troop from Christ church of this city sold the largest number of the second issue of Liberty Bonds. They have received from the President of the United States a beautiful silk flag as a reward for their work. The standard is ten feet long, made in two sections, to be secured by a brass fixture; the base is of the same metal to be carried in a special strap, and the top of the standard is surmounted by an eagle ten inches long. The flag bears a suitable inscription which tells that it is the gift of the President. The rector of the parish, the Rev. Walter S. Howard, is the scoutmaster.

Western New York G. F. S. Meet

BUFFALO, NEW YORK.—The twenty-sixth annual meeting of the Western New York G. F. S. was held on May 1 in Grace church here. On the evening of the 30th members and associates gathered for the annual service in St. Paul's church. The Rev. D. L. Ferris of Rochester was the preacher.

DR. GRESHAM CONSIDERING ELECTION TO PHILIPPINES

Says Right to Live to Be Measured by Deeds of Service

SAN FRANCISCO, CALIFORNIA.—On the Sunday following his election as Bishop of the Philippines, Dean Gresham made the following statement to the congregation of Grace Cathedral:

"My dear Brethren—You have already been informed of the action of the House of Bishops, taken at their recent meeting in New York, electing me to become Bishop of the Philippine Islands. In view of the intimate way in which any course that I may take in this matter must bear upon our mutual interests in Grace Cathedral, I feel that I owe both to you and to myself a brief statement at this time. It is hardly necessary for me to assure you that this action of the Bishops has taken me entirely by surprise. I had indeed lost sight of the fact that the Bishops were in session, and have not yet been able to understand why they should have chosen me for such a post. But the fact of the election is now established, and the responsibility of a decision rests upon my own heart.

"You must, I am sure, recognize that it is impossible for me at this time, just a few days after the appointment, to determine in what direction the path of duty leads. I must ask time to think it out—to think it through. To that end I must know all the factors and issues that are involved, and in and through my consideration of these, I must be sure of the guidance of the Spirit of God. The times in which we are living have taught us all the beauty, the grandeur, the greatness, of human service.

"The times are coming when the right to live on this earth, to say nothing of the right to fill posts of honor, will be measured by our readiness to render deeds of service to our fellowman. I have long felt that by this test Grace Cathedral offers a field of boundless opportunity for service to our city and our State. I am by no means sure but that duty points me to the work right here with you who have for years labored with me at our Bishop's side. It may be that this is the place assigned to me by God for the rest of my days.

"On the other hand, we all well know that it was at the call of duty and in the spirit of service that Charles Brent went out, as seeing Him who is invisible, to the far-away islands of the sea, whither our country's flag had gone, to achieve that work of Christian statesmanship that made at once the Nation and the Church its debtor. Incredible as it may seem, I am asked to build upon the foundation that he has laid. In the days that are now to come I am to visualize the field, and look within, and determine beyond a peradventure or a doubt, whether the task is indeed my own, or whether it must go to some other servant of the Church. I have asked for time to think it out—to think it through. I now ask for more than that. I must have your prayers that I may 'see and perceive the things that I ought to do, and have grace and power faithfully to fulfil the same'. You will, I am sure, be with me in spirit through the heartsearchings of all these days, that by our mutual instrumentality God's will may be done, whatever that will may be, and wherever that will may lead."

Our Weekly News Letters

MISSOURI

Work for Boys Encouraging—The annual report of the Orphans' Home Association in St. Louis gives very interesting information also of the Griswold Hall for Boys, the most encouraging feature being that the Hall now is housed in its own buildings. These have been bought during the past year by a generous friend and deeded to the Orphans' Home. The present enrolment of boys at the Hall is twenty-one. During the year five boys were graduated with provision for their future assured either by having mastered some special line of work or else by having been taken into families of excellent standing. One lad left during the year to join the Navy. A Service Flag with four stars floats proudly over the door of Griswold Hall. In the Orphans' Home the average number of children enroled each month has been ninety-three. Some of the boys and girls are members of the Red Cross. Some have saved their pennies and nickels to buy Thrift Stamps. Some are busy at all odd moments knitting for the soldier boys. All of the senior girls mend and do fancy work and they take turns at getting up at 5.30 in the morning to make biscuit or pancakes for their own table. The children all assisted last Summer and Fall in preparing fruits and vegetables for canning and food conservation. Much sorrow is felt among all the friends of the Home because of the recent death of Mr. Kurt Jaenicke. The children were devoted to him both as teacher and as superintendent of the Sunday school. Mr. Jaenicke enlisted last Autumn for the work of the war and died while in training at Camp Doniphan.

Work Goes Forward—The Rev. L. H. White, minister of St. Mary's, St. Louis, gives word that friends have made generous contributions during the past few weeks which enable the Building Committee to go forward with the Parish House of the Bishop Tuttle Commemorative Church and complete it to the ridgepole. It was feared that the work might have to stop with the completion of the second story and the putting on of a temporary roof. Mr. White is to be congratulated that his hard work has borne such satisfactory fruit.

HARRINGTON ROGERS.

PHILADELPHIA

Gloria Dei Sunday School Leads Again—The banner given each year for the Sunday school having the largest per capita offering for Missions was won again by the School of Gloria Dei (Old Swede's) Church. The school numbers 235 children, and the average per scholar was $7. The total was increased a little by other gifts, not counted in the average, to $1.659.

The presentation of the banner took place at the service at Holy Trinity Church when all the offerings were recorded. The storm kept many away, yet the body of the church was crowded. Dr. Tomkins, the Revs. Franklin J. Clark and C. E. Betticher were the speakers. Bishop Garland made an address. Dr. Tomkins later read the roll of offerings: there are twenty-two schools which averaged over $1 per scholar. There was reported a total of $32,000: but the bad weather kept many away, and all feel confident that the $40,000 asked will be met when all returns are in.

The Rev. Samuel Booth to Go to France—The Rector of St. Luke's Church, Kensington, hopes to go to France in the near future as chaplain of one of the Hospital Units. The Rev. N. B. Groton, of St. Thomas' church, Whitmarsh, has returned from six months' service as chaplain to the troops at Augusta.

Service for Families and Friends of Unit 34—There will be a service at the Church of St. Luke and the Epiphany on Sunday, April 28, for the families and friends of Base Hospital Unit 34 (now in active service overseas). An offering will be taken for the benefit of the Unit.

A Home Unit has been established here for this Unit. There are some 400 members of the organization: the Rev. Benjamin S. Sanderson is president. Meetings are held monthly at St. James' church. More than $1,000 in money, many boxes and packages have been sent to the men abroad. The Rev. John Groton, rector of the Church of the Savior in Jenkintown, is chaplain of the Unit serving abroad.

The Clergy Parade for Liberty Loan—The Bishops of the diocese are to head the clergy of the Church in the Liberty Loan parade on Saturday, the 27th. A committee has sent word to all of the clergy to march: and the word comes at this time with some of the weight of a military command.

IRVING A. MCGREW.

NEWARK

Over the Top—The Sunday School Lenten Offerings of the Diocese were presented at a service held in Trinity Cathedral April 20 with an unusually large congregation and representation of the Sunday schools. The address was made by the Rev. C. E. Betticher; the offerings for General Missions presented amounting to about $75,000, a very considerable increase over the offerings last year. It is believed that when all the reports are received they will amount to $10,000, one-fourth more than last year.

Killed in Service—The Rev. Walter Handley, whose death was announced last week as having taken place while he was fighting in the ranks of France on Palm Sunday, may be the first of our clergy of the State of New Jersey, perhaps of a larger section in the country, to be killed in battle in this war. He was an attractive young Englishman who came to this country a few years ago and became a student at Drew Theological Seminary at Madison, New Jersey. Turning back to the Church in which he was brought up, he was ordained Deacon by Bishop Lines in May, 1915, and a year later at Ridgewood Presbyter by the same bishop.

He served his Diaconate at Christ Church, Springfield, Massachusetts, where he was very highly esteemed. Coming back to his own Diocese, he took charge of the Mission churches at Ridgefield, Fairview, Grandview and Woodcliff. But the call to go back to England to serve his country during the war was strong and he went, expecting to return to us when the war should be over. The way to distinctly religious work not opening, he enlisted in the army and, after training in Great Britain, he was sent to France in the Royal Welsh Fusileers a few months ago; and was reported as killed on the second day of the German Drive. For a time his family hoped that he might have been taken a prisoner; but the message which came left little hope of this. Further news concerning his death is expected. He was a very attractive and right-minded man, giving hope of much usefulness in the ministry; with a high sense of devotion, he gave his life for the country of his birth and the country of his adoption, and his memory will be cherished by all those who knew him on both sides of the Atlantic.

BALTIMORE

Liberty Loan Cantonment—For the past three weeks Baltimore has been interested in a realistic reproduction of a sector of the battlefront at the Fifth Regiment Armory, arranged to stimulate the people of the city to make a success of the Third Liberty Loan. Great crowds have attended from day to day and much enthusiasm has been aroused. Speakers of national reputation, including President Wilson, Ex-President Taft, Archbishop Lang, and Ex-Governor Goldsborough, have spoken to great multitudes of people. All of them have spoken with admiration of the exhibition as one of the greatest ever given in this country. Archbishop Lang was deeply impressed by it and said it was worth coming three thousand miles to see. Last Sunday afternoon a memorial service was held in commemoration of the Maryland men who have thus far laid down their lives in the service of their country. It was presided over by the Governor, and a memorial service was conducted and an address made by Bishop Murray. The names of the dead were inscribed upon the base of the great statue of liberty which forms the central feature of the cantonment. In most of the city churches the clergy urged upon their congregations their duty in regard to the Liberty Loan.

Work at Camp Meade—St. Joseph's church, Odenton, is passing through a remarkable experience, a great army cantonment, Camp Meade, having suddenly settled down in its midst. To a quiet country parish an unexpected accession of forty thousand men is somewhat exciting. St. Peter's has risen to the emergency and is doing its best to meet the needs of the situation. Its active and energetic rector, the Rev. A. J. Torrey, is devoting much of his time and attention to the soldiers, and the services are largely attended by men of all religious communions. A library of four hundred volumes has been accumulated by the help of the Church Periodical Club, and much is being done for the entertainment and comfort of the men. An open-air platform is being erected, which is to be used for services and entertainments during the Summer. Bishop Murray is taking an active interest in this work and it is believed that great good is being accomplished.

WYLLYS REDE.

BETHLEHEM

Offering of $5,325—The Annual Service for the presentation of the Mite Box offerings of the Sunday schools of the Diocese was held in St. Luke's church, Scranton, Pennsylvania, on the 20th at 2 p. m. Eighty delegates with many of the clergy were entertained at luncheon, after which the service was held. Miss Helen Littell, recently returned from Wuchang, spoke on the work of the medical missionaries in China. The offerings presented amounted to $5,325 with fourteen more Sunday schools to hear from. If a like amount is received from these schools as in 1917 the total offering will reach $5,800.

The Annual Convention will be held by order of the Bishop and Standing Committee on May 28 and 29 in Trinity church, Pottsville. Following the precedent established several years ago there will be a series of pre-convention meetings for the clergy and the laity. A mass meeting is planned for Monday evening, the 27th. Among the speakers will be the Rev. Cyrus Townsend Brady on the topic "The War, God's Will or Man's, Which Is to Prevail?" The Associate Alumni of the General Theological Seminary hold an annual supper on this Monday. Tuesday, the 28th, is to be devoted to conferences for the clergy, also meetings of the various committees and Boards in preparation for the Convention. Tuesday evening the Convention proper will open with a service and the Bishop's address. All of Wednesday will be devoted to the business of the Diocese.

Summer School—The Diocesan Summer School for Sunday school workers and teachers will be held in South Bethlehem the last week in June. Additional features this year will include conferences of the Woman's Auxiliary, Junior Auxiliary and the leaders of the Girls' Friendly Society. Dean Fosbroke of the General Seminary is expected for special conferences with the clergy. Bishop Talbot will also hold several meetings with his diocesan clergy.

Archdeaconry Meeting—The Archdeaconry of Scranton holds its Spring sessions at Tunkhannock with the Rev. W. R. Witmer on May 6 and 7.

EASTON

Summer School Plans—Plans are being formulated for a Summer School for Religious Education to be held at Ocean City, Maryland, June 24-28. A preliminary notice has been sent to the clergy of Delaware and Easton, asking their co-operation by the Rev. Thomas Getz Hill of Smyrna, Delaware. The school, according to the proposed plan, will include, besides the regular courses in Pedagogy, Bible, History, Missions, conferences for the clergy and the various parish organizations.

Deaconess Hart's Visit—Deaconess Hart of China spent four days in the Diocese, April 14-17, addressing the women of eight parishes in the Middle Convocation. She was enthusiastically received at each place and the offerings showed an increased interest in the Missionary work of the Church. This is the first of a series of Missionary tours planned for the Diocese. She made addresses in Wye, Parish, Centreville, Kent Island, Longwoods, Easton, Sudlersville and Church Hill.

Bishop Cancels Appointment—Owing to a slight indisposition Bishop Adams was forced to cancel his appointments for April 14. This was the first time in an episcopate of thirty years Bishop Adams has canceled an appointment.

EVERETT JOHNSON.

MINNESOTA

Newspaper Supports Missions—The following taken from the Minneapolis *Journal* should prove interesting to the readers of THE CHURCHMAN. The *Journal* has had some splendid editorials on matters of religion lately and this is a good sample:

THE VITAL NEED OF MISSIONS

A study of the religious affiliations of the givers to army, Y. M. C. A. and Knights of Columbus support, and to other religious work in camp and field, as well as to other European war relief work, seems to show that almost all of these givers are members of religious denominations. The Red Cross has also among its supporting members nearly every church in America. These churches are hives of industry incessantly at work on material for the comfort of the fighters. . . . .

In addition the call for the support of the Liberty Loan issues is as liberally responded to by members of religious societies as though these war charity claims had not been met. The result of this double demand for gifts has been seen here and there in the increased difficulty in raising money for the regular activities of the church, and particularly for the support of missions at home and abroad.

But this neglect of missions is not logical; neither is it yet necessary. There are many economies that may yet be practiced to avoid infringing on mission funds. Mission work at home and abroad is the life of the church. The mission is not an appendage to the church. It is not a work of supererogation, a work to be supported with a surplus if any, and to be dropped in a lean year. Even the most cursory study of mission work in Africa and the Orient shows that it was this that awakened those people to an intelligent realization of the higher things in Western civilization. It was by the help of the missionaries that America obtained its splendid hold upon China. . . .

It is well established that the Christian Church that centres its activity in itself is doomed to decay. "There is that giveth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." . . . .

Home missions are considered by many more important than foreign missions. But this war is teaching the world that there is no such word in any tongue as "foreign". Not long ago Russia was none of our business. Today American boys are dying for Liberty because Russian mujiks want liberty without dying for it. Christian America is not safe with China heathen. There will be no peace on the whole earth until there is good will among men.

Service Flag—A service flag bearing five stars was dedicated at Grace Church last Sunday evening. The stars are in honor of five officers and one private. Two of the officers are members of the same family.

F. D. TYNER.

RHODE ISLAND

Church Dedicated—On Sunday morning, April 21, Bishop Perry dedicated the new Church of the Redeemer, Providence. The removal of the parish from its old site on North Main Street has been compelled by the change of its neighborhood to a Jewish quarter, and this led to the sale of its property over a year ago to Polish Catholics. The new edifice, in Gothic architecture, is of field stone, with bell cote, surmounted by a slender fleche. It is the first of a parochial group of buildings, which, when completed, will provide also a parish house and a rectory, in picturesque setting, with a quadrangle opening to the west. The new edifice represents so far an expenditure of $45,000; and its seating capacity is 346 in the nave and 35 in the choir.

In the service of dedication Bishop Perry included a number of memorial gifts. The baptistry is a memorial of Bishop William N. McVickar; while a silver baptismal shell commemorates Mr. and Mrs. Thomas Caffery, communicants for more than fifty years. A rood screen, of oak, the gift of a group of parishioners, commemorates many representatives of the older families. Built into the paneling on the north side of the chancel stands the bishop's chair and prie-dieu, with a chaplain's seat on either side, given in memory of Charles Morris Smith. The sedilia in the chancel are in memory of George Corlis Nightingale. The two brass altar lights are memorials of Stephen Mathewson Greene and Frederic Albert Greene, his son. The credence is in memory of Mr. and Mrs. Stephen Albert Greene. The altar rail is a gift in appreciation of the Rev. William G. Marsh, a young communicant, who founded a church in Australia and gave it the title name of his home parish.

A stained window, given by Edward T. Davis, of Springfield, Massachusetts, in memory of his wife, Margaret Ann Buckley Davis, was unveiled on the previous Sunday. A tablet in memory of the Rev. Charles H. Wheeler, founder and first rector, has been transferred from the old building to the south porch of the new church.

The offering at this dedicatory service was made the nucleus of a fund for a pipe organ, to be a memorial of Prof. Winslow Upton of Brown University, a prominent layman of the diocese and a long time vestryman of this parish. An interesting feature of the service was the presentation of a class for Confirmation by the rector, the Rev. Frederick J. Bassett, D.D., to whose wise leadership the new church is largely due.

Churchmen's Club Meeting—The mobilization of the intellectual and spiritual resources of America to win the war was the theme of three addresses at the twenty-eighth annual meeting of the Churchmen's Club of Rhode Island, on April 18, at the Narragansett Hotel. Prof. Edward B. Reed of Yale University declared that the men in colleges had stopped drifting and were working for one purpose: to get into the war. Col. H. Anthony Dyer urged the churches to adjust themselves to wartime conditions, and the clergy "not to be afraid to talk on present-day topics". Bishop Perry announced that seventy Episcopal clergymen were now serving as Army and Navy and Red Cross chaplains and Y. M. C. A. secretaries with the American forces. He urged the laymen to so administer their parishes that they will be ready for the broadened ministry of these clergymen when they return. At the election of officers Mr. William A. Viall was made president, and Mr. Henry H. Field secretary.

JOSEPH M. HOBBS.

ALBANY

iotic Service—A stirring patriotic ice, attended by a congregation which eded the seating capacity of the church, held in St. Ann's church, Amsterdam, Sunday evening, April 21. Following processional hymn, the standards of ice, Great Britain and the United States e presented at the chancel steps while national anthems of the three countries e sung. The sermon was preached by Rev. Cyrus Townsend Brady, LL.D., onkers.

gyman Dies—The Rev. David gue died at his home in Northampton, sachusetts, April 19. Mr. Sprague was ative of Schenectady, New York, an nus of Union College and of the Gen- Theological Seminary. He was the or of St. Ann's, Amsterdam, New Jer- from 1884 to 1893, of Grace church, nerst, Massachusetts, 1893 to 1907, and he Church of the Good Shepherd, Clin- Massachusetts, 1907 to 1915. The Burial e was read in St. John's Church, North- ton, by Bishop Davies and the rector he church, the Rev. A. F. Underhill. interment was made the following day Schenectady, the committal being con- ed by the Rev. Edward T. Carroll, D.D., or of St. Ann's church, Amsterdam. Sprague is survived by his widow, who Miss Anna Hubbell Gardiner of Am- dam; a daughter, Mrs. Raymond Wright Walpole, New Hampshire, and a son, hur Sprague of Amherst.

Russell Carter.

CHICAGO

cago Historical Society Exhibit—The week the Chicago Historical Society conducted at Orchestral Hall an exhibit an unusual nature, consisting of war ures and relics. Of especial interest is ase of "Civil War Dodgers", which in- les President Lincoln's "Call for 300,000 re". On Friday evening a patriotic eting was held at Orchestra Hall, Bishop derson being the speaker of the evening. e of the features was the singing of National Anthem by John Alden Car- ter, while Mrs. John Allen Haines held flag. Mrs. Haines is a direct descendant Francis Scott Key, the author of "The r Spangled Banner". A descendant of sey Ross was also present at the recep- n which followed the meeting.

ctor Celebrates Anniversary—The . Charles Herbert Young, M.A., the ctor of Christ church, Woodlawn, re- tly celebrated his fifteenth anniversary rector of that parish. The Rev. John Clurkin, M.D., the curate, has completed hteen years of active service in the ish. Mr. McClurkin was a practising sician and devoted Churchman in the ocese of Springfield, and in order to in- ase his usefulness received Deacon's Or- s. On his retirement from active work a physician he came to Chicago to live, l has done faithful service for the Mas- in Christ Church Parish.

The Christ Church Troop of the Boy outs won the Championship Trophy in recent efficiency competition between all Scout Troops in the Woodlawn District. e troop is rendering valuable service for Nation in its crisis. One boy, Scout lymond Guy, is averaging over two hun- ed dollars each week in the sale of Thrift Stamps. The Scouts assisted materially in the work of the Fifteenth District Exemption Board, which met at the Parish House. One Scout weighed the men, a second tested the hearing, a third checked the records, and two additional Scouts wrote figures for each physician.

Patriotic Meeting at St. Luke's, Evanston—An interesting meeting of a patriotic nature was held at St. Luke's Parish House, Evanston, during the past week under the auspices of the Men's Club. Samuel Insull of the National Council of Defense was the speaker of the evening. The Evanston Naval Training Corps were present in uniform as special guests of the Men's Club.

Gold Star at St. Simon's—Captain Henry N. Brooks, of the United States Engineers Reserve Corps, a son of the late Admiral Williams B. Brooks, U. S. N., died in France, of pneumonia. Captain Brooks went to France last December, and was located in a small French village as Engineer Depot Officer in charge of a large and important Engineer Supply Depot.

The Furber Memorial at St. George's Church—William E. Furber has presented St. George's Parish with a set of six candlesticks, a silver lavabo bowl, and a sanctuary lamp in memory of his mother, Elvira Furber. Easter Day, which this year fell on March 31, was the anniversary of Mrs. Furber's birth.

Albert Edward Selcer.

NEW JERSEY

Sunday School Annual Convention—The annual Sunday School Convention of the Diocese of New Jersey was held in Christ church, the Pro-Cathedral, Trenton, on April 20. The Bishop of the diocese officiated at noonday prayers and the afternoon service. The Archdeacon presided at business sessions. The Rev. Thomas A. Conover of Bernardsville was Secretary.

The attendance was larger than at any previous convention: over three hundred delegates representing approximately seventy-five schools.

A conference for superintendents was conducted by the Rev. Stewart U. Mitman, Secretary of the Third Province and Editor of the *American Sunday School Magazine*. Other conferences were conducted by Mrs. Loman of Philadelphia for Primary teachers, and the Rev. Thomas A. Hyde of Jersey City for Junior and Senior teachers. The address at the Presentation Service in the afternoon was by the Rev. Phillips E. Osgood of Philadelphia. Mr. William S. F. Pierce, Treasurer of the diocesan Sunday School fund, announced the amount of the offering, which was $5,335.28. This is larger than the offering of last year, with further remittances yet expected.

A. E. Thompson.

NORTH DAKOTA

Anniversary Service—An anniversary service was held in Gethsemane Cathedral on the evening of the seventh of April, commemorating the entrance of the United States into the war. It was a patriotic service full of the spirit of enthusiasm and thankfulness that we are in the war, since it is a war between the eternal principles of right and wrong. Live and virile addresses were made by two laymen, Mr. John S. Frame and Mr. Gordon B. Smith, also a message direct from the trenches in France was brought by Corporal Charles Rose, of the 35th Battalion, Canadian Infantry, who is here on a furlough, having been seriously wounded in going "over the top" about a year ago in France. Corporal Rose is a Churchman and told in a very natural and unaffected manner a story full of pathos and interest. He has an artificial knee cap and still has in his body parts of the shrapnel in such vital spots that the surgeon did not dare to remove them.

Henry F. Kloman.

CONNECTICUT

Patriotic Service at Berkeley—An impressive service was held at Berkeley Divinity School on the afternoon of Friday, April 19, at which an American flag, given by Major Robert Frazier, formerly an undergraduate at Berkeley and now in the United States service in Texas, was dedicated by Bishop Brewster. In the congregation were commanding officers of the Home Guard, members of the faculty of Wesleyan University and civic officials. Professor William P. Ladd presided.

The flag was carried to the sanctuary by an undergraduate and was there received by Louis W. Pitt, president of the student body, who in turn presented it to Professor Ladd in behalf of Major Frazier. After the dedication by Bishop Brewster, the Rev. Dr. John McCook of the faculty of Trinity College, Hartford, made a most stirring address upon the flag. Dr. McCook was graduated from Berkeley in the early sixties, and served as a chaplain in the Civil War. Prof. Ladd introduced him as "One who has borne some of the burdens in a war which in some respects parallels the present one".

Battalion Confirmation—The Rev. Jos. Barnett, who enlisted in the 303d Machine Gun Battalion, prepared a class of 22 for Confirmation from members of his battalion. Bishop Lawrence in his visitation to Camp Devens most warmly commended Mr. Barnett's splendid work—not only in preparing these men for Confirmation, but also for his strong and effective Christian influence.

Large Offering—The offerings of the Church of the Good Shepherd, Hartford (Rev. Geo. T. Linsley, rector) were considerably over $1,000. A circular letter had been issued by the vestry asking for $800 on that day.

Windows Dedicated—With an impressive service the beautiful new windows placed in Christ church, Ansonia, in memory of the late Mrs. Charles F. Brooker were dedicated on Sunday morning, April 14, 1918.

Bishop Brewster said the prayers of dedication. The Rt. Rev. Chas. E. Woodcock, D. D., bishop of Kentucky, a former rector of the parish, preached the sermon.

The six windows form the beginning of a scheme which will finally include all the windows of the church. These windows, done in full color by the D'Ascenzo Studios of Philadelphia (who did the remarkable windows in the Valley Forge chapel), have been the objects of much thoughtfulness by the architects during their inception and manufacture and it is felt they are a very real contribution to art. Certainly they must rank with the finest stained glass in the country.

Wm. T. Hooper.

WASHINGTON

Board of Religious Education Meets—"One of the most vital and stimulating of the Board's meetings" was the characterization of the meeting at St. Alban's church, Washington, April 17. Excepting the president, Bishop Israel, who is in France, all were present. A great loss has been sustained in the death of the Rev. Frederic Gardiner, L.H.D., secretary for schools and colleges. Effort will be made through a committee to carry on the work he has so well begun. Co-operation was pledged in promoting the Wartime Educational Fund of the General Board, and the Teacher-training Drive to be made next fall with other Christian bodies. Observance of Education Sunday in every parish next October was again recommended, to be followed, where practicable, with a week-day or week-night conference of the educational forces of the parish. The following resolutions were passed on recommendation of the Sunday School Commission of the Board:

"WHEREAS, official statistics of the Church show a decrease in the Sunday school population of the Church, and

"WHEREAS, the work of religious education as a means of getting our citizens into right relations with God is a matter of supreme importance, if democracy is to continue a safe institution for America, and love, justice, and righteousness are to continue and grow among us; therefore, be it

"Resolved: This Provincial Board of Religious Education earnestly requests all our clergy, superintendents, and teachers to maintain the work of Sunday school instruction with unabated vigor during the war, and to permit none of the imperative needs of the hour to interfere with the tasks of religious education; and be it further

"Resolved: That the Secretary of the Provincial Board be authorized to transmit this resolution to the Secretary of each diocesan board of religious education in the Province, with the request that each diocesan board earnestly urge the officers of each Sunday school in each diocese to give active attention to this matter."

The Sunday School Commission met on the preceding afternoon, all dioceses except three being represented and submitting heartening reports. A digest of all diocesan reports will be prepared by a committee of the Commission for consideration by the Board at its fall meeting.

On the evening of the 16th a joint public meeting of the Provincial and Diocesan Boards and the Washington Sunday School Institute was held in the parish hall of the Church of the Epiphany, with addresses by the Rev. H. W. Diller on "The Plans and Projects of the Provincial Board" and by the Rev. E. P. Dandridge on "Religious Education in Wartime". ROLLA P. CURRIE.

MAINE

Convention Date—The ninety-ninth Convention of the Diocese of Maine will be convened in St. John's church, Bangor, Wednesday, May 15, in accordance with the vote taken at the last annual Convention. This will be the first time for twenty-five years that the annual Convention has been held outside of St. Luke's Cathedral, Portland. The meeting is to be held at St. John's church, Bangor, because of the beautiful new stone church which has just been dedicated there.

Memorial Pulpit—A handsome memorial pulpit was recently blessed by Bishop Benjamin Brewster, at St. Paul's church, Portland. The pulpit is the gift of Dr. Clarence A. Baker, for many years senior warden of the parish, and is given in memory of his wife, Mary Augustus Baker. Mrs. Baker was a devoted member of the parish and was actively engaged in its work.

Gift—St. Margaret's chapel, Belfast, has received a Carrara marble font. The inscription on the font is: In memory of Alma C. Field. Given by her daughter, Mrs. H. B. Pearson.

W. F. LIVINGSTON.

PITTSBURGH

A Patriotic Service—On a recent Sunday evening a rather unique patriotic service took place at Calvary church, Pittsburgh, in commemoration of the end of the first year's participation of the United States in the World's War. The rector, the Rev. E. J. Van Etten, made an address suitable to the occasion, and this was preceded and followed by colorful processions, composed of the Boys' Choir, the Girls' Choir, the Teachers of the Red Cross Work, and the Red Cross Workers of the parish, all suitably attired in their distinctive costume.

The church was decorated with the flags of the Allies, and the National Flag, the State Flag, and the Banner of the City were carried at the head of the procession, which marched to the music of trumpet and drum. Two gold stars were added to the parish Service Flag, which now contains one hundred and forty-five names. As part of the service, a bronze memorial tablet was unveiled in the corridor connecting the church and parish house, which bore the following inscription:

"In memory of James Pettigrew Waddell, Corporal Company M, 320th Regiment, aged twenty-two years, who died in the service of his country at Camp Lee, Virginia, January 4, 1918, he being the first from Calvary Parish in the world war to pass into the presence of his Lord. Erected to his memory by the Choristers of Calvary Church."

Both gold stars on the Service Flag are in memory of boys who were members of the Choir and the Sunday school.

JANE CUDDY.

NEVADA

Good Friday Observed for First Time—For the first time in the history of Fallon, Good Friday was observed from 12 till 3 o'clock. Early in the week the Archdeacon called upon every business place and saloon and asked for the closing of all business places, including stores, saloons, pool rooms, etc., for the Three Hours commemoration of our Blessed Lord's sufferings on the Cross. Every one asked was very willing to co-operate in Good Friday observance.

A Union Service was held in Trinity Church, Rev. M. Washob of the Methodist Church and Rev. M. Coates of the Baptist Church assisting in giving addresses on the "Seven Words from the Cross".

The Easter Day Services in Fallon were largely attended. The special offering more than met the general apportionment for Missions.

War Tells on Parish—The Church in Ely is beginning to realize somewhat the sacrifice which the war calls have laid upon us in the past year. About forty of young men who have in one way or other been under our pastoral care left us to join the Colors—eight of wh were Communicants and with their g we have lost probably fifteen per cent of gifts which we have depended upon the support of the Church. Our Ea Communions, which were 86 last Easter, to 65 this year; but our Easter offer this year have been larger than ever fore, amounting to over $200 to Our people are so scattered that often hear from some of our helpers a week so after the Easter envelopes are sent The general feeling about the Services year was that in real spiritual uplift were the best we had ever known in camp.

Chief of the Pah-utes on Easter—S entering the field the missionary to Indians has visited Nixon, Wadswo Stewart and Elko. On Easter Day t was a Celebration of the Holy Commu at Nixon, the agency of the Pyramid L Reservation. The high festival of Church began bright and joyous with fresh atmosphere of spring and the m of the birds. A significant sight was of old Captain Dave, Chief of all the I utes, kneeling side by side with the a at the Communion rail. The native p has been in Holy Orders and a missio among Indians for thirty-four years, this was the first time he ever saw an dian agent support, like a brother, an Indian, failing in strength, and lead hi gently to God's Altar.

GEORGE TAYL

NEW MEXICO

Bishop's House Provided—The Ch in New Mexico will own an Episcopal dence free from all debt which the bi can occupy rent free and in all probab at no expense to himself for upkeep, insurance, repairs, etc., as soon as some erous person will give the last $500 ne to establish that happy state of affairs. was reported to the Church Missions H recently by Bishop Howden in acknowl ing the $3,400 appropriated for the B of Missions from the undesignated lega towards the liquidation of the indebted upon the bishop's house in Albuquer This fact, the bishop believes, will p an incentive to the district of New Me to go forward toward achieving dioc status. "Four years ago," he says, endowment assets were considerably than $100. Today these assets are al $13,000, so it is encouraging to know we have made a real beginning."

CENTRAL NEW YORK

Gifts at Elmira—Emmanuel church, mira, has received the following gifts w were recently dedicated; namely, a Li desk, Litany book, two hymnboards, alms basin and a silver paten.

Flag Presented—One of the vestry of St. James' church, Cleveland, New Y has presented the parish with a processi flag, which was dedicated and carrie procession on the Second Sunday Easter. A house has been presented St. James' parish, Cleveland, also, whic to be used as a rectory.

WALTER E. JON

NEW YORK

Camp Upton—Bishop Greer, Bishop ch, Mgr. Lavelle, Rabbi Nathan Blech- and Dr. Manning shared in the cere- ies which attended the blessing of the of the 304th Field Artillery at Camp on recently. The dignitaries of the ish, Roman and our own Church each sed the colors in turn. They were ight out to camp by the women chauf- s of the National League for Women's vice.

ıth of Three Notable Laymen—James Scrymser, a parishioner of Grace church, here on April 21. Mr. Scrymser was a eer in the establishment of communica- between this country and Latin Amer- He and his wife have been very much ıd up with the church life of the city. nel Thomas Dimond, a veteran of the enth Regiment and for many years presi- of the Veterans' Association, who died April 22 was one of the wardens of Angels' church. Charles Elkin, who last month, is well known at the ıedral. For a number of years he was ident of the cathedral laymen's club.

edos Dedicated at the "Old First"— old First Presbyterian church cele- ed its bicentennial in December, 1916. the final act in the celebration a Te m reredos was dedicated on Sunday

is the gift of the members and friends he Old First Church "as a visible and ing witness to their recognition of the dness of God during the two centuries the church's history". It corresponds he Votive Tablet which was erected for milar purpose by the fathers of the rch in 1749, and placed upon the front he old church in Wall street, and is now n the vestibule of the present building. he subject has been effectively treated Mr. Taber Sears, so well known as a ter of ecclesiastical art. As a neces- consequence of the character of his ne, the painting is emblematic rather realistic, and follows closely the Church itions.

man's Auxiliary Notes—On April 20 annual mission study class service was at the cathedral, with an address by Sturgis, educational secretary of the rd of Missions. On the 29th the United ring service was also held in the edral. The dean made the address. he Auxiliary has taken up the chal- e laid down by one of its members, ely, to provide Bishop Tyler with an mobile for his missionary journeys in th Dakota. After hearing him speak lady promised $50 or $100 if the Aux- y would provide the rest of the sum led. Another interesting financial un- aking of the Domestic Committee is of selling Liberty Bonds which in turn to be given to St. Augustine's School, igh, North Carolina, for the endow- t fund they are trying to raise to mark r fiftieth anniversary. Anyone who ts to send a Liberty Bond for the en- ment fund can mail it to Miss Annie kson, 585 West End avenue.

hich Is the More Modern, Shake- are or Job?"—This is the title of the ress made by the Rev. Percy Stickney nt on Sunday afternoon at the Actors' Church Alliance Service at the cathedral—the fifth annual Shakespeare Service held by the society.

St. Stephen's College Meeting—On Thursday afternoon, April 11, in spite of the very inclement weather, the Woman's Guild of St. Stephen's College held a meeting and tea in the choir school in the cathedral close. Since the House of Bishops was still in session it was impossible for those of its members who had promised to be present and to speak to leave Synod House. The gathering was, however, very fortunate in having Dean Fosbroke, who made a splendid address supporting the principles and the work of St. Stephen's. He presented some interesting figures, the result of an inquiry extending over the last ten years, which showed that the average mark of St. Stephen's men in the General Theological Seminary was 84 per cent., which the Dean considered remarkably good. In the absence of Bishop Burch, President Rogers took the chair. He told the audience of the prospect of St. Stephen's being recognized by the Province and of the cooperation of the General Board of Religious Education and of the bishops. Announcement was made that at least five New York parishes, among them St. Thomas', have promised to provide scholarships for the college. Dean Treder, Dr. Reazer, Mrs. Harold Haddon and Mrs. Goodwin also spoke.

Junior Auxiliary and Board of Education Confer—A very significant conference was held on Tuesday, April 9, at Old Synod Hall. I have already referred to it in these columns, and given in advance the excellent program which was prepared by Dr. S. W. Patterson and his committee on arrangement. The topic was "Win the War—Win the World", and the total impression made, to quote one of the students from St. Faith's who was present, was "the greater responsibility for living the Christ life so that the rising generation might feel the power of God and be drawn to feel its privilege and responsibility. Consecration and sacrifice and the spiritual purification caused by sacrifice were two dominating notes of the conference, the fact that we must be soldiers winning the world to Christ". This was the theme of Bishop Perry's stirring address on "Reconstruction". "Instead of that baffling word reconstruction, if we could only take the divine point of view!" he said, "If we would take the mind of God, we would talk of simplification—simplification in the terms of religious life, directness and honesty and a new clarity". Miss Withers gave an outline of the New Junior Plan and Bishop Page spoke on the importance of missionary work in its relation to the war. "The brotherhood of man is the one thought we are proclaiming", he said. "What is missions but the brotherhood of man? . . . To do away with war, train men to love one another. Interest the boy at home in the boy in Japan."

In the evening Dr. Gardner issued the battle cry "The challenge to the Church is to produce leaders!" Bishop Thomas followed him on the topic, "Dominating our children's life with the thought 'The World for Christ'." The simultaneous conferences on various topics held immediately after supper were very helpful and stimulating, and the leaders fired their audiences with much enthusiasm. April 9 marked an important day in the history of Church school and Junior work in the diocese.

At the Church of Zion and St. Timothy—The Missionary Chapter lately closed its work for the season. The rector appointed Miss Elizabeth Hicks head of the chapter for the ensuing year and Mrs. James May Duane, vice-head. Miss Geer has given to the War Commission through the Altar Chapter of the parish a private Communion set, which was formerly the property of her father, the Rev. George Jarvis Geer, D.D., for thirty years rector of St. Timothy's church. In addition, the altar chapter is presenting to the commission a set of fair linen for the use of one of the chaplains.

MARGARETTA MILLER.

ERIE

Convention to Meet—The eighth annual convention of the diocese will be held in the Cathedral of St. Paul, Erie, May 14 and 15. There will be a preliminary service and convention address on the 14th at 5 p. m.; the Church Club dinner at 7 p. m.; opening service of the convention on the 15th at 9 a. m., and it is expected to finish the business in one day.

W. A. Meeting—The Woman's Auxiliary of the diocese will hold its annual meeting in Trinity Memorial church, Warren, on May 2 and 3. Dr. Mary James will address the meeting on her work in connection with the Church General Hospital, Wuchang, China.

Largest Income in History—St. John's church, Sharon, Pennsylvania, received during 1917 the largest income in its history, $25,000, and only one-third of this amount was spent in the parish. St. John's maintains a kindergarten, a nursing service with three nurses, besides being generous in its social service and missionary contributions.

More Chaplains Needed—The Rev. E. J. Owen, rector of St. John's church, Sharon, Pennsylvania, recently visited Camp Lee, where many of the draftees of Northwestern Pennsylvania are sent. Mr. Owen reports that the Rev. C. H. Nelson, our civilian chaplain, needs at least four additional clergymen to work with him among the soldiers at Camp Lee. It is probable that a movement will be started in the diocese of Erie to supply funds for one or more chaplains.

ARTHUR L. SEITER.

LONG ISLAND

Meeting on Moral Welfare—A public meeting to consider the moral welfare of the girls of Long Island was held under the auspices of the Social Service Committee of the diocese on the evening of Monday, April 15, at the diocesan house.

The Bishop of Long Island presided and, as the evening went on, showed himself very much in favor of the plans decided upon.

Mrs. L. Frederic Pease, secretary of the Church Mission of Help, explained the work of that society, and made suggestions which undoubtedly will be adopted.

Miss Elizabeth Butler, sister of Dr. Nicholas Murray Butler, spoke on prevention work; she is one of the War Commission of the National Council of the Young Women's Christian Association, and made

a strong and stirring plea for women to do their utmost to help in this.

It was shown that the services of a trained social worker to do the professional work that may arise would be needed, and this necessitated the raising of twelve hundred dollars; subscriptions were taken and a generous amount raised at once.

Steps are now being taken to form groups of women in each parish, who will work in conjunction with the social workers, and become associates of the Social Service Committee of the diocese.

Subscriptions are now being taken. President, the Rt. Rev. Frederick Burgess, D.D.; chairman, the Rev. Wm. Sheafe Chase, D.D.; field secretary, Mr. John Thomas.

Patriotic Service—The Sons and Daughters of St. George held an annual service in commemoration of the patron saint of England for whom their organization is named at the Church of the Redeemer, Sunday, April 21.

The rector, the Rev. Thomas J. Lacey, Ph. D., preached a most patriotic sermon on "St. George in Life and Legend", in which he said he read a parable of the world's life today. St. George represents the allied nations, fighting the fight of humanity, democracy and God.

The dragon represents the pitiless power of autocracy, blighting and crushing all that is most precious and sacred in the world's life.

The church was beautifully decorated, and many of the clergy and representatives of the Allies were present.

Anniversary Celebration—The Rev. Frank M. Townley, rector of St. Bartholomew's church, Brooklyn, on Tuesday, April 23, celebrated his tenth anniversary. With Mrs. Townley he was given a reception by his parishioners and friends under the auspices of St. Bartholomew's Men's Club. The festivities began with an address by Bishop Burgess, and there were many other speakers. Mr. Townley appeared for the first time in the State Guard uniform, as he has recently been appointed chaplain of the Twenty-third Regiment. The poem, "Our Chaplain As We Know Him", was read and before the close of the evening he was presented with a purse of one thousand dollars, composed of five one hundred dollar bills and five one hundred dollar Third Liberty Loan Bonds. The Woman's Auxiliary of the church also presented him with a separate purse of one hundred dollars. On Sunday morning Mr. Townley preached an historical sermon, and a fine musical program was rendered, under the direction of Mr. Bauman Lowe.

The Rev. Mr. Townley came to St. Bartholomew's, from Merrick, Long Island, in 1908. Since his coming the number of communicants has increased from 320 to 930. A $10,000 organ has been installed, the mortgage paid off, and the church consecrated.

Volunteers for Service—At a homecoming reception tendered to the Rev. Oscar F. R. Treder, dean of the Cathedral at Garden City, it was learned that Mr. Treder has volunteered for Masonic service overseas. This news has come as a big surprise; whether or not he will finally go will depend, it is understood, on the arrangements that can be made concerning the Cathedral.

Over five hundred men from all parts of Long Island were present at the reception, and the Dean was given a regular ovation.

Both he and Justice Scudder made unusually fine addresses.

MARY E. SMYTH.

English Church News

"Faith and Order"—It was your branch of the Church which started us with the phrase, and we on this side have taken up the matter seriously. The preliminary results of the conference on Faith and Order were doubtless recorded in THE CHURCHMAN at the time: I think it was before I was your correspondent. Now we have something much more definite than abstract resolutions. The sub-committee appointed by the Archbishops of Canterbury and York has issued its second interim report. They are careful to point out that they are not making any proposals for the reunion of Christendom, but merely exploring the ground so as to discover ways of approach to the questions to be considered that seem most promising and hopeful. The first report dealt chiefly with Faith; the second is more concerned with Order. They are strongly convinced on two points: believers in our Lord should be one visible society, and this unity is essential for the purpose of Christ in the world. Mere co-operation for moral efforts is not enough.

Episcopacy is frankly seen to be the difficulty, but the committee are agreed that, as in the greater part of Christendom Episcopacy is the recognized organ of unity and continuity, members of the Episcopal churches ought not to be asked to abandon it in assenting to any basis of union. It is as strongly admitted that Christian churches which have not accepted the Episcopal order have been used by the Holy Spirit in His work of enlightening the world. The committee therefore desires a "willing acceptance for the common enrichment of the united Church of the wealth distinctive of each".

Constitutional Episcopacy—But if episcopacy is to commend itself to other churches, it should "reassume a constitutional form" both in the manner of election and in administering a diocese. Our very monarchical episcopate in England is not to be the form for the future. What exactly should be the bishop's functions the committee will not discuss: "this can be left to the future". But it points out that ministers of our Church are not required to accept any theory of the episcopate, but only the fact of it. No Christian community need disown its past, but each would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organization.

It is interesting to notice that the report is signed by three Bishops, Bath and Wells, Winchester, and Oxford, by well-known Churchmen like the Rev. W. Temple and Mr. Eugene Stock, and that the Free Churchmen are represented by ministers of the caliber of the Revs. J. Scott Lidgett, W. B. Selbie, J. H. Shakespeare, besides others. The issue of the report has brought the *Times* religious contributor into the attitude of blessing the whole movement. "Is it not possible", he asks, "to devise some method by which Nonconformist bodies can secure the advar of Episcopacy without doing anythin the least to cast the faintest suspicio to the realities of Divine grace and which have been committed to them, of which they have shown themselves faithful guardians?"

Canon Adderley's Latest Move—I perhaps a trifle too enthusiastic some mo ago in recording the fact that the Rev Hon. J. G. Adderley, honorary Cano Birmingham, had thrown in his lot the Rev. R. J. Campbell at Christ ch Westminster. One ought to have all for his restlessness, for he never very long at one job. I do hope th will settle down in his latest appointn he is to succeed that much lamented I Moose, who was killed in heroic cir stances in an air raid, as Rector o Paul's, Covent Garden. It should suit well, though he has somewhat lost spring of his early days. He used an "out-and-outer" in Churchmanship socialism, but is now rather a puzzle t friends. The *Church Times* has given up: "where he now stands it might be ficult for either his friends or himse define. He has lately played the pa the candid friend, candor being some more evident than friendship". Bu might well reply to this rather acid con that such changes have been observ several others of the same school. for instance, is Dr. Percy Dearmer to do with himself? His present at is an equal puzzle.

Coquetting With Nonconformity—W so much attention is being paid to th union question, about which the *C Times* appeared so hopeful a short tim (at least, as regards the Wesleyan seems a pity that the same paper print things which add to our diffic unless it is conscientiously obliged to We owe so much to this paper: it h enormous power for good in this co But just occasionally it lets loos "heavies" when there is nothing mu shoot at. A paragraph which bracke Dean and Chapter of Windsor wit Bishop of Hereford in the matter o lessness strikes one as scarcely fai happen to have some personal acquain with the new Dean of Windsor, an own judgment may be thereby biased. I really cannot think that an act of tesy like asking a Baptist minister t a lesson on Good Friday in St. Ge Chapel compromised the Church's p on the Sacrament of Baptism. W told that the "people whom they g of our way to propitiate, even at th of offending their fellow-Churchmen, no signs of giving up their principle which the best answer is the Report o and Order, already alluded to. The pect of a sermon from the Bishop of ford, in a London Wesleyman Missio surely indicates an entirely different from that of the Dean of Windsor. the Dean is if anything more severe tigated than the Bishop.

JAMES CA

A Detective Story

VICKY VAN. By Carolyn Wells. Philadelphia: J. B. Lippincott Company. 1918. $1.00.

This is a lively detective story by Carolyn Wells. In it Fleming Stone, the great detective, works out his solution of a puzzling murder mystery, after—and a long way after—the fashion of Sherlock Holmes. The only trouble is that the reader works out the mystery for himself some time before the detective does. Every author, of course, cannot be Sir Conan Doyle, but they might avoid calling up comparisons by choosing some other theme than that irresistibly connected with the hero of "The Hound of the Baskervilles". And Miss Wells has themes in which she is unrivaled. Even at that one can occupy an hour or two very pleasantly with Vicky Van, though the lady herself and the detective who is after her are likely to be very soon forgotten.

H. J. M.

A Girl's Three Sums

THE APPLE TREE GIRL. By George Weston. Philadelphia: J. B. Lippincott Company. 1918. $1.00.

This is quite one of the most charming stories we have read lately. It is the tale of a little girl living in an unattractive village, but the girl herself vividly alive, very attractive and tremendously ambitious.

She sets herself to do three sums:

First. How can I make everybody like me?

Second. How can I make myself famous?

Third. How can I marry a millionaire?

She solves the first problem by liking everybody; the second, by strenuous effort at overcoming her environment in a way which it would spoil the story for the reader if we were to tell in the book-review.

The third she finds that she does not care to solve when the opportunity comes to her, preferring, like the charming girl she was, to marry a man who was rich only in love.

The Apple Tree Girl is a lovely lady to become acquainted with.

H. J. M.

Rejuvenation

SKINNER'S BIG IDEA. By Henry Irving Dodge. New York: Harper Brothers. 1918. 50 cents.

Skinner is again a hero! He worked out a big idea! He discovered some up-to-date psychology and rejuvenated an office full of "blue envelope men". Mr. Dodge tells all this with lots of humor and has compressed into an hour's reading a real message that will be welcomed in places where business efficiency is prized and in homes where the bread winner has the idea that he is growing old when he really is only entrenched in a "rut".

A. L. M.

A Correction

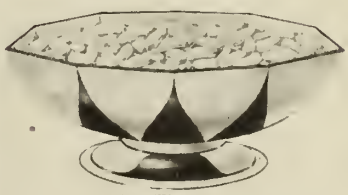
In the review of the Rev. George Parkin Atwater's admirable new book, *The Episcopal Church*, the name of the publisher was given incorrectly and the address omitted. We are glad to supply the information here, for we feel sure many of our readers will wish to procure copies of the book. Those of the clergy who are preparing Confirmation classes will find it especially useful. It is published by the Parish Publishers, Akron, Ohio, and in paper costs fifty cents.—*The Editors.*

"I Bought It With My Candy Money"

Here are grain bubbles so nut-like and flavory that children will spend candy money for them. Perhaps you have known them, as we have, to do it.

Hungry children after school eat them like confections. Crisped and lightly buttered they are fascinating tidbits—far better than peanuts or popcorn.

They are used like nut meats in home candy making and as garnish on ice cream. They taste like nuts, and vastly excel them by their airy, flaky texture.



Eat Them Dry

YET PREMIER FOODS

Mix with Berries

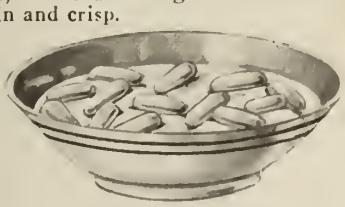
Yet they are foods—scientific foods, invented by a great food expert. They are the greatest foods made from rice, corn or wheat, because of their ease of digestion.

Two are whole grains steam exploded—puffed to eight times normal size. One is pellets of hominy puffed to raindrop size.

All get an hour of fearful heat, which gives that wondrous flavor. All are shot from guns, and thus changed into bubbles, flimsy, thin and crisp.

Every food cell is exploded, so digestion can instantly act. They do not tax the stomach, yet every atom feeds.

Remember these things. Puffed grains are superlative grain foods. Food experts wish that every grain could be prepared in this way. No other process ever known so fits a grain for food.



Float in Milk

Puffed Rice **Corn Puffs** **Puffed Wheat**

Each 15c Except in Far West

Make them more than breakfast dainties. They are for luncheons, for suppers, for playtime and for bedtime. They are for eating dry, for mixing with fruits, for the bowl of milk, for soups, or for serving with sugar and cream. There are three of them, each with a different flavor, so Puffed Grains are ever new. Let no day pass without them.

The Spring Fiction

Two War Novels

THE TREE OF HEAVEN. By May Sinclair. New York: The Macmillan Company. 1918. $1.60.

We have read no novel on the war equal in power and artistic performance to Miss Sinclair's *The Tree of Heaven*. The author has her implement well in hand. Her previous novels have placed her in the upper rank of English novelists where we should place only two or three beside her. When she takes the war for the background of her theme, we expect great things of her. She does not disappoint us. It is unfair to compare her with Mr. Wells, unfair to her and cruel to him, but in reading *The Tree of Heaven* we constantly recall *Mr. Britling*. Mr. Wells' popular war novel contains perhaps only one character. Every character in *The Tree of Heaven* is throbbing with life. Nicky is as lovable as any person whom we have met in recent fiction. In the crucifixion of soul and temperament which Michael endures in bringing himself to enlist we have one of the keenest pieces of character analysis that we know of anywhere.

The book is not depressing as are so many of our war novels. One lays it down with spiritual exhilaration. The author inspires one to wish to be worthy of these fine-souled, undemonstrative English boys to whom has been given the task of saving the world's freedom. W. A. S.

THE WHITE MORNING. By Gertrude Atherton. New York: Frederick A. Stokes Company. 1918. $1.00.

Like the traditional woman's letter, the most important part of this book is the postscript. After completing the story, Miss Atherton wrote to the editor of *The Bookman*, giving her "authority for writing *The White Morning;* in other words, for daring to believe that a revolution, conceived and engineered by women, is possible in Germany".

Would that she might be correct; but while everything which she writes is interesting, this tale is not convincing. There is only one remedy for the criminal insanity of the Kaiser and his associates. To use the phrase of Horace Greeley in another connection, it is "a darn good licking". And that must come from the outside. Thank God it is on its way! G. T. D.

Three "Thrillers"

PAWNS COUNT. By E. Phillips Oppenheim. $1.50.

THE HOUSE OF WHISPERS. By Wm. Johnston. Boston: Little, Brown & Company. 1918. $1.40.

THE MOVING FINGER. By Natalie Sumner Lincoln. New York: Appleton's. 1918. $1.50.

I read these books during an attack of grippe, and I think that the fact that they made me forget my miseries is the highest praise that could be given them. *Pawns Count* held my attention by the characteristic Oppenheim style; he has pulled me through so many crises that I always open one of his books with a feeling of grateful expectancy and this is up to his best level. It is very different from any of his others as it centres around an American girl in New York. The setting seems a little bleak; an unreal New York lacks the glamour of an unreal London or Paris, but the story has all the compelling interest of a good plot.

The Moving Finger proved even more interesting. It is a superlatively good detective story in the ingenuity of its plot and the interweaving of clews and suspicions with the actions of the various characters. It is absolutely original, the situations are unusual and the denouement is totally unexpected. It has also the merit, unusual in this type of fiction, of being well written. It is a book to buy not only to read, but in order to lend it to all one's tired friends.

The House of Whispers was hard to judge fairly, coming after the other two stories, but taken by itself it would prove well worth reading. U. H.

In the Tokyo Embassy

THE BEST PEOPLE. By Anne Warwick. New York: John Lane Company. 1918. $1.50.

The Best People is an entertaining story of the prosaic pettiness of diplomatic life in the East, its artificiality thrown into strong relief by the fresh vivid personality of the heroine. She leaves home to escape being smothered by the trivialities of a small Western town and goes to visit an old school friend in the American Embassy in Japan. At first it is only the glamour that she feels, the beauty of Japan, which is described delightfully, and the stimulating cosmopolitan society with its gay parties and formal ceremonies, but she finds that the foreign colony, unrooted exotics, live only for their emotions and their personal rivalries. Her own experiences are peculiarly disillusionizing. As she is about to go home in disgust she learns from an older woman the real devotion and heroism that underlies the lives of these transplanted people and realizes that the "best people", whom she has always longed to know, are not a picked group of individuals, but are to be found only by hunting for the best in everyone. U. H.

Sea and the Grocery Business

FLOOD TIDE. By Daniel Chase. New York: The Macmillan Company. 1918. $1.50.

Flood Tide is a story of the sea and the grocery business—the two are linked together from the hero's earliest memories, as he is the son of a storekeeper in a small New England coast town. As a psychological study it is typically American, and very original. Written in the first person, it sounds autobiographical—at least in part; the accounts of his childhood have touches of reality too convincing to be imaginary. One of the finest bits is a description of a torchlight procession, with the boy carrying his torch, proudly one of a rank of torch-bearers, but at the same time outside of it all, feeling the whole procession, seeing the town flooded with glory, transfigured by an almost epic poetry. That is the keynote of his character, he is always outside as well as inside of everything that he does, and he suffers from the virtues as well as the limitations of his temperament. He lives more in the future than in the present, with the result that the girl to whom he is engaged marries some one else. At the height of his success—he has worked out a chain of grocery stores—he suddenly realizes that he has made out of wealth and business power a terrible prison for his soul.

There is no escape until he buys a yacht and goes back to the sea. But that is only a palliative, he is not really free until his partner is caught in the war panic. As the result of the crash, the hero goes back to the home of his youth, and the love of his youth—we are mercifully spared the original grocery store. The very end is the weakest part of the book, but it is interesting.

It is a book of the failure of success, but it is not in the least sad, and leaves the impression of a series of questions rather than the finality of failure, questions that are vibrating in the air today when all our aims are being challenged. U. H.

A New Russian Novel

A FAMILY OF NOBLEMEN. By M. Y. Saltykov. New York: Boni & Liveright, Inc. 1918. $1.50.

The best way to understand Russia, in its present confusion, is through the revelation of Russian character in the national works of fiction. *A Family of Noblemen* is considered a great book by Russians themselves so, incredible as it seems, it must be a true picture of a certain phase of life, a phase of deterioration so ghastly that any upheaval is justified which would make such a family impossible. It draws a compelling picture of the loneliness of the country landowner, with the irresponsible despotism, petty meanness, and dissipation that are the almost inevitable results of generations following each other in the same groove. The main character is an elderly woman, dominant, narrow and avaricious, who sacrifices her family to her love of money. They rot away one after another until only one son is left. He is called the "Bloodsucker", because he is even worse than his mother; so cruel that his success stirs even her conscience, and she dies bitterly repenting. His cruelty drives both of his sons to disgrace and death, his nieces become prostitutes, but he is quite untouched, spending his days in elaborate religious devotions and endless accounts. At last he, too, dies, frozen to death on his mother's grave where he has gone in a half drunken fit of penitence. The book gives us the cumulative degeneracy of four generations of this family! U. H.

Dostoievsky Translations

THE GAMBLER AND OTHER STORIES. By Fyodor Dostoievsky. From the Russian by Constance Garnett. New York: The Macmillan Company. 1917. $1.50.

To the admirers of Russian literature another column of Dostoievsky translated into English is a welcome gift. Lovers of one of the world's greatest authors will be grateful for access to anything that he has written. The present volume, while typical of its author, is even more cryptic than "The Idiot", "The Brothers" and "Crime and Punishment". But here and there a blaze of light rewards our tolerance. The stories are all Dostoievskian, which is equivalent to saying sheer genius. W. A. S.

The Open Forum

Anachronistic Pews

To the Editor of THE CHURCHMAN:

When practically the whole world is fighting to the death for democracy, when the Church is taking so large a part in formulating thought, when men's hearts are failing them for fear, when to many souls faith itself is dependent on the outcome of this terrific struggle between light and darkness it seems strangely at variance with the spirit of the times that at any church edifice in his country one should feel embarrassed by the necessity of asking for a seat. And yet this is precisely what happens in any church that uses the autocratic, aristocratic, anachronistic system of owned, rented or assigned pews.

Can the imagination conceive of ushers at any of the services on the shore of the Galilean Lake? Does any one believe that the Publicans had all to be seated before the fisher folk could get a place? St. Peter said, "Use hospitality one to another without grudging". Did he mean one kind for our own homes and another kind for God's house? Is there a single person who reads this letter who would ask guests to his house and then say "You will please wait in the hall until my family arrives because each one of them wishes his accustomed chair. When they are all comfortably seated you may enter". Yet this is done, in effect, in every church that is not absolutely free. In my opinion a church should be so free that any individual of any stratum of society would feel at ease in any seat therein.

The functions of the ushers should change and they should be no more than a reception committee who should have power to say, with a wave of the hand, "This is God's house. You are welcome. Walk in and take any seat that meets your mood or suits your fancy". I know from years of experience just the effect on people's minds, particularly strangers, of a restricted sitting and I grieve to say that in this respect this Church of ours is one of the chiefest offenders and as a consequence one of the greatest sufferers. I have, however, seen great improvement in recent years. After this war is over there must follow general reconstruction, commercially, socially and religiously. Commercially we are going to be greater, socially we are going to be more democratic and religiously we are going to be more tolerant and charitable, and as I am convinced that one of the beneficent results is going to be a tremendous increase in real Christianity, so I hope that every church in this country will be as free as was the open air at the first sermons preached by Christ himself.

C. C. CHADBOURN.

Wilmington, N. C.

A Misstatement

To the Editor of THE CHURCHMAN:

In relation to the statement in THE CHURCHMAN to the effect that a Red Cross booth was torn down by Christian Scientists at their Wednesday evening meeting in Aeolian Hall, please permit me to say the statement is unqualifiedly false. The booth placed in the lobby before the meeting remained there throughout the meeting and the woman in charge solicited and received members to the Red Cross among those in attendance without molestation, before and after. I have this upon the written statement of the First Reader, the Chief Usher, the assistant usher in charge of the hall, and an attendant at the meeting.

Equally false is any intimation that the Christian Science organization is opposed to the work of the Red Cross. A complete answer to this charge is found in the fact that the Red Cross helpers were invited to join the relief train sent by the Christian Science Board of Directors of the Mother Church in Boston to the Halifax sufferers, and accepted the invitation.

Among Christian Scientists membership in the Red Cross is wholly a matter of individual option. May I say for myself that I have been a member nearly three years.

ALBERT R. GILMORE.

[NOTE—The item referred to above, occurring in our New York news, December 29, was taken from the New York *Times*. It should, however, have been verified. We, therefore, express our regret.—EDITOR.]

Mobilize Now!

To the Editor of THE CHURCHMAN:

Your editorial in regard to the deficiency of candidates for the ministry, apropos the startling statistics of the Rev. Paul Micou, strikes a welcome note, one ventures to suggest, in the minds of many who wish to see the Church play a real part in the present crisis. The proposed plan of training laymen and women for Church work, and thus relieve large numbers of the clergy from work which is not primarily their function, is worthy of every consideration. But the question arises, *will the Church do it?* Now is the time to act! Who knows how many we might have taking a course this Summer if the Church could call them. The Allies did a big thing when they put Foch in supreme command of the Allied armies. But it ought to have been done before. Is the Church, or her leaders, going to wait until dire necessity stares them in the face, or is she—or they—in truly statesmanlike fashion going to mobilize her forces now, and so be ready to meet the situation?

And while the Church is mobilizing her forces, what is she going to do with those seminaries, especially the smaller ones, which even now have only a handful of men and with every prospect for fewer students each year the war continues? Is the Church going to rise to the occasion and in some way combine some of them for the period of the war, pooling the respective faculties, and thus releasing some able clergy to man vacated posts, and at the same time cut down the needless expense of running separate expensive plants in war time? If the Church doesn't the State may! Of course, there are difficulties—but away with them! They are not insurmountable!

Truly, to go into some of our larger churches on a Sunday morning and see from one to four curates, who during the week for the most part do work laymen could do, while perhaps a Western bishop tells of how many thousand people and square miles there are to one priest in his diocese, to *get things done*, that we are showing, and must continue to show, as a nation.

New York City. J. EDWARD LITTLE.

etc.—well, the Church has not mobilized her forces! And how it makes one long and pray that the Church may be more worthy of her Divine Head and may show something of the statesmanship, of the leadership and the enthusiastic determination

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Business Manager

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. Death notices, not exceeding 30 words, $1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than $1.00.

CHURCH SERVICES

Calendar for May

1. St. Philip and St. James' Day.
5. The fifth Sunday after Easter. Rogation Sunday.
6. Rogation-day.
7. Rogation-day.
8. Rogation-day.
9. Ascension-day.
12. Sunday after Ascension-day.
19. Whitsunday.
20. Monday in Whitsun-week.
21. Tuesday in Whitsun-week.
22. Ember-day.
24. Ember-day.
25. Ember-day.
26. Trinity Sunday.

Preachers for Next Sunday

THE FIFTH SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), Dr. Joseph G. Barry.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. William Norman Guthrie.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

The Board of Missions

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.
Address THE RT. REV. A. S. LLOYD, D.D.
President of the Board of Missions,
281 Fourth Avenue, New York.

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THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

Cathedral of St. John the Divine
Amsterdam Avenue and 111th Street

Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church
Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

St. Stephen's Church
Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church
Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

HUBBARD—Entered into rest April 15, very suddenly of pneumonia, at her residence, Pelham road, New Rochelle, New York, Helen Gertrude, daughter of the late John L. and Ann Frances Hubbard.

ORTON—In New Haven, Connecticut, on April 21, 1918, Rebecca, daughter of the late Herman and Jane Page Orton. Funeral was held at Trinity Church, New Haven, Wednesday at twelve o'clock noon.

STEDMAN.—Died in Brooklyn, New York, April 13, Dr. Robert Shields Stedman, son of the late Griffin A. and Mary Shields Stedman of Hartford, Connecticut. Interment at Hartford.

OBITUARY

THE RT. REV. ALFRED M. RANDOLPH, D.D.

The vestry of Emmanuel church, Baltimore, places on its records this expression of the sorrow of the congregation at the death of the Rt. Rev. Alfred M. Randolph, D.D., bishop of Southern Virginia, who at the time of his consecration as bishop had been for more than sixteen years the rector of Emmanuel church.

His praise is in all the churches, but nowhere will his memory be more revered than in this church where he served so long and faithfully. After more than thirty-four years of separation the impression of his edifying preaching, of his genial and loving spirit, and of his saintly life still abides.

To his bereaved family and diocese the vestry extends heartfelt sympathy.

HUGH BIRCKHEAD, *Rector*.
JAMES A. LATANE, *Register*.

SPRING CONVENTIONS HELD IN TWO DIOCESES

(*Continued from page* 590)

W. Williamson, the President of the Club, graciously acted as Toastmaster.

Three after dinner speeches were made, one by R. G. Tatum, who described in a simple tale well told, the ascent of Mt. McKinley in Alaska.

The Rev. G. Sherwood Whitney, the Rector of St. Paul's Church of Augusta, spoke about "After the War What of the Church—Carry On". He spoke most earnestly on the obligation in these critical times to public worship, of the effect that our missionary work should not lag—that our churches should be got in good financial order and that religion in the home is fundamental.

The last speaker was the Rev. R. W. Patton, who made a powerful appeal for the American Church Institute for Negroes.

The new officers were elected as follows: President, Hon. J. Randolph Anderson; Vice-President, O. T. McIntosh; Treasurer, M. M. Howkins; Secretary, Thomas Purse.

THE NINETY-SIXTH CONVENTION

The Convention itself began with the celebration of the Holy Communion in St. John's Church. In place of a sermon the Bishop read his annual address. He devoted a part to the progress of the Diocese, noting in particular St. Paul's, Augusta. The Church was destroyed by fire about two years ago and owing to the unremitting efforts of the rector, the Rev. Mr. Whitney, and the devotion of the congregation, the new St. Paul's is now completed.

The Bishop made thankful reference to the fact that this year is the decennial of his Episcopate. His address closed with earnest remarks upon the close of the great War.

The Convention was duly called to order when the Rev. S. J. French was re-elected Secretary, who appointed the Rev. William B. Sams, Assistant Secretary.

In the evening the Missionary meeting was held in St. John's Church. There were three addresses. The Rev. William Johnson, Rector of the Church of the Good Shepherd, Augusta, spoke on the subject: "Upon whom does the responsibility of missions rest?", his answer being "upon every baptized person". The second address was by Mr. R. G. Tatum on "Mission Work in Alaska". The third address by Rev. N B. Groton, who is civilian chaplain at Camp Hancock, Augusta, had for its subject "Our Church's responsibility to the boys in the camp".

On the morning of April 18 the Holy Communion was celebrated by the Bishop at half past seven. Later morning prayer was read by the Rev. R. P. Johnson and the Rev. William B. Sams.

The missionary reports were the order for the day. Hon. J. R. Anderson made a stirring address on diocesan missions. The patriotic resolution, offered by Mr. E. S Elliott, was passed.

At the election of the officers practically no changes were made. The Standing Committee are: The Rev. James B. Lawrence, Americus, the Rev. S. B. McGlohon, Savannah, the Rev. G. S. Whitney, Augusta the Rev. D. W. Winn, St. Simon's Island Mr. J. R. Anderson, Savannah, Mr. George T. Cann, Savannah, Mr. E. S. Elliott, Secretary, Savannah, Mr. A. B. Moore, Savannah.

The delegates to the Provincial Synod are: The Rev. F. W. B. Dorset, Augusta the Rev. S. J. French, Brunswick, the Rev William Johnson, Augusta, the Rev. W. H Higgins, Thomasville, the Rev. J. M. Walker, Albany, the Rev. P. T. Prentiss, Augusta.

The lay delegates to the Provincial Synod are: Mr. J. R. Anderson, Savannah, Mr George T. Cann, Savannah, Mr. M. M Hopkins, Savannah, Mr. William K. Miller Augusta, Mr. A. B. Moore, Savannah, Mr R. T. Waller, Savannah.

After singing a patriotic hymn, and prayers, the Convention adjourned to meet next year in St. Paul's Church, Augusta, on May 7.

REPORTERS DISTORT STORY OF RECTOR'S RESIGNATION

(*Continued from page* 589)

he has been perfectly frank with them and with the parish at all times. The inaccurate reports which have been published call for the foregoing statement in fairness both to the rector and to the parish."

The following statement was made by the rector at the service Sunday morning, April 21, 1918:

"I should like to add a personal word to this statement of the vestry: In the first place I want to make public acknowledg

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E HEIGHTS HOUSE, Lunenburg, Vermont. ıy fever. To those desiring a vacation in the y of tbe White Mountains this house offers opportunities at reasonable rates. Booklet. Newman, Proprietor.

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t of my appreciation of the Christian ness and courtesy which the members he vestry have shown in making this fair and accurate statement.

o member of the vestry—and, I think, ne who knows me—would for a mot suspect me of disloyalty to the coun- I love my country as every citizen ild, and desire to be of whatever servI can for its highest and best welfare. in this tremendous world-crisis which lves issues so far beyond the compre- sion of any man, I have through care- study of the life and teachings of Our d and through earnest prayer been en to the conclusion that war is not the in which Our Lord would have us meet overcome evil; and much as I regret to compelled to differ from the majority ıy brethren and fellow-countrymen, per- al loyalty to Jesus Christ prevents me n participating in any way in the prose- on of the war, and from in any way mitting the parish to the war-policy, o far as I am responsible for the parish. m whole-hearted in this faith, and not amed, although I regret greatly the ne- ity to which I was forced last Sunday the lawlessness of others.

I am quite conscious of the fact that, like other men, I am not infallible and may mistaken; so that, while standing for my h, I have respected the convictions of se with whom I cannot agree; and have, h from this pulpit and in private, ex- ssed my appreciation of the men who, eving it to be their duty, are offering ir lives in the service of the country. haps the best that any of us can do for d, for country, and for humanity, in this mendous hour, is to do his best to do right as God gives him to see the right."

One thing further I should like to add— t the parish never had and does not now e need to think of "forcing" the resigion of the rector. At the December eting of the vestry the rector tried to ke clear to the members present that he s ready to resign, and he stands ready any moment to do so.

CLERICAL SUPPLY

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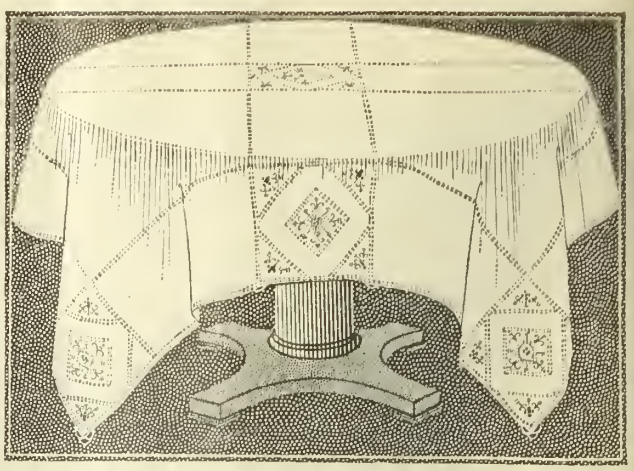

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Personals

The Rev. Robert A. Seilhamer has a cepted the rectorship of St. Pau church, Pawtucket, Rhode Island, after ha ing served for a year as minister-in-char during which time he has presented 69 p sons for confirmation.

The Rev. Raymond M. D. Adams Christ church, North Brookfield, Massach setts, has accepted the rectorship of t Church of the Holy Trinity, Tiverto Rhode Island, and assumed charge May 1

The Rev. Charles W. Findlay, curate St. John's church, Bridgeport, Connectic has accepted the call extended him by Mark's church, Fall River, Massachuse to become its rector.

The Rev. John Higginson Cabot, Ph. senior curate of the Church of the Advo Boston, has returned from spending a W ter in London on war work in connect with a London parish.

The Rev. Charles M. Tubbs, curate of Peter's church, Springfield, Massachuse leaves shortly to become rector of St. Phil church, Easthampton. Mr. Tubbs has l a ministry of much influence and efficie at St. Peter's and at the Mission of Good Shepherd in West Springfield.

The Rev. Robert F. Lau, D.D., has cepted a unanimous call to become re of St. John's church, Bayonne. His addr for the present, is 93 Bergen avenue, Jer City.

The Rev. A. L. Whittaker has resigr after eleven years of service, as rector the Church in Honesdale, Pennsylvania. has accepted a call to Grace church, D ranceton, Pennsylvania.

Mr. Whittaker has been noted for missionary activities in and about Hon dale. He has held services in Wayn Hawley, White Mills and Indian Orch He has written many philosophical arti for the *Forum* and the *Atlantic Mont*

The Rev. Robert F. Law has accepted call to St. John's church, Bayonne, as successor to the Rev. A. S. Winslow, moved to Western Massachusetts.

The Rev. Robert S. Chalmers should be addressed at St. Mark's church, (lingwood Avenue, Toledo, Ohio.

The Rev. David Vincent Gray on first Sunday in May assumed charge of Mark's church, Pittsburgh, to be wor by him in connection with Holy Tri Mission, Monessen, instead of St. Joh Donora. Donora will be under the of the Rev. Dr. A. A. Houbert, of Mary's, Charleroi.

The Rev. Floyd W. Tomkins, late of mington, Delaware, on April 21 assu the rectorship of All Saints' church, P burgh.

Deaconess Knapp during the early of Lent conducted two Bible classes, in Tsukiji for the foreign women of Tokyo mission, and the other in Azabu the members of the Church of Eng congregation. The latter it is hoped prove permanent.

The Rev. C. Thacher Pfeiffer of Lat Delaware, has been elected rector of John's, Somerville, New Jersey.

Things in General

he melting down of the silver dollars the United States Treasury might be sed as an item of missionary news. The ard of Missions is facing the probable d of $190,000 more than last year to et the loss occasioned by the high price silver in the Orient. The Church Mis- nary Society of England has asked for 0,000 to cover this one item of war ex- se. If our Government succeeds in low- g and stabilizing the cost of silver, it do a great service to Boards of Mis- ns here and abroad.

In order that the United States may do part in this organization of the democ- ies, Congress should at once enact uni- sal military training and service on the iss plan, and provide for the replacement the present temporary army and navy by product of the annual levies under uni- sal service. Every American should n that the Swiss Military Constitution only provides a democratic, unprofes- al army always on call, but also improves health, education, and productiveness the Swiss people, and secures their free- n."—CHARLES W. ELIOT.

n his Convention address in Boston hop Lawrence, speaking of the death of ncis Welles Hunnewell, said:

For over twenty years many clergymen this Diocese have received through me Easter substantial checks from 'a gener- Churchman'. These beneficiaries have er known until this minute that these cks were from Mr. Hunnewell, who at ry Christmas sent me $1000, and at every ter $2000, to be given to clergymen of Diocese, especially, as he phrased it, ere there has been trouble or sick- s'."

he Presbyterian Board of Foreign Mis- ns has just closed its fiscal year with a plus of $5,000. Its total expenditures the year were just under $3,000,000; the s of congregations and individuals for ular work were $350,000 more than for 7.

t is just as easy to be a partisan in as- ing criticism as in criticism itself. The n who defends everything that is done by party or his party leaders is just as tisan as the man who assails everything t the opposing party does or plans. War hands fighting men who see straight shoot straight. It also demands fight- critics who see straight and are honest and candid in criticism. It is commonplace that a public officer learns more from his critics than he does from his admirers. He seldom learns from any one but his critics. If we had to choose between partisanship with criticism and the absence of both partisanship and criticism, I should unhesitatingly choose the former, for while the venomous shafts of partisan malice seldom hit the mark, the country cannot afford to turn its destiny over to any one who is guaranteed immunity from candid criticism. —CHARLES E. HUGHES.

"If the Germans should win this war, I should wish to die."—MYRON T. HERRICK.

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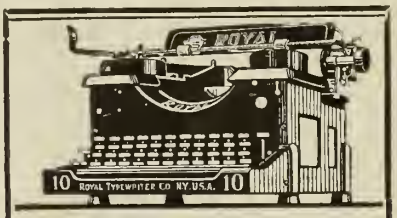

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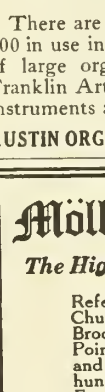
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Our Contributors

ARTHUR J. TODD, who contributes *The Church and "Social Work"*, is professor of Sociology and director of the Training Course for Social and Civic Work in the University of Minnesota and a writer on questions of social and civic welfare.

The Rev. Carl E. Grammer, D.D., whose pen portrait of the late Bishop of Southern Virginia gives us a vivid realization of the loss the Church has sustained in his death, is the rector of St. Stephen's church, Philadelphia. As professor of Church history in the Theological Seminary of Virginia from 1887 to 1898, and as rector of Christ church, Norfolk, from 1898 to 1905, Dr. Grammer was closely associated with Bishop Randolph.

P. F. Grant (Mrs. Anthony V. Grant), whose verses *Indifference* appear in this issue, is the wife of the rector of St. John's church, Belize, British Honduras.

Mary H. Krout wrote *Jesus of Nazareth Passeth By* last Quinquagesima. "This poem," she writes, "was suggested by the Gospel for Quinquagesima, which was very beautifully read in our litle church here in Crawfordsville, Indiana."

James B. Kenyon, who is the author of *Obedience*, has often contributed to THE CHURCHMAN. The James T. White Co. recently issued a charming little volume called *Reed Voices* in which appear not only a number of Mr. Kenyon's poems that were first printed in THE CHURCHMAN, but a number of others that admirers of Mr. Kenyon's verse will be glad to see.

Frances Thornberry (Mrs. David W. Thornberry) has written a most interesting article on *The Wyoming House of Churchwomen* for us at the suggestion of Bishop Thomas. In an article in one of our Church papers the other day the statement was made that the California House of Churchwomen is the only one in existence. It therefore seems appropriate to contradict this impression. Mrs. Thornberry is a woman prominent in church and civic affairs in Laramie, Wyoming.

Robert H. Gardiner, who says that *A Consistent Church* must admit women to its diocesan councils, is too well known by those who follow the work of the Commission on Faith and Order to need any introduction.

Alanson B. Houghton is a vestryman of Christ church, Corning, New York. He is prominent in the diocese of Western New York, and a trustee of St. Stephen's College. His interesting paper on *St. Stephen's College* was originally read at the recent meeting of the Synod of the Second Province in New York city.

The Farmer and the Kaiser

One member of the Archbishop of York's party told this story to emphasize the difficulties with which the British Government had had to contend in arousing the empire to whip the kaiser.

A farmer who resided on the East Coast of England was summoned before a tribunal to be examined as to his fitness for military duty.

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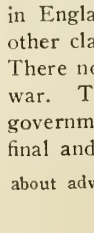
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"Why should I fight in France?" in the farmer.

"Because the fate of the British hangs in the balance," a member of bunal replied.

"What would you do if 20,000 soldiers were landed in England?" t mer was asked.

"I would sick me dog on them," pr replied the rustic.

"So you see," said the Archbishop's tary, "we had to overcome lethar indifference that you Americans do n to encounter in your great country.

"But once the Germans began to our women and children by dropping in England, the farmers, as well a other class of people, rushed to the There no longer is a lack of interest war. The people are solidly behi government in prosecuting the wa final and successful conclusion."

The Churchman

SATURDAY - MAY 11 - 1918

A Pastoral Message

THE following Pastoral Message, dated New York, April 15, 1918, was set forth by the House of Bishops:

The House of Bishops, meeting in the City of New York ıile the great battle which may determine the course of Christian ʼilization is in progress, declares the unwavering loyalty of the ıurch, and urges all the clergy and laity to continue to render ɛir entire and zealous obedience to the requests of the Gov-ıment.

In this war which has been forced upon us, and in which now ; are contending for the defense of our liberties and faith, the pport of those in authority is distinctly a religious duty. We e all called to fulfil that duty to the full extent of our power, d in so doing to manifest the highest sense of consecration, ıether in the army or navy, or in some of the manifold forms work for the support and comfort of those who are in active rvice.

The struggle is against the foes of righteousness and truth, liberty and mercy, in the only way open to us, and we must ither falter nor lose patience. With high courage and faith e Church must set itself to the service of the country and of e world, bringing to the support of our cause the moral and iritual resources of our people. The present conflict in the ɔrld makes a moral issue, and moral strength will determine it.

To our soldiers and sailors, and to all who are engaged in ngerous and difficult tasks in the nation's service, we send e assurance of our remembrance, and of our unceasing intercess-ɔn for their safety in body and soul. We make an earnest plea ith all our people to set their faces against those who, for gain, ke advantage of the necessities of the Government and of the tion's need of food. The common good, and the support of ose in authority upon whose action under God all depends, ust be the great consideration with all right-minded men and omen.

Wherefore, acknowledging the supreme sovereignty of Al-ighty God, praying that His will be done, and recognizing the oral and spiritual issues which are involved in this conflict, e bid our clergy and laity everywhere to pray without ceasing r the success of our armies and those of our Allies; and we rther exhort our people to dedicate their substance and conse-ate all their powers of body, mind and soul to the accomplish-ent of that for which they pray, to the end that liberty and a ghteous and enduring peace may speedily be established through-ut the world, to the glory of God, and for the wellbeing of all ankind, through Jesus Christ our Lord.

Statues and Ideals

THE removal of the bronze statue of Frederick the Great from its pedestal in front of the War College in Washington was not merely a concession on the art of the Government to excited public opinion. It as, we believe, no relation to the wave of hostility to verything German which is one of the unfortunate by-roducts of the war. Relegating the German war lord) the basement of the War College is, as it seems to us, highly symbolic act. It means that a democracy can-ot afford to be indifferent to the type of hero whom it olds up before its people for emulation. The dictum at one must not look a gift-horse in the mouth scarcely olds true as regards the statues to which we assign a lace in our parks, along our streets and in our public uildings. As the late Senator Bacon of Georgia pointed ut at the time the gift was received from the Kaiser, a tatue of Frederick the Great should never have been ccepted. He is not the type of hero whom a twentieth entury democracy should honor. There are scores of ermany's great men to whom it would have been fitting o erect a statue for the children of America to look upon, ut not Frederick. He represents everything in state-raft which during the past four years we have learned o loathe. His genius stamped upon Prussia the morals of the robber state. Cynical, crafty, sinister in his Machiavellian politics, he made might the arbiter of right for the state. Prussia as we see her today is the Prussia moulded after the ideal of this genius who till a few weeks ago was standing in a place of honor in the Capital of our democracy.

One wonders whether for purposes of diplomacy it will be thought advisable to restore Frederick to his place of honor on the bronze pedestal in Washington after peace has been declared. We hope not. There is reason for thinking that the peace which will finally terminate this war will be an altogether different peace from any that has hitherto restored to amicable relations two warring nations.

Nothing that the ruling class of Germany is likely to do in the way of expiating their sins will remove the loathing and disgust which the largest part of mankind feels for them today. They deserve to remain moral outcasts forever. Would that some one with the genius of Dante could make impressively picturesque the deserts of their turpitude. Whatever comes of the war, we shall not kiss and make up with Germany as a whole. A judgment unrelenting and stern deserves to follow that little group of junkers who had it in their power to consign to torture and death from ten to twenty millions of their fellow-beings.

Let us hope that we shall have no more German war lords gazing at us from our public squares.

Self-Interest and Liberty Bonds

WE wonder whether those who are in charge of the publicity for the Liberty Loans might not sell more bonds and do almost as much educational work in patriotism if they struck a little lower moral key. The sellers of these bonds, naturally, appeal to the patriot's conscience; but they make it appear that the buying of a 4¼ per cent. bond is in a way like dying for one's country. They try to persuade him that going home with a U. S. Government bond in his pocket is a piece of self-effacing sacrifice, as if he were laying his money upon the altar of his country without getting any material return.

We have no desire to rob any of the purchasers of these bonds of these virtuous consolations. If they believe that they have done a sacrificial deed in buying their country's bonds, well and good. So long as the bonds are sold it perhaps does not matter much if the purchaser carries away with his gilt-edge security a complacent sense of having done a noble deed. But "human nature being what it is," one wonders whether as many bonds might not be sold and some much-needed educational work be done in the ethics of saving and investment, if the business men who are giving their time to sell the bonds frankly appealed to people's self-interest.

Many people who buy these bonds never bought a bond before in their lives. But a good many of them, especially if they happen to be servants, clerks on small salaries, ministers, school teachers or doctors, have bought shares in Mexican gold mines, or South American diamond factories or a Central American Universal Co-operative Society for the turning of air into rubies. People who save only a little and have only small sums for investment, generally speaking, get the wrong kind of education in investment. The literature upon the subject which is left at their doors or presented by cunning agents appeals to the most dangerous human passion—that of getting from 16 per cent. to 25 per cent. on our investment. No one, perhaps, has ever explained to this class of investors that only very rich men can afford to indulge in such remunerative securities. The poor man's safety lies along the less dazzling fields of low interest-bearing bonds. We recall not long ago picking up a circular from a none too reputable brokerage house which offered (to a limited number of purchasers) a very at-

tractive stock paying 16 per cent. and selling at less than par. The following little insidious item on how to invest was inserted for the instruction of the small investors: "Our big captains of industry did not make their fortunes investing their money at 5 and 6 per cent."

If less were said to people about the beauty of sacrifice in buying bonds and a word were added about the gilt-edge security, incidentally the rank and file of small investors might receive very valuable education upon the troublous subject of investment. We, of course, do not mean to urge that nothing be said about sacrifice and patriotism. Patriotism is after all the big asset in publicity in the Liberty Loans, but self-interest is a big asset also, and we venture to suggest that all too little has been made of this side of the question.

A Correction

THAT there is such a thing as having too much of a good thing was demonstrated last week in our editorial on the House of Bishops and Church Unity. The good thing that was overdone was the sentence "we have fully understood principles and essentials". The printer liked the sentiment so much that after the proof received the proof-reader's O. K. the printer removed one of the sentences quoted from Bishop Lawrence's convention address and put in its place the sentiment about principles and essentials. By so doing Bishop Lawrence was made to appear somewhat incoherent. Whether this was the work of German agents, we have not determined.

Bishop Lawrence is always worth quoting in his own words and in making our apologies to him, we are glad to give the passage from his address as he delivered it:

"We are entering a new world. While we will esteem reverently the past, we will allow the spirit to burst many shells and coverings of tradition: old bottles have got to give way."

THE WEEK

Chronicle and Comment on Current Events

The Training of the Clergy

THE men in the Church best fitted to deal with the problem of the training of ministers met last week in New York on the occasion of the fifth meeting of the Theological Council of the General Board of Religious Education. To read the names of the men who are taking counsel together upon this vital and troublesome problem inspires hope in the future of our seminaries. These men know the problem of the seminaries, they also know the problems of modern life. Nothing but good can come from such conferences.

Nearly anybody can tell us precisely what sort of person a minister ought to be and, if encouraged, everybody will express an opinion upon how best to train the minister. Personally we should like to see the problem left pretty much in the hands of the experts, the layman's share in the responsibility being merely an insistence that our theological professors *be* experts. The staunchest defenders of the seminaries as they are and have been would scarcely venture to affirm that theological education has heretofore always been entrusted to experts. Some of us recall taking courses in homiletics under a professor who received his appointment to the chair largely from the untoward circumstances of having his throat fail him early in his ministry. The surprising fact is that the system has succeeded as well as it has.

The theological seminary is, we believe, coming to its own. The Church is thoroughly awake to the importance of the right training for our ministers; everybody is interested in the subject and talking about it. A good deal that is being said is pretty impracticable, but that does not matter. The vital fact is that the whole subject is at last bathed in the warm atmosphere of enthusiasm and interest. Therefore we can count upon something getting done. The personnel of the committee who have met in New York for conference gives us confidence that all that is done will be sheer gain.

Dean Hart on Loving Our Enemies

"IT is, of course, true that our Lord dealt with prin ples and left each of us to apply them in the vari circumstances of our times and conditions. When H said, 'Thou shalt not kill'. He forbade the exhibition any bad temper. When He said, 'Love your enemie He forbade us to cherish any hatred, but He did n therefore command us to take them to our bosom as lo as they remained our enemies. He, Himself, wept ov Jerusalem because its people would not accept the salv tion He tendered them and because they persisted in th enmity. He, who was the personification of ineffable lo looked round about Him upon the men who were th the authorized Ministers of God, with anger, and h characterized them by the most scathing language h could find: 'O generation of Vipers, how can ye esca the damnation of hell?'

"It is no requirement of the Gospel that we should ta vipers to our bosom and love them. St. Paul shook the viper that had fastened on his hand, into the fi A day is coming (God grant it may be soon) when child shall play on the hole of his cockatrice's den', but that day the snake will be harmless—'They shall not hu nor destroy in all My Holy Mountain'—its nature will changed."

A Notable War Program

THERE is no State in the Union that responded mo promptly and splendidly to the President's call arms a year ago than South Carolina. Her quota for t regular and conscripted army and for the naval serv has been filled. She has sent forward her continge for ambulance, nursing, Y. M. C. A. and Y. W. C. service. The men and women of the State Council National Defense, the farmers, the school children vying with each other in patriotic effort. Her churc and social organizations are enlisted in the work soldiers in the training camps. Saloons and haunts vice have been abolished. Under the leadership of war governor every possible force which can be utili for the service of the country is being brought into acti

But South Carolina has gone one step beyond th In order that the State may be prepared to continue supply army, navy, Red Cross and Y. M. C. A cont gents no matter to what length the war may drag and order that there may be a salvage at its close for the be fit of the civilian population, Governor Manning has c lined a war program for the State which, could it be er lated elsewhere, would make the war period one of exampled progress in civic development.

The first step in this program was to call upon Hastings H. Hart of the Russell Sage Foundation make a survey of the State similar to the survey he cently completed for Florida and West Virginia. Hart's findings and recommendations have just b published. He has found South Carolina deficient in h pital accommodation; he has found the prison syst greatly in need of revision; he has found much good some bad in the care of the insane; he finds inadequ provision for the prevention of tuberculosis; he finds adequate equipment for preventive and rescue work am girls; inadequate equipment in the orphanages, especi those for colored children; he has criticisms to make the reformatories, of the county jails, of the pu schools. That the care provided by the State for cr inals, dependents and non-competents should be pro unsatisfactory, and that the system of public educat should be open to severe criticism, does not come a surprise. Some of the Southern States have enjo an unenviable reputation in these matters. But any who picks up a stone had better make very sure t his own house is not constructed of glass. There very few States that will bear the close scrutiny wh South Carolina invited.

Nothing will be gained by having the rest of country fix its attention on certain lacks in South C lina's departments of charities, corrections and edu tion. South Carolina is attending to all that herself, apparently is going to attend to it very thoroughly. point is rather, are the other States going to limit th

war program to the obvious and necessary but preliminary duties of raising their quotas of men for the present service, of subscribing their Liberty Loans, and looking out for the welfare of the soldiers in today's cantonments? Or are they also going to set their houses in order; make provision for the maimed, tubercular, and shell-shaken men that will soon begin to return from the western front, provide a food supply for the coming years, and make adequate provision for the health and education of the generation for which the men and women of today are fighting to secure democracy?

The Battle Hymn of the Republic

AT the many patriotic meetings which have been held all over the country since Good Friday, 1917, the men and women who have packed our great auditoriums have been stirred to the point where they had to give expression to their emotions, their hopes and their fears, and in numberless cases it is the Battle Hymn of the Republic that has given the outlet their pent-up feelings demanded. It has proved the most satisfactory of our patriotic songs because it is the most religious, and therefore the most timely. Had Julia Ward Howe, as her daughters tell us in their beautiful biography of their mother, lain awake during the anxious night hours of the past month while "line by line, stanza by stanza, the words came sweeping on with the rhythm of marching feet, pauseless, resistless as she saw the long lines swinging into place before her eyes and heard the voice of the nation speaking through her lips", had she risen in the gray twilight of Palm Sunday morning and "groping for her pen scrawled the *Battle Hymn",* she could not have written a marching song better suited to the present war. Her *Hymn* is of the genius of the American democracy; it breathes the strong, hopeful spirit of American Christianity; it is set to a tune which our people know and love and which they sing with a fervor and a sureness that the high notes of the *Star-Spangled Banner* make impossible. It is the hymn that was sung in the London streets a year ago when at last we took our place as England's ally. It is the hymn which has lifted the hearts and quickened the courage of thousands all over the United States during the long months of the past year. And it is the hymn which the Church Militant should sing before God's altar in dedication of herself to His righteous war.

Yet it is seldom used in our churches. It is an inspiring anthem when sung by the choir; it is even more inspiring when sung as a hymn by the whole congregation.

L'Entente Cordiale de la Souffrance

THE war correspondent of the *New York Times* told the other day of seeing two wounded men, English Tommy and French *poilu,* supporting each other as they limped together down a road in Picardy. As they passed a French officer said *"C'est l'entente cordiale de la souffrance".*

Another story told in the newspapers is that of a Roman Catholic priest who all the night before his regiment was to go over the top had heard the confessions of the men of his own communion. At dawn he finished. Then as he rose from his cramped position and looked about him at the men who stood waiting for the signal, he saw in the faces of some a dumb, wistful longing. These were the boys who did not belong to him, but his heart ached for them and he tried to interpret their inarticulate desire. "Is it that you don't want to carry any burden over the top?" he asked them. Something in their faces showed that he had voiced their need. Then the Roman chaplain stood up among the men where they waited to make, when necessary, the supreme sacrifice, and pronounced over them the healing words of the Absolution. "The look in their faces", he said quite simply, *"was* their confession". *C'était l'entente cordiale de la souffrance.*

In the great throng that gathered about the Cross on Good Friday afternoon in Hyde Park, London; in the groups of worshipers in trench and hut and hospital ward where priest and minister, yes, and even rabbi, mingle their service before God; and in the hearts of men and women in all the allied countries *c'est l'entente cordiale de la souffrance* that is doing what commissions on Faith and Order, federal councils of churches, and the House of Bishops itself are powerless to achieve.

Bishop Lloyd's Return

IT is with a distinct sense of relief that American Churchmen hear that Bishop Lloyd and Archdeacon Schofield have returned safely from their perilous journey to Liberia. Ever since, more than five months ago, they started on their circuitous voyage to Monrovia via England, the thoughts and prayers of men and women throughout the country have followed them.

It will be some time before the report of their mission is publicly made, and longer still before it can be acted upon. We are confident, however, of the great benefit this far-away missionary district will derive from Bishop Lloyd's visit. We are also of the opinion that the example set by the president of the Board of Missions, who in spite of his more than sixty years eagerly braved the dangers of submarines and fever and the discomforts and uncertainties of war-time travel, may have some effect on those near-sighted Christians whose decrease in missionary giving threatens to bring the Board's work to a standstill.

Conserving French Childhood

PERHAPS the most tragic figures in all of war darkened Europe are the old men and women, and the little children, who cling to their ruined homes in villages that have been swept by shells, made foul with gas, and plundered and burned by the enemy. The most brutal act of the Germans in the present dreadful battle has been the gassing of villages like Bethune, which they knew well were filled with civilians who had lived in comparative safety just behind the lines since the early days of the war. The thought of these helpless ones, victims of the agonizing gas poison, has stirred us to rage similar to that we felt when the Lusitania was sunk.

The Red Cross has issued its first report of the Children's Bureau which was organized last August by Dr. William Palmer Lucas, and which has been doing a magnificent piece of conservation and reconstruction work among the wretched civilians of the war zone. In cooperation with Prefect Mirman of the Meurthe-et-Moselle district, a medical and social welfare work centering in the A. F. F. W. Hospital for Children at Toule has been built up. Physicians and visiting nurses supply medical aid and supervision to the whole district by sending doctors to different towns to hold weekly or bi-weekly clinics; hospital cases are brought back to Toule; a trained kindergartner is trying to help the little frightened children of the devastated regions to laugh and play again; at Nancy refugee girls are taught to sew and design garments; the old men and boys learn carpentry and the furniture they make is stored away to be taken home to their beloved villages when the war is over. To draw his people away from the places of danger and to interest them in occupation that seems to offer permanency is the splendid work of Prefect Mirman, in which Dr. Lucas and his staff are co-operating.

At Evian-les-Bains, the little town on Lake Geneva through which the repatries from Belgium and Germany are being returned to France, there is another centre with a hospital for acute cases where the sick children are kept and cured instead of being passed on into France carrying contagion and disease with them. From Evian the children are sent to a convalescent hospital in Lyons. At Nesle, in the war zone, dispensary work similar to that centering at Toule is carried on. A dispensary service for children with six women physicians is maintained in Paris. Finally, beginning on January 6, an infant mortality campaign was launched which is meeting with enthusiastic response on the part of the French.

In all the beautiful work of the Red Cross, there seems to be none more worthy of the society's emblem than this for the babies and children of France.

SATURDAY NIGHT SERMON

The Temptations of Middle Life

By THE REV. GEORGE THOMAS DOWLING, D.D.

"Hold up my goings in thy paths, that my footsteps slip not."—Psalms xvii, 5.

IT is well for us from time to time to speak words of warning to those who stand amid the perils of plasticity: the young men and the young women at that age, when, to receive impressions, they are like wax, and to hold them, are like steel. But I have been thinking a great deal recently of the temptations which come to people in that period of their pilgrimage when it would seem that they ought to be looking toward sunset; the period of mature years. I have been thinking of the temptations of middle life.

I wonder whether you have noticed amid the human wreckage of recent times, of how many it might have been said as it was of King Saul, when he himself went down beneath the tempestuous waves, "He began to be about forty years of age".

History is full of instances where men have sailed away from the harbor like a ship going to sea; every canvas set; a thing of pride and beauty to all who knew them; laden with great treasure of possibilities. Friends who, trembling, had watched them start, have dismissed their fear, and said with confidence, "They are safely launched now! The voyage is assured!" And then, mid-ocean there has come the tempest. Reputation, beautiful as the spreading sail, has been rent. Character, apparently firm as the towering mast, has fallen. And after that, the story of their life has been the story of a lost leader.

Many a man who reads this will recall the name of a certain financier, President of a great Trust in New York City, who for years had been a power among men. They will recall how he exchanged his magnificent offices in that metropolis for a lonely cell, and instead of the name which had once carried power and respect, became simply "Number 2,816" in Atlanta Prison. And he was over fifty years of age. They will remember the name of another in Chicago, who was taken to the Federal Prison at Leavenworth, because he, a banker and a trusted business man, had, like Samson, in bringing disaster upon himself, brought down the whole structure in the midst of which he stood, crushing in its ruin hundreds of others. And he was nearer seventy than forty.

If Henry the Eighth had died when he was thirty he would have left behind him the memory of one of the most popular kings of England. Shakespeare's villains are never young. Richard III, Iago, Macbeth, Lady Macbeth and the rest had each left their youth behind them.

It is true that John, the youngest of the Apostles, followed Jesus "afar off". But when we remember that it was Peter, next to the oldest, who denied Him three times; when we remember that the one who sold Him for thirty pieces of silver was Judas, the oldest of them all—which one of us is there, however clean his record, however wise his experience, who does not need, with humility, with fear and trembling, to breathe the prayer of David, "Hold up my goings in thy paths, that my footsteps slip not!" Verily it is a great thing to have gotten safely through life. So that what I have so often in these articles said unto *young* men and *young* women—now that, for the present at least, I am drawing near to the close of this series of Saturday Night Sermons—I want to say unto all—*all:* WATCH!

What are some of the peculiar temptations of mature life as distinguished from those of earlier years? I think that one of them is the danger of losing our faith in people.

When we start out with the enthusiasm and trustfulness of youth we have no doubt at all of anybody; or very little. Everybody seems good; at least we believe everyone to be honest until he is proven dishonest. But a man enters business life, and he finds himself deceived and perhaps betrayed and defrauded; and then again, and again, and again, until at last, in very self-defense, he is compelled to deal with men, as though every one were dishonest until he is proven honest.

And now he is in just the frame of mind for an attack of atheism; to believe neither in God nor man. And after that, there remains only one step more for him to arrive at the position of the Pessimist, who, secretly or openly, holds that there is really no such thing as nobility; that every man has his price if you only make it big enough; who, when he meets a good man, asks with a covert sneer the old, old query of Satan, "Doth Job serve God for naught?" Have you never had that temptation?

Well, now, what is the remedy?—for, thank God, there is a remedy. I think it is here: none of us ever need lose our faith in humanity, if we will reduce the field of our observation, from the generic to the specific; from the general to the concrete.

What I mean is this: Forget about the great world. We are much more likely to hear of its iniquities than its virtues; for its iniquities walk abroad, and its virtues dwell in quiet places. Wickedness is news. It is unusual. It is worth reporting in the daily press. But virtue is not news. *It is too common.* There is nothing to report. Let *us just come down to our own little circle of friends and study them whom we know the best.*

You have been more unfortunate in the circle of your friends than I think you have, if you cannot find there, *some* of whom you can say with absolute assurance, as the old Roman said of his city's pride,

> "While stands the Coliseum, Rome shall stand!
> When falls the Coliseum, Rome shall fall!
> And when Rome falls—the world!"

True, you will never find impeccability. "Who can understand his errors?" "Cleanse Thou me from secret faults"; the faults undiscovered, even by the man himself; for, after all, the best men are only men at their best. But if you can find five, or two, or only one, of whom you can say—I believe in him—or her—as I believe in God—then there is hope for you. You may perhaps lose your faith in *men*, but never in *man*. The unquestioned existence of such a character in one person shows its possibility in many, many others, of whom you do not know anything at all.

The world is not such a bad world as you think it is. There are more grasses than nettles, and it is overarched by more blue than clouds. Blessed is he who has one soul to whom he can anchor in perfect faith, without a thought of questioning. And blessed is that soul, who, by her sweet and pure and simple quiet life—perhaps all unknown to the great world—is saving a man to the best there is in him. The saddest hour which may come to us, the hour most fraught with danger, is when we lose our faith in people; because with that there goes the loss of our personal ideals. And when they are gone, the ship is on the rocks, with the wind blowing at sixty miles an hour.

Then in closing I want to say—Look out for your voluntary associations. Stick to your Church. You will find there the people who will help you most, to realize your best. It isn't time wasted: those seasons of Sunday song and prayer and meditation and counsel. *You cannot keep the light burning without frequently renewing the oil.*

And so I say again: To the very end, until your ascending and triumphant spirit shall be able to send back to earth the cry of victory: "At last it is all over *and I have won!* I have fought a good fight! I have kept the faith! I have finished my course!"—until then, look out for your voluntary associations; never lose your ideals of right and wrong; never lose your faith in people; and to the very end, forget not to offer the prayer of our text: "Hold up my goings in thy paths, that my footsteps slip not!"

The Churches and "Social Work"

By ARTHUR J. TODD

THOUGHTFUL religious people are constantly asking how the spirit and the technique of organized philanthropy may be accommodated to church work. Their questions usually run somewhat this way: Is there any inherent opposition between scientific social work and religious activity? Can social work take the place of religious work? Should the Church attempt to do social work?

It is not a question of whether or not churches ought to do social work. They are doing it; they always have done it more or less; and they will continue to do it so long as their religion is vital. The early Christian Church and men like St. Francis, St. Vincent de Paul, and Chalmers paved the way for a good deal of what we call modern organized philanthropy, and many forward steps like the social settlement movement have been firmly grounded in the religious spirit. Hence the real question is simply whether churches shall do social work well, or shall do it badly. The question of whether it should be done directly or through co-operation between the churches and specialized agencies is subsidiary. Let me analyze a little this apparent dogmatism.

First, religion and social work are not synonymous terms. Spiritual experience can never be the result of mere well-meant activities. On the other hand, organized good works are the necessary flower and fruitage of vital religion. Religion or the doing-good impulse must have an outlet in order to maintain the flow of spiritual life forces steady and wholesome.

Second, mere wishing to do good is not enough. In order to produce real usable fruits of the spirit, the branches on which they are designed to grow must be sprayed and pruned. Modern social life is so complex that special training is necessary to handle its pathological problems intelligently. There is a zeal not according to knowledge which frequently makes good people throw themselves into causes and situations with no result but painful futility. Not long ago one of the leading ministers of a large Eastern city rose in a public meeting and said that his church spent $5,000 a year in charity, but he was convinced that this charity did more harm than good. While I know the word is overworked, still I am constrained to say that in this field *efficiency* is the final test of goodness, and efficiency means order and organization. It is good will guided by intelligence.

Third, in deciding whether a church that has the resources and the people who are either trained or who might be trained to do effective social work should enter the field, the first essential is to know intimately and organically the facts of the community in which it proposes to work. It must understand the resources and needs of the community. It must conduct a careful survey of its neighborhood. It must cast up a community balance sheet, showing the constructive forces on the one side and the destructive forces in the liability column. Such a balance sheet should show not only the definitely destructive agencies, but also should show whether existing welfare agencies are justifying themselves by their works; whether they are utilizing their plant to the fullest extent; whether they are wasting good will and energy. I simply mean by this that the Church should face the facts, the sometimes dreadful facts. I once made an investigation of community conditions for a religious body that wanted to embark upon a social center project. I pointed out the recreational and educational facilities already existing in the neighborhood; but in the printing of my report, most of the facts showing these existing resources were suppressed, in order, seemingly, to heighten the apparent need, to impress the prospective donor of an endowment fund. We are sometimes told that Darwin's great service to science was the resolute facing of facts, while Spencer's great tragedy was a fact that spoiled a pretty theory. Bias or fear of losing some strategic advantages incline many of us to delete the fact and cleave to the theory.

While the Church and all its communicants should be filled with divine discontent both with the social order as a whole and with other social agencies, they must not confine that discontent to mere emotional boiling over, but must originate a social idealism based on intimate knowledge of facts. Do not misunderstand my counseling the churches to a decent hesitation about engaging in social welfare work. I do not mean that they are to repress or discourage unrest, for if they did they would very likely fall into the attitude of complacency, and complacency is to me the "sin against the Holy Ghost". I am simply urging the harnessing of dissatisfaction. Discontent undisciplined leaves you in the hands of a mob or of Mr. Wells' "Gawdsakers"; disciplined and drilled it offers you a conquering army.

The next essential after having ascertained the facts is to work out a special objective. Community work must be definite, partly to protect the worker, partly to protect the community. The worker and the Church must not be allowed to get the feeling that they can play the social welfare game at random, hoping that an indulgent Providence will steer their little paper boats back to the shore laden with results. There is altogether too much vapid optimism expressed in the popular couplet, "I don't know where I'm going, but I'm happy on the way"; and this is particularly true of neighborhood work.

It is also equally necessary to protect the community against random experiments: people are something more than laboratory white mice, after all. We carefully safeguard health work, the law, and other professions by requiring certain tests of men before we qualify them to assume professional titles or responsibilities. Whether social work is yet a profession in the same sense as law or medicine or teaching, it still remains true that the community is entitled to the best of what we consider, at least at the present time, as being the marks of a profession in the making.

The next essential is to be careful not to duplicate or overlap organized social work already being done in the community. This means ordinarily that a new social institution will not be created in a community which is already maintaining similar organizations doing satisfactory work. It means also that, after having started, the organization will not arbitrarily branch out into a form of service which is already sufficiently developed in the community, simply for the sake of extended prestige. I have in mind a certain section of an American city where five different settlement houses or near-settlement houses, almost within a stone's throw of each other, are struggling for clients. Two of these are religious agencies. One is a public centre and two are private settlement houses. This of course is a gross waste and tends to breed the spirit of competition and to bring the whole idea of social work into disrepute in that community. As an illustration of this last point, I might say that in spite of all these five organizations a large mothers' club in the neighborhood chooses to hold its meetings in a moving picture theatre.

The final essential here is co-operation, not only in name but in fact; which means that if a church organizes a welfare department it must federate with all other agencies at work in that neighborhood—with the settlements, with the associated charities, the children's protective agencies, the visiting nurses, the juvenile court, the probation officers; or, if it simply confines itself to charitable relief work, it will likewise need to pool its information in some such agency as a Confidential Exchange or a Central Clearing House for Charitable Information, at least to the extent of finding out what other people are doing in a given case and of reporting its interest in the case of the central agency.

I do not believe that it is necessary to press further the question of whether the Church should do social work. Some churches are properly equipped to serve as social centres and to do skilled relief work. Such a church may be encouraged to maintain and even to extend the work if it would not hamper or duplicate work already under way.

If it is properly manned with skilled workers it may agree with other agencies to divide the field and specialize on some one form of social work. If it has not proper resources and has not in its membership or on its staff some skilled workers, it would be very much better and safer to turn over all such work to the agencies especially qualified. If the churches wish to emerge with credit after a campaign of social welfare they must order their strategy according to the best professional standards, remembering always that organized welfare work is not bowing to them nor begging them to do what is manifestly their duty. If the modern church wants to keep up with the march of social amelioration, it must go out and bring in the master strategists and technicians and learn of them.

Past experience, however, leads me to believe that only the exceptional church can be counted on now to do skilled social service. There is still a misunderstanding of two New Testament passages. A good many people still fail to see a challenge instead of a prophecy in the text "the poor always ye have with you". Likewise many people still take with too naive literalness that text about not letting the left hand know what the right hand is doing. The essence of co-operative effort is a plain, honest sharing of all the facts and all the resources at the disposal of all the agencies. When the churches learn this they will be taking the first step in good social work, whether acting through their own representatives or through supporting loyally the specialized and professional secular agencies.

This is far too pregnant an issue to be settled thus summarily with a wave of the hand. But at least enough has been said to indicate that organized Christianity cannot dodge the question. To the contrary, it must meet it squarely and study it profoundly lest it miss an unparalleled opportunity for applying its ministry of grace to a world in the throes of reconstruction.

Bishop Randolph: An Appreciation

By THE REV. CARL E. GRAMMER, D.D.

IN spite of his gradual loss of power and his sickness of some weeks' duration, the death of Bishop Randolph has come with something of a shock to his friends, especially to those whose friendship was measured by decades rather than by years. He had so long stood before them as a great preacher and philosopher, and so touched their imaginations by his unique personality, that a chill fell upon them at the realization that he had gone. To many in Virginia it must seem as if the pilot had been dropped.

But these emotions, though natural, and indeed inevitable in the case of those who have known him long and loved him well, are really only the surface feelings. Our deepest feeling is relief and gratitude. It had long been evident that he was slipping away from earth. For some time it had been difficult to keep his mind on sublunary things. He came back to earth's problems latterly with the partial and grudging attention with which a traveler who has embarked for Europe returns to land, just before the gang-plank is drawn up, to answer some question from his office or sign some official paper. We cannot but rejoice that he is at last freed from weakness and distraction, and that his splendid mind, no longer tenanted in the crumbling tabernacle of flesh, is gloriously clothed, and death is swallowed up in life.

Now that he is taken from us in the flesh, he is restored to us in memory and in the spirit. We forget the growing weakness of his closing years, and recall him once more with vividness, as he was in his strength and vigor. In these days, when the rector of a large church is called to so many administrative tasks, there are few opportunities for such growth in pulpit power as came to Bishop Randolph in his long rectorship at Emmanuel church, Baltimore, and still fewer men who have his rare combination of gifts. In his first years at Emmanuel the teacher and lecturer was more in evidence than the preacher, but he steadily grew in power and eloquence, and for many years was in the very first rank of our preachers. Indeed, in the judgment of many he was, after the death of Phillips Brooks, the foremost preacher of the Episcopal Church. In philosophical breadth, in withering scorn and in pathos he had, to my knowledge, no equal.

His range was wonderful. There is a large number of ministers who can beat a fairly moving rub-a-dub-dub on the drum for the army of the Lord to march by. Not a few can play a shrilling tune on the fife. Others have some skill on the bag-pipe, and give out a kind of wheezy music, that stirs the blood, not so much by its intrinsic merit, as by its skilful awakening of racial traditions and its treatment of tribal songs.

But Bishop Randolph was the master of an instrument of wide range, and handled themes and motifs of universal significance. He played on an organ of many stops, and knew how to handle them all, from the deepest diapason to the softest flute. In his later years the tenderness of his nature made him dwell more in the realm of compassion; but in the days of his vigor his logical and persuasive powers were equally manifest. He was a great master of irony. Who that heard it can ever forget the Convention address in which he discussed with telling gravity the generalization often heard in Virginia, that the Episcopal Church never flourished in a limestone section, and pointed out what an invaluable guide we should have for our missionary activities, if such a connection between Church polity and geology could be established. How skilfully he could expose a sophism or turn inside-out some pretentious fallacy! It is to be hoped that selections from his convention addresses may be published, particularly the address at Portsmouth in which he gave his reasons for not attending the Lambeth Conference, and pointed out that a bishop drew his power from his church, and had no authority apart from it. Not that the written page will ever do Bishop Randolph justice. Such a book of extracts will have the literary flavor and will be full of wisdom and learning. But Bishop Randolph was too much of a preacher to express himself for the reader; he addressed himself to the ear and moulded his sentences with the art of the orator—quite a different art from that of the writer. The message was always to be interpreted by the living voice.

Wonderful indeed was his skill in emphasis. It is sad to think that we shall never hear him read again with matchless tenderness and exquisite emphasis the admonition after the Gospel in the Ordering of Priests. Wonderful, too, was the sweetness and power of his voice. Spurgeon possessed a more powerful organ, and Beecher's inflections may have been more varied, but neither equaled Bishop Randolph in penetrating sweetness. Never have I heard a voice of such extraordinary sweetness and tenderness, and under such perfect control, too, as his voice at the wedding of his youngest daughter.

> "Chorus hymeneal,
> Or triumphal chaunt,
> Matched with thine would be all
> But an empty vaunt,
> A thing wherein we feel, there is some hidden want."

This stanza of Shelley's always seemed to me applicable to Bishop Randolph's voice on that occasion and at other moving episodes.

His chief equipment, however, lay of course deeper, in his great gifts of mind and heart. The witty counselor Mr. Pleydell, in *Guy Mannering,* says that a lawyer without literature or history is a mechanic, a mere working mason; but if he possesses some knowledge of these that he may venture to call himself an architect. Bishop Randolph always aspired to make a sermon that would belong to literature, like the sermons of Jeremy Taylor and South, and equipped himself for this purpose by wide

eading and particularly by a profound study of philosphy. Never can I forget the impression he made upon ıe when I first heard him, while still an undergraduate t the Johns Hopkins, by the width of his reading, the rofundity of his philosophical reflections, and the poetic eauty of his style. What a master he was of amplificaon, how subtly he could expand and enlarge a theme! I love you," says the lover in *Cyrano de Bergerac* to his terary lady-love. "That's the theme," she replies. "Now ınbroider it." But the poor stupid fellow was done. He ad no passionate imagination able to fuse all the universe ıto fiery hopes. Bishop Randolph, however, could play whole fugue on such a motif. He could take a golden rain of thought and beat it out into a great gold leaf ıd then draw beautiful designs upon it.

All this rhetoric and imagination were supported not ıerely by feeling, but also by profound learning and ıtient thought. He had enriched his life by the study f great books; above all, of course, by the study of the ook of Books. Characteristically enough, in that sacred ɔlume the favorite portion for his texts was the Epistles f St. Paul, with their combination of Christian feeling ıd teaching with metaphysical theory. In this respect ; was a Pauline theologian, though no predestinarian.

I do not know any preacher in our Church who has ught in our generation with so much power and elo- ıence the philosophy of Christian theism. He had ought profoundly on fundamental questions, and had ached definite conclusions. He knew that spirit could ver be explained in terms of matter, and had a healthy ntempt for all efforts to explain mind by the anatomy the brain. He would as soon have expected to explain e differential calculus by a study of nerves as to meas- e the nature of right by the scale of expediency. He as convinced that thought and language are better guides the nature of mind than the studies of the comparative natomist or zoologist. No one can estimate the value to irginia of such a Christian philosopher in its pulpit—aveling up and down the wide extent of the Old Dominion with his profound and wholesome teaching. He as a perpetual fountain of healing and refreshing.

His power of analysis was supremely manifest in his ility to separate the gospel of Jesus Christ from all ter accumulations of ecclesiasticism, and proclaim it in s essential simplicity and universality. He possessed and ansmitted historic orders, he belonged by lineage and ining to the English stock, and to the Protestant Episcoıl Church, but he sounded forth no provincial nor deminational message. The pastoral chimes of embowed English churches did not ring out more clearly in his terances than the commission to preach the gospel to ery creature. No one thought of him first as a Churchan, and secondarily as a Christian preacher of the gospel the grace of God. With him first things came first. ith him the Prayer Book and the authority of the ırch did not end all discussion.

He was a Christian philosopher and profound theogian. His message was not illustrated by churchly inciıts nor fortified by churchly doctors. He addressed mself to the human heart, his illustrations were taken om life and letters, and his ultimate appeal was to the ɔrd of God, expressed indeed in the Bible, but ratified the verdict of our reason, our heart and our experience. ɔve was with him the ultimate explanation of the unirse, and love the only true motive of life.

Much of his power was due to the singular beauty d distinction of his personality. His soul was ever e a star, and dwelt apart. From his youth the purity d elevation of his character were generally recognized. is natural affinity was with things beautiful. He could t endure certain sordid and mean aspects of life. Whatever things are true, whatsoever things are honest, natsoever things are just, whatsoever things are pure, natsoever things are lovely, whatsoever things are of od report—he thought on these things. He was a true ealist and could not bear the literature of the so-called alistic school. "When I think of the splendid devotion d high character of the English civil service in India," once said to me, talking of Kipling's *Plain Tales from e Hills*, "I refuse to believe that his pictures are true to life." The smoke of the army tobacco in Mulvaney's pipe was far too coarse and acrid for his sensibilities.

Time will doubtless draw a veil over many of his delightful gifts, his quiet humor, his personal charm, his literary and scholarly acquirements, but it will be many, many years before the power of his example and teaching will be forgotten in Virginia, and eternity alone can tell the good that was wrought by such a life and such mighty preaching of the truth as it is in Jesus.

"Jesus Of Nazareth Passeth By"

By MARY H. KROUT

WHEN the Lord Christ journeyed to Jericho
A blind man, begging beside the way,
Besought the people that he might know
What priest, or prophet, were come that day.
Though hurrying fast where the Lord Christ led,
One, pitying, paused and heard his cry,
Nor dreamed of the power of his words, and said:
"Jesus of Nazareth passeth by."

So he, then, out of his anguished night,
Prayed that the Master would grant his plea,
That he, too, given the blessed light,
The joy and beauty of earth might see.
The prayer was granted: and ne'er in vain
Shall boundless Mercy such faith deny;
For us, too, fainting in bitter pain,
"Jesus of Nazareth passeth by."

Today, when the tumult of war is heard,
And our legions have gathered in camp and field,
Their souls by the call of the bugles stirred
To dauntless courage that ne'er shall yield;
In the dismal trenches, and where the dead
Who have given their all in their last sleep lie,
Those words of comfort may still be heard:
"Jesus of Nazareth passeth by."

No pang is suffered He does not know;
No heart is broken He shall not heal;
Today, in the midst of the sad world's woe,
There is no sorrow He does not feel;
The widowed, the orphan—whose hearts are cold,
Who see no dawn in their darkened sky,—
His stricken children—this hope may hold:
"Jesus of Nazareth passeth by."

Obedience

By JAMES B. KENYON

THE orbs that through the vaults of night
Sweep on their noiseless way,
And the great sun whose glorious light
Pours round the realms of day;
The plenteous streams that seaward flow
To make the world rejoice,
And herbs that grow, and winds that blow,
Obey His sovereign voice.

The bird that braves the trackless deep
On homeward-faring wing;
And seeds that break their frosty sleep
At the warm breath of Spring;
The rolling earth that ever takes
Its blind way without pause;
The flower that into beauty wakes—
All heed their Maker's laws.

Lord, write thy statutes on each heart;
Give us the filial mind,
To make Thy Word our life's high chart;
Help us each day to bind
Between our brows Thy precepts wise,
That thus Thy holy will
May ever be before our eyes,
To guide our footsteps still.

The Wyoming House of Churchwomen

By FRANCES THORNBERRY

JUST at this time, when much serious consideration is being given to the question of women in the councils of the Church, it may be interesting to others to know how naturally and logically women have taken their place in the conduct of affairs in Wyoming, ever since the state was made a separate missionary district under the leadership of Bishop Thomas.

What is perhaps the greatest hardship of the work, in the average missionary district, that is, the isolation of the workers, was doubtless the first factor in the organization of the Churchwomen of Wyoming. It is, of course, almost impossible on account of the great distances and the expensive travel for groups of women from neighboring missions or parishes to meet together occasionally for mutual help and discussion, and so it seemed wise to plan an annual gathering of the women throughout the state (simultaneously with the meetings of the Convocation) as an opportunity for the discussion of common problems and the co-ordination of activities.

These meetings of the women, conducted apart from the meetings of the Convocation and covering a period of two days, represent through the delegates all women's organizations doing every type of Church work, and were at first entirely concerned with the activities in which only women had a part. At this time we have always heard reports from local organizations and taken time to discuss new ideas in ways and means, have held our annual thank-offering service and have listened to reports of the progress of various Church institutions in the state, such as the Cathedral Home for Children, the Bishop Randall Hospital, and the Indian schools. Occasionally it has been our privilege to have among us a speaker, coming from the very centre of things, who has aroused our enthusiasm and left us the inspiration that comes from the consciousness of a common purpose and fellowship. This feature of our programs is of particular benefit and goes far toward destroying the discouragement that results from a feeling of isolated work.

The arrangement of such programs and the conduct of the meetings have always been in the devoted and efficient hands of Mrs. Thomas.

As these annual gatherings continued, the women were frequently requested to meet with the Convocation to take part in the discussions of the problems of the district in which they were directly concerned. As an instance, the question of the missionary apportionment has always been one on which the women have been expected to express their opinions and to assume a share of the responsibility. In this plan of mutual discussion there seems to be a distinct advantage, inasmuch as many of our clergy depend in a large measure upon their women's organizations for backing and support in carrying out certain plans for each year's work.

Then again, individual women are frequently requested to address the Convocation, giving outlines of the progress of some particular institution or work vitally associated with the district at large. Such talks deal with the human rather than the statistical side of the Church's institutions in Wyoming and go far toward arousing both interest and sympathy. Perhaps in no other district or diocese are more women, proportionately, taking the leadership with marked success in organization and teaching in the small yet difficult mission stations, and are therefore entitled to an expression of opinion in the general conduct of Church affairs.

Then, too, according to the constitution and canons of the district of Wyoming, women may be elected as delegates from parishes or missions to the Convocation and have the same rights and privileges as the laymen delegates. This is but the natural and logical course in a state which granted equal suffrage at its entrance into the Union. However, up to the present time, comparatively few women have been elected to the Convocation as delegates, although the practice is one that will undoubtedly grow, as women's power of constructive thought makes itself more felt through the women's organization.

Bishop Thomas has graciously said that he attributes much of the progress of the Church work in Wyoming to the organization of its women workers, but after all the Churchwomen of Wyoming have yet to realize their full privilege and powers of service. We have been, so far, too much concerned with local and material considerations, and are only beginning to recognize our wider sphere of usefulness and influence. Such an organization as this presents an opportunity not alone for the exchange of ideas in working out the material problems which women are called upon to solve, but also an opportunity to develop spiritual leadership among ourselves. We are a pioneer work in a still pioneer field, but with earnestness of purpose and the right vision ahead, we may yet become a centre of inspiration whose influence may reach outside the limits of our own district.

A Consistent Church

By ROBERT H. GARDINER

ONE of the arguments against political suffrage for women used to be that women are illogical. That has long been exploded in secular affairs, and every year records a great advance toward equal suffrage, because that suffrage enables the State to avail itself of woman's whole power. But the argument remains, like some other exploded ideas, clogging the machinery of the Church. Men have always expected women to do the work of the Church. Is it strictly logical that they should continue to refuse to let women have a voice in the councils which decide what that work shall be? We do not greatly blame the man of education and capacity who declines to serve the Church because his rector has no greater thing for him to do than to help put up the greens at Christmas. Is it altogether logical to continue to say to women, no matter how intelligent and educated and efficient they may be, that putting up Christmas greens is all they are fit for?

But, on the other side, men have always been perfectly willing to let women do most of the teaching in Sunday schools and to provide most of the zeal and money for missions. Is it strictly logical to say that when a boy has grown to manhood, only he is fit to sit in the councils of the diocese, and that the woman from whom he gained, perhaps, all the zeal he has, can not sit beside him to help carry her lessons into action? The Church would not now have, and never would have had, any missions but for the compelling faith of women. If they were set free to serve to the utmost, would not the Church realize that the only Church which deserves to live is a missionary church?

Many of us men are going to occupy front seats in the coming diocesan conventions this spring. We shall listen to discussions as to the insertion or elision of a comma in the third line of the first paragraph of section seven of Canon fourteen. Could not women listen as well as we? But are we going always to be content with that? Can we not rouse ourselves to some vision of the opportunity and responsibility of the Church in our respective dioceses? Can we not plan for a great advance, a real effort to carry the Gospel to every soul in the diocese? And is it strictly logical to continue as if only men could understand the needs and natures of the women who form half the people to be reached? Let us, as a first step toward making the Church a power, take down our Constitution and Canons from the dusty attic and revise them so that into the organization of the diocese may be injected the energy and wisdom and zeal of women. If we are not willing to give our time and strength and thought for great plans for the advancement of the Kingdom, we might at least unshackle woman's devotion.

The Measurement of Pain

By THE REV. REGINALD J. CAMPBELL

THE main point of the previous article on this subject appears to have been missed by some readers, and therefore will bear restating in other terms. Briefly put, it was that the magnitude of the problem was not quite what it seemed and that the range of the world's suffering could all be compressed within the single experience of the one being, whoever he might be, who was called upon to bear the most. That this is the truth about the matter, grave and important as it is, becomes apparent on reflection.

To begin with, we cannot help but recognize that the amount of pain to which any creature, whether human or sub-human, is liable, is determined by two factors, consciousness and nervous organization, and these may almost be held to imply each other. Our capacity for pain is thus the measure of our rank in the scale of being. A reptile has not the same capacity for pain as that exhibited by a highly-bred dog, for instance, nor has a savage anything like the physical sensitiveness of a refined and cultivated European or American. Vividness of imagination plays a great part in intensifying our awareness of pain, and there can be little imagination without a highly developed self-consciousness. The great distinction between ourselves and the lower animals consists in the fact that we are self-conscious and they are not, or, to put it another way, that we are able to take past and future into our calculations when estimating the significance of the present and they are not. This statement is made with caution and discrimination; it is undeniably true on the whole, but may require to be modified a little in respect to a few individual cases. There are brutish types of humanity, and there are wonderfully intelligent types among our humbler kinsfolk, the birds and beasts. The writer has owned dogs which appeared to him to be self-conscious in every sense in which that quality could be predicated of a human being, but perhaps their self-consciousness did not extend very far after all. Plainly they could reason up to a point; they had good moral qualities, and, so far as one could judge, the rudiments of a conscience. But, for all that, there was between them and the human family a great gulf fixed. The dog that lies on the hearth-rug at your feet, close though the friendship be between him and you, yet lives in a different world from you. He knows nothing of the issues that convulse civilization today; he can render you no counsel in times of stress and danger, though he be willing to stand by you to the death therein; he may sympathize with you in your sorrows, and is sad when you weep, but he does not know the causes of your troubles and cannot enter into an understanding of the truly vital problems affecting your existence from day to day. Henry Drummond points out in his *Ascent of Man* that the ratio in all higher capacity between man and the rest of creation is as ninety-nine and nine-tenths to a tenth. This is an overwhelming proportion and not to be accounted for by evolution or any other set of factors, but those of God's direct creative act and self-communication to the soul He has made in His own image. As Young has it in his "Night Thoughts":

> How poor, how rich, how abject, how august,
> How complicate, how wonderful is man!

But we have to pay a high price for our comparative eminence as over against the rest of the sentient creation. The higher we rise the more we can suffer; the fuller our psychic development the more are we exposed to the assaults of pain and evil, and the wider the range within which these ills can be felt and experienced. There is no truer saying than that of Holy Scripture that he that increaseth knowledge increaseth sorrow. Of necessity it must be so; it is a mark of our greatness in an un-ideal world and an evidence that we belong essentially to another. Shelley's haunting line accurately describes poor struggling humanity ever ill at ease between earth and heaven:

> We look before and after,
> And pine for what is not;
> Our sincerest laughter
> With some pain is fraught;
> Our sweetest songs are those that tell
> Of saddest thought.

The wounded horse whose scream rings over the battlefield—a truly terrible sound to those who have ever heard it—will begin to crop the grass in the hedgerow presently while yet he lies weltering in his blood. The sheep dies in patience under the butcher's knife, for the simple reason that he does not realize he is being slain. The tragedy of the lower creation is grim enough no doubt, but we need not assume it to be bigger than it is; fear plays a great part therein, but not fear as we should feel it; it never lasts long. It is an utter delusion to suppose that the denizens of the wild look upon the terrors of their lot as we should in like circumstances. When we commiserate their sufferings it is well to make allowance for the fact that these are not to them what they would be to us.

Moreover, the problem of the world's anguish is narrowed down very considerably when we realize that it is simply the problem of how much any one physical and mental organization is able to bear at any one time. There is a point beyond which merciful Nature interposes and refuses to allow us to bear any more. The tortured brain swoons; the burdened heart ceases to respond to the successive blows of fate with the same piercing intensity as at first. The agony is bad enough even then, but these are its limits. And we suffer one at once, not in the mass. If ten thousand men suffer today where only one suffered before, that does not mean that each suffers ten thousand times as much as he otherwise would; each bears his own share and no more. Many people are oppressed by the thought of the enormous total of the pain and sorrow that is being endured in the world today, but surely they are mistaken. The real problem is not one of numbers, but of individual capacity. The war has made it not one whit bigger than it was before. The question is not why so many should have to suffer, but why any does or ever did. If only one single human being out of all the millions that have ever lived on earth should be condemned to agonize somewhere on the far-off edge of things while the rest of us escaped, the problem of pain would still be here in all its force. We should still have to ask why this discordant fact was permitted in God's fair world.

So back we come to the contemplation of the mystery of the cross of Christ. That is central, vital, all-inclusive. If we can see any light on that we have seen to the heart of all the sorrow that ever has been or ever shall be till time shall be no more. In a future article we shall address ourselves to this solemn theme.

Indifference

By P. F. GRANT

I THINK there is on earth no gift so rare
As sympathy. Engrossed in care
For our own schemes, we inward turn our eyes,
Nor see there rise
To God a monument of pain.
'Tis not that we disdain
A cry for aid
One whit; but simply undismayed
And wrapped in self's concern
We keep our futile course:
And if at last we learn—
God help us while we burn
With cruel remorse!

The Knight of the Labyrinth

By FLORENCE CONVERSE

IX.

Now it befel as Sir Hugh fared up and down in the pride of his strength, within that gray web of the labyrinth, ere long he was come to a curtain of tapestry whereon was woven the wanton loves of Priam's son and the lady Helen, King Menelaus's wife, that was cause of strife aforetime. And behind the arras a lady's bower, silken and soft, and a lady therein that watched beside a sleeping knight. But when the lady beheld Sir Hugh she was fain of him, and she left the couch of her lord and beckoned him that he should come into her bower, wherefore he did her bidding for she was a marvelous fair lady. And she took his helmet that he bare in his hand, and set it to one side, and she made him to sit beside her on a cushion of green samite. And the lady did off his chain coat for the more ease of his body, and he might not say her nay, for he was fain of the touch of her little fingers.

Then said he unto her, but he spake in a whisper lest her lord waken, "I prythee tell me true, Madame, art thou human flesh and blood, or art thou some quaint engine of this labyrinth? Meseems thy loveliness surpasses nature's handiwork".

Thereupon that lady laughed aloud right merrily, and quoth she, "Wilt thou to discover if I be in all things like to other ladies"?

And when they had looked either on other for the space of a minute he made answer soft, "Madame, I will".

Then said she yet more soft, "What wilt thou"?

And Sir Hugh said, "First—thy lips". And he took her in his arms. And he was ware of the cool of her body through her silken gown, howbeit his own blood was hot. But when he would have bent his head to her kiss, on a sudden, as it had been a challenge, somewhat struck him across the mouth, that it stung. And behold that sleeping lord was awoke up out of his sleep, and it was he that struck Sir Hugh across the mouth. And he struck him with the little white glove of the King's daughter.

Then said Sir Hugh, "Sir, you did well. I thank you of your courtesy". And he picked up the glove where it had fallen, and kissed it, and made as he would depart. But that other knight that was very wroth cried out aloud, "Thou craven, thou! False coward! Art lost to honor and all chivalry? Draw, I command thee!" And he would have run upon him to slay him; but Sir Hugh avoided him, saying, "I am on quest, Sir Knight. I am under vow to stop not for no quarrels. But an it please you, after the King's daughter hath found her voice I will do battle with you, if she bid me". Nevertheless, he was hard put to it to escape out of the bower.

Neither was he free of that spell for a long time thereafter, for he came again to the curtain of tapestry, by reason of the bewilderment of the labyrinth, and the lady stood in the doorway looking forth as for one that should come. And when she saw Sir Hugh she lifted the curtain that he might look within; and lo, her lord was laid again to sleep. And she beckoned.

Thrice came Sir Hugh unaware to that place by divers paths, and ever the lady stood in the doorway and drew aside the arras. And ever the lady beckoned. But Sir Hugh would none of her, and instead of her red lips he kissed the little white glove of the King's daughter. And it befel that after a weary while he came no more to the bower, wherefore he gave God thanks. And while he was yet on his knees he drew forth his dagger and carved deep in the gray stone of the wall of the labyrinth a word. And this was the word Sir Hugh carved on the wall, to wit, *Peccavi.* And beneath it he set his name, which is to say, Sir Hugh called Lepenseur, and how he was Knight of the fellowship of the Table Round. And other knights passing by stood still to read that word; for he was not alone in the labyrinth.

Thereafter, when he was set down to rest in an angle of the wall, came one that spake unto him, saying, "Hast thou jousted in the lists"? And this was a puny wight, spindle-shanked and of a weazen countenance.

"Lists"? quoth Sir Hugh. "Whither and wherefore" quoth Sir Hugh.

And the feeble fellow saith, "Yonder, an thou tur thrice on thy right hand, a meadow, and many folk tha joust and wrestle, and shoot the long bow, and ride at th quintain. For that they do say there is a monster inhabit eth this labyrinth, lying in wait at the door of the secre place. And he who would overcome this monster mus strengthen his thews and his sinews. Some say it is th Minotaur's whelp—that harassed Duke Theseus. Othe will have it that this is of the progeny of that old drago slain of our English St. George."

Then said Sir Hugh to him, "How art thou mad ready, friend, to do battle with this monster? Meseem thou art in sorry sort, if it come upon thee unaware".

But that other, which was a common varlet and n esquire, grinned very impudent and tapped his noddl and saith he, "By St. Werburg's goose, I will trust to m wits to deliver me whole".

Whereupon Sir Hugh, being wroth out of measur dealt him a buffet that did send him spinning and howlin as far as the next turn of the pathway. And, "So muc for thy wits", quoth Sir Hugh. "Is it thus men serve th King's daughter"? And he left the fellow whimpering the while himself did go forward to discover the joustin lists.

And when he had turned thrice on his right hand, l a green field, wider and longer far than the lists of Cam lot, and knights and squires and common folk a-plent striving one with another in right amiable rivalry, som with the quarter staff and some with the long bow, som with lance a-horseback and some with sword afoot.

And immediately there accosted Sir Hugh Lepenseu a sturdy knight, would try a fall with him.

"And it please you, Sir", saith Sir Hugh.

Whereupon either clasped other close, and their arm were as they had been hoops of iron. And they wrestle to and fro a long while, and they sweat a quart measur And when it was plain to see that the knight might n overthrow Sir Hugh, neither might Sir Hugh overthro the knight, quoth Sir Hugh, "Fair sir, a truce, and a tie".

"Nay, then", made answer that other, and set hi free, "A truce an thou wilt, but I tie with no man".

"Sir", said Sir Hugh, and spake him fair, "Of wha avail to the King's daughter if I overcome thee in a wre tling bout, or if thou overcome me, and all the while th secret place is hid"?

But that other answered him, saying, "What know I c secret places, and what know I of King's daughters? Bu this my body I know. And I have taken a vow to wrest to a fall with every manner wight that cometh in hithe or if he will not wrestle with me he is a coward and cor demned of all this company. For this do I live".

"Sir", saith Sir Hugh, "I, too, have taken a vow, an it calleth me hence". And he would have departed. Bu there stood before him a knight with a drawn sword, sai "Have at thee, Sir Coward, and I will teach thee a twi whereby thou mayst slay the dragon".

But Sir Hugh saith, "I pray you linger not for me, have spitted dragons in my time; I have the knack".

And as he was turned about to depart from that plac lo, there was a fellow flung the hammer; and when h had flung it he groaned aloud and fell down at the feet c Sir Hugh, and all his arm was twisted wry and the muscle stripped off his ribs, and he cried out aloud, "Ah, woe i me, I shall never fling hammer again! For this did I liv but if I may not, then is life ended for me". And to Si Hugh he said, "Prythee put me yonder at the edge of th field with the others". And when Sir Hugh was come t the field's edge and laid him down, he found there a-man more in like plight, lamed and maimed and groaning a together. And Sir Hugh Lepenseur departed out of tha fair green meadow unmolested, for that all they that ha legs were run to the far end of the meadow to see ho far the hammer was flung. (*To be continued*

St. Stephen's College*

By ALANSON B. HOUGHTON

A YEAR ago, when asked to become a trustee, I had heard of St. Stephen's, of course. But as I had the place in mind, it was a shabby sort of college, somewhere up the river, dying slowly, but with gratifying certainty, because of its inability to conform to modern standards of education—a place where strange and obscure and mysterious religious rites were practiced and taught—a place it was wise to pass quickly lest the president dart out from behind a tree and fasten a degree upon you before you could get away. That, I say, roughly, was my notion of the institution, and, from what I have heard from time to time, I have a suspicion that pretty much the same notion is more or less widespread. When I went to Annandale, however, and looked the college over, I found the reality very different. I found a noble site—one of the most beautiful, perhaps, in the country; I found an entirely adequate set of buildings; I found a high standard of work—a competent faculty—a distinctly promising lot of students, and I found over and about and around the place a Church atmosphere—not extreme at all, but sane and beautiful. There was nothing shabby—nothing false—nothing amateurish about the place. On the contrary, there was dignity and competency and a proper reserve. I found poverty, of course. I found a need so bitter that it could be met, as it was met, only by personal sacrifice. And my first impression, which has been strengthened by further observation and study, was a sense of wonder that pretty much no one in authority or out was lifting a hand to save the institution literally from starving to death. If the institution is to be saved the Church must in some official way give it recognition and endorsement.

There are certain reasons, it seems to me, why St. Stephen's is entitled to look to the Church for recognition it so desperately needs. One practical reason, to put the matter plainly, is that the plant—the grounds and buildings—is altogether too valuable an asset to the Church to be thrown away. I have a horror of waste myself. That, I dare say, is because I am a manufacturer. And not to make use, and full use, of these facilities seems to me almost a crime. There are only two other purely Church colleges today in the country. I find it hard, as a business proposition, to understand how we can afford to neglect the splendid possibilities that center about this institution. A better reason, however, is that St. Stephen's has been loyal to the Church. During its sixty years of existence, some five hundred clergymen have received their education and inspiration there. Today, nearly four hundred men in holy orders owe to St. Stephen's their pre-seminary training. Surely that is a record of actual accomplishment.

But, even more, it is a promise and a pledge for the future. Today, as in the past, the spirit of the Church is dominating the college and its work, and education there is going hand in hand with religion. Whatever may have been the tendency elsewhere, religion at St. Stephen's has never been regarded as a negligible factor in education. Nor has it been permitted to make the intellectual training there either soft or narrow or cramped. Dr. Finley, Commissioner of Education of the State of New York, bears evidence to the "soundness of the course of study, the thoroughness of the instruction and the high morale of the student body".

Because of its history and tradition and environment, poor men can, and do, go there and live on equal terms with their more well-to-do fellows without a sense of social inferiority. There is no luxury at St. Stephen's—no waste—no extravagance of living. The essentials are there. That is all. But there, also, are the joy and happiness of honest work and achievement. St. Stephen's has no desire to change this. It has set a standard for itself. And to whatever stature it may grow, it will, I believe, continue to be an institution of plain living and high thinking.

*Part of an address delivered before the Synod of the Second Province, January 10, 1918.

The Church has recently raised a great pension fund. It was a great accomplishment. It had constructive imagination behind it. But it left untouched the fact that, although the cost of living has risen tremendously in the past ten years, clergymen's salaries have not risen in the same proportion, if, indeed, they have risen, on the average, at all. Some, I know personally, are less. Now, one of the uses of a clergyman's salary is the education of his children. Sometimes, as you know, it proves inadequate. Here and there, in small country parishes you will find a promising boy, the son of a clergyman, practically sentenced for life to remain in starved surroundings because no organized means exist to help him. Not always, of course. Some of these boys break through their environment and grow into places of power and importance. And with reason, for they come of the best stock in the world. But others do not. I have been wondering just how far we, as a Church, have any responsibility towards these occasional boys who are worth helping, and who cannot help themselves? We must admit responsibility in some degree—if only on the ground that while the fathers of these boys are being paid for parochial work, the service rendered by them must be measured in larger terms—in terms of moral and spiritual betterment of our national life. And I think, also, we may perhaps agree together that we have not met that responsibility with reckless generosity.

The failure touches us in many ways. Just now we are talking a great deal about our duty to America. We hang service flags over our altars. Let me give you a practical illustration of what we are doing today for America. Let me contrast two instances. Take, for instance, say, a Greek, who comes here to New York as an emigrant, who, living on a foreign standard, is able to save, who buys, say, a fruit stand, who marries, who has a son. That son is offered here, in this city, the very best primary and secondary education. He has the use and opportunity of free libraries, free lectures, free museums, free music. When he is ready, he can, almost without expense to his father, go to college here in New York, and qualify himself, by education, at least, to play a part in our national life. The case is familiar enough.

Take, on the other hand, a case not so evident. Take an American by birth and inheritance, who goes into Holy Orders, who is called to a small parish somewhere in rural New York or New Jersey, who depends entirely upon his salary, who marries and who has a son. That son, as he grows up, will get the educational advantages that village offers. He may even get the advantages of a high school if one is close at hand. But when the boy reaches the age of sixteen or eighteen years, you may find him a clerk in the village dry-goods store, or driving a butcher's cart. That is honorable enough. But, as a net result, America has, for certain purposes and kinds of life, lost an American, and in his place has put a Greek. We do not complain, of course, because the Greek is fortunate. We are glad. That is what America means. But, I ask again, was it necessary to lose that other boy—that American boy—the boy we have tacitly agreed to abandon because that boy's father, doing the Master's work, in some small isolated community, is unable to send him where the chance of a proper education can be had? Has that boy, I repeat, any claim on us? Has that boy's father any claim on us?

I believe that St. Stephen's is in a position to do more that is essential for these boys, for less money, than any other institution now available. For, approximately, $450 a year, St. Stephen's can board and lodge one of those boys comfortably; can, in a Churchly environment and atmosphere, give him a sound classical education; and can, at the same time, make him feel he is a man and not a pauper. Does such a sum of money seem excessive for such a purpose? I confess it does not seem so to me. And so I suggest *(Continued on page 634)*

NEWS OF THE CHURCH

PROHIBITION MOVEMENT MAKING RAPID STRIDES

Defunct Breweries Making More Money Out of Malted Milk

NEW YORK CITY.—While the progress of the National Prohibition Amendment is arrested for a time by the ending of the Winter legislative season, the progress of prohibition is in nowise stayed, according to Dr. Empringham of the Church Temperance Society. April 30 marked the passing of the legalized liquor traffic from the States of New Hampshire and Michigan, from the former in accordance with a prohibitory statute passed by the Legislature of 1917, and from the latter by reason of a constitutional amendment adopted November 7, 1916, by a more than 68,000 majority. New Hampshire returns to the prohibition status after fifteen years of re-experimenting with license in several of the State's municipalities under local option.

In Michigan more than three thousand saloons winked out and a number of breweries were placed under the necessity of closing down or busying themselves in more helpful ways. Many have already arranged news lines of production. How beneficially prohibition has affected one brewery by the enforced stopping of its beer-making is evidenced by recent news respecting what used to be the Coors Brewery in Colorado. The Denver *Post* is authority for the statement that, changed into a malted milk factory, the monthly business of this concern has grown from $60,000 as a brewery to $150,000 as a malted milk producer; from a sales force of one man to twenty-eight men; from a payroll of eighty persons to one of two hundred workers receiving twenty per cent. better pay. The Coors have also turned their attention to pottery-making and their pottery and porcelain products have already acquired a more than national reputation. Their pottery interests are not connected with the old brewery plant.

New Jersey, where the sort of military strategy called "the nibbling process" is now being applied to the traffic, reported four "dry" victories on April 30, out of five election attempts at aridity in townships and villages. The village of Montclair was one of the four.

BISHOP GAILOR DECLINES INVITATION OF Y. M. C. A.

Says Work in This Country Is Too Important to Leave

MEMPHIS, TENNESSEE.—Bishop Gailor, who was one of the five clergymen of the Episcopal church asked by the Y. M. C. A. in France to give six months to special work on the Western front, has decided not to go. His letter to the Y. M. C. A. follows:

Memphis, Tennessee, April 24, 1918.

Mr. Clarence A. Barbour,

Young Men's Christian Association,

New York City.

My Dear Mr. Barbour: Your letter of April 12, which I received last Saturday, moved me deeply, and I am very grateful for your request that I give my services to our boys "over there". The fact that I have an only son, who is with the Army in France, and a daughter doing war work in Paris, has increased the difficulty of my decision. However, I have prayed over it, any my judgment at present is clear, that I can do more for the cause here at home than I could in France or elsewhere. There is compelling need here to "strengthen the weak hands and confirm the feeble knees". I am the administrative officer of a large diocese, with a hundred or more congregations depending on my guidance; and my relation to all the people of this great State gives me unusual influence. Let a younger man, with plenty of magnetism and less responsibility, do the more conspicuous service, and I shall try my best to help to "keep the home fires burning", the hands working, and the prayers ascending, for the men, who are at the front, and I am

Gratefully and sincerely yours,

THOMAS F. GAILOR.

BALTIMORE CLERGYMAN ON SUBMARINED SHIP

The Rev. Philip Cook With Y. M. C. A. Workers on "Orissa"

BALTIMORE, MARYLAND—Amongst the survivors of the ship "Orissa", which was sunk by a submarine as she was approaching the coast of France on the morning of Sunday, April 28, was the Rev. Philip Cook, rector of the Church of St. Michael and All Angels, Baltimore. Mr. Cook had offered himself to the Y. M. C. A. for service in the war-zone, and had been granted a six months' leave of absence by his parish for this purpose. Immediately upon his arrival in London, after being rescued, he sent a cablegram to his people referring them to Acts xxvii, 41-44, for a resume of his experiences.

Church Red Cross Hospital

NEW YORK CITY.—The Hankow News Letter of March 4, 1918, states that Mrs. Lieo and Tsac, who have been sent up from Shanghai by the Red Cross, are planning to make the Church General Hospital their headquarters for the wounded as they come in from the front, and that the Wuchang Government is already using it for such sick and wounded as cannot be accommodated in camp.

The Red Cross in Tokyo

NEW YORK CITY.—The Board of Missions hears from Tokyo April 23:

"We meet twice a week at No. 1 Tsukiji, and sew, knit and roll bandages. There are other bandage clubs scattered around Tokyo. We are a regular branch of the Red Cross now. Not long age we sent out about twenty large boxes packed with supplies of all kinds."

Subscribes $1,000,000 to Loan

NEW YORK CITY.—The Church Pension Fund has subscribed $1,000,000 to the Third Liberty Loan.

DR. SLATTERY DECIDES NOT TO GO TO WESTERN FRONT

Feels That His Patriotic Duty Is t Remain in America

NEW YORK CITY.—The Rev. Charl Lewis Slattery, D.D., rector of Grac church, has decided not to accept the inv tation of the Overseas Headquarters of t Y. M. C. A. to go to France for speci work on the Western front. His reaso were given to the congregation of Gra church in the following statement:

"With much hesitation I am going to clo this sermon with telling you of a decisic which I have been forced to make this la week. I do so not for the sake of illustr tion, but because we are so bound togeth as parish and rector that I cannot help sha ing with you a difficult decision which a fects us both.

"With a number of others I was ask by the Overseas Headquarters of the You Men's Christian Association to go France, England, and Italy to make a seri of addresses to our soldiers; to be aw not less than six months; and to give answer as nearly as possible by return po The easiest thing I could have done was say that with your consent I would g It was an alluring adventure. I knew th whomsoever I asked, the duty of decidi must come back upon me. For I am t only person who knows what the respon bilities of the rector of this parish are, a to God only could I look for release fr them. So I made my decision, after sle less nights, alone.

"We are all committed, each one of us, giving the utmost that is in us to the w ning of this righteous war for freedom the earth. I know that you would not h me back if I felt that, leaving this wo I could serve the general cause the bet by going to Europe for an indefinite peri and beginning a work which to me wo be new in behalf of our common cause. know you trust me as I trust you. problem was to discover whether by st ing or by going I could best serve country.

"The first impulse came with the wish do anything which so influential a body the Young Men's Christian Associat asked me to do. But even with the quest there was coupled the considerat that I was bearing heavy responsibiliti there was the recognition that only I, w God's help, could decide what was right.

"I tried to strip away all personal pre ences and conveniences. I tried even forget Grace Parish in so far as it is an ordinary parish—if in any aspect it be called such. And what did I find?

"I found, first, that with all my familia with its duties, and with all your respo and unfailing coöperation, I have b working this year as I never have wor before in a life always rather busy. have not taken even one day for a holi since last September. I have been out

(*Continued on page* 634)

BISHOP'S VESSEL GETS 35 U-BOAT SHOTS OFF AFRICA

Service of Thanksgiving for Safe Return Held at Missions House

NEW YORK CITY.—On Tuesday of last week, at noon, a service of thanksgiving for the safe arrival of Bishop Lloyd and his party in America was held in the chapel of the Church Missions House.

As announced in THE CHURCHMAN last week, the ship on which Bishop Lloyd and his companions were traveling, the *Eboe*, was attacked off the coast of Sierra Leone on April 7 by a submarine. Archbishop Schofield told the following story of that experience to THE CHURCHMAN:

"It was 9.30 a. m. on the first Sunday after Easter. I was in my deck chair, when I saw a queer little boat with a black mast. As I watched it, suddenly I saw the flash of a gun. My boat was a submarine. The *Eboe's* whistle sounded, and we took our places by the life-boats. The captain turned the ship, and we kept a zigzag course toward shore. The submarine soon got the range, and shells began to fall rapidly on each side of the vessel. We wirelessed distress, asking Freetown to send out a cruiser. Then we covered our ship with a dense, yellow smoke screen. The submarine was about two miles off when we started. She must have thought we had a gun, for she kept at a safe distance.

"We forged ahead as fast as we could, but the vessel was heavily loaded. We who were Christians stood together praying softly for the ship. Thirty-five shots fell in forty minutes. Then the shrapnel began to burst. There was one explosion just behind us on the port side, near our life-boats, so near that even the Bishop, who had been very cool, jumped.

"At last out from Freetown came two ships. They looked like merchant ships. But the captain said they were decoy ships, and that guns were hidden behind the camouflage. And then a big battleship with a heavy smoke screen steamed by us flashing signals as she passed. By this time the submarine was four and a half miles away and had stopped firing on us.

"We put into Freetown harbor. Late that night we had a service of thanksgiving. We sang 'Hail to the Lord's Anointed', 'Eternal Father, Strong to Save' and 'Nearer My God to Thee'. The Bishop read the Gospel for the day and some collects. Then he and the Rev. Mr. Small, superintendent of the Presbyterian mission at Kameroon, each made an address. We waited for a day or two in Freetown harbor and then started again, making the rest of the journey without adventure."

In Bishop Lloyd's office one day last week a group was examining knives with skin-covered handles, cotton native cloth, nuts from the jungle, and other treasures from the episcopal luggage

"What is this?" said someone picking up a gorgeous gold cross on a many-colored ribbon.

"My decoration," said the Archdeacon, "I am a Knight Commander of the Order of the Redemption. The Bishop is—something much grander, I can't remember what. Those people were wonderfully good to us. They treated us like visitors from Mars." With this, he produced a picture of Bishop Lloyd arrayed in his decoration standing fraternally beside President Daniel Howard of Liberia.

"The republic of Liberia," he continued, "is as worthy of help and encouragement as our republic was in 1776. Its citizens have proved the worth of the Negro race. They need ten million dollars to put them on their feet. They have a splendid man in Harry F. Worley, who has been sent by our Government as a financial adviser. Dr. Wm. Jay Schiefflin's Christian mercantile campaign is doing wonders for the West coast. The Church's opportunity is to establish industrial schools. They need a new bishop, a man of their own race. But they also need white missionaries to act as advisers."

The Rev. Ernest M. Stires, D.D.

Bishop Lloyd and Archdeacon Schofield traveled up and down the coast and walked inland fifty miles through the jungle visiting the missions and the forty-seven schools with their 1,536 pupils. They found a native Church of 3,100 communicants who contributed $4,000 annually to their own support.

SEVEN MILLIONS INCREASE IN CHURCH MEMBERSHIP

Thirteen More Denominations Than Twelve Years Ago

WASHINGTON, DISTRICT OF COLUMBIA.—Church membership in the United States increased from 35,068,058 to 42,044,374 during the ten-year period which ended December 31, 1916, according to figures given out today by the Census Bureau. The number of churches increased from 212,230 to 228,007; ministers from 164,830 to 191,722; Sunday-school scholars from 15,337,811 to 20,569,831; Sunday-schools, from 192,722 to 207,789; Sunday-school officers and teachers, from 1,746,074 to 2,049,293.

The total number of denominations covered by the statistics was 201, thirteen more than reported in 1906. Of the total membership, 25,691,774, or 61.1 per cent., comprised members of the Protestant denominations, Latter Day Saints, Spiritualist and various other small groups; 15,742,262, or 37.4 per cent., were Roman Catholic and 250,340 members of the Greek or Russian church. The Jewish congregations comprised 359,998 persons.

DR. STIRES WILL PREACH TO BOYS AT THE FRONT

Accepts Invitation of Y. M. C. A. and Will Sail in June

NEW YORK CITY.—The Rev. Ernest M. Stires, D.D., rector of St. Thomas's church, will sail for France some time in June, to devote several months to addressing the American troops on the Western front. Dr. Stires was one of the list of twenty American clergymen who were invited by the Overseas Headquarters of the Y. M. C. A. to give six months' service to this special work. The four other clergymen of the Episcopal church included in the list were Bishop Gailor and Bishop Woodcock, Dr. Mann of Boston, and Dr. Slattery of New York.

According to the announcement of the Y. M. C. A., Dr. Stires and the other clergymen who accept will visit the various points on the front where American troops are stationed, speaking to the men in the Y. M. C. A. huts. They will wear the army uniform of the Y. M. C. A.

At a meeting of the vestry of St. Thomas's held last week it was decided by the vestry to relieve the Y. M. C. A. of any expense in connection with Dr. Stires's trip. All of his equipment and transportation, as well as all expenses in the field, will be met by the vestry.

WORK AT ST. THOMAS'

During the rectorship of Dr. Stires at St. Thomas's the parish has impressed itself on the life of New York City. People throughout the Church recall the quick action of Dr. Stires when he heard the news of the San Francisco earthquake. St. Thomas's had only recently begun its task of raising a building fund to replace the church building which had been destroyed by fire. When the news of the destruction of many church buildings in San Francisco was received, about $500,000 had been contributed to the building fund of St. Thomas's. Dr. Stires at once wired Bishop Nichols that he wished he might turn over the entire amount on hand to the work of reconstruction, and that the Bishop could depend upon receiving a certain sum, which was named. On the following Sunday Dr. Stires announced to his congregation the desire he had expressed to Bishop Nichols.

The response was immediate. While the building fund remained intact, a very large sum of money was sent to San Francisco. At a special meeting at St. Thomas's church during the General Convention of 1913, Bishop Nichols told of the great courage inspired in him, and in all Church people in San Francisco, by Dr. Stires' telegram, which had arrived while the city was still burning.

Among the many organizations of St. Thomas's one of the most interesting and effective is the Men's Association. Its committees on city administration, missions, city institutions, city improvements, industrial problems, social problems and legislation have in their personnel men of national and international standing. Their corrective influence has been brought to bear on the life of New York City in these various departments many times when the best interests of its citizens demanded such influence.

UNITY TO BE EFFECTED BY LAYMEN OF CHURCH

Bishop Williams Says House of Bishops Must Give Way

From the Detroit News

DETROIT, MICHIGAN.—The past week clergy and laymen of five of the great historic divisions of Protestantism represented in Detroit—the Presbyterian, the Baptist, the Episcopalian, the Congregational and the Methodist—together in mass meeting frankly faced the new problem of American Christianity in its relation to the changing world order. They met at Old St. John's church to discuss a proposed practical step in the direction of a reunion of the divided bodies of the Christian World advanced by Dr. Newman Smyth, a venerable Congregational clergyman of New Haven, Connecticut. Dr. Smyth proposes to get all the churches of the country back of a plan for a creation of a national commission representative of all the denominations that shall not only appoint but ordain all chaplains sent forth to the army and navy.

Dr. Newman Smyth was present and spoke on the necessity of church unity if Christianity is to play its necessary part in the changing world order. Dr. Smyth criticized the house of bishops of the Episcopal Church for "fumbling" the opportunity of its life in not getting behind the plan when it was presented to them. The pretext put forth by the house of bishops was that the proposal did not come before them from any authoritative national body of the Congregational churches. Dr. Smyth showed that he did have authority from the national council of Congregational churches to present the plan to the other denominations of the country.

Bishop Williams acquiesced in Dr. Smyth's criticism of the ecclesiastical body of which the bishop is a member. Bishop Williams declared that if the house of bishops of the Episcopal Church did not get behind church unity the laity of the denomination would brush the house of bishops aside.

The following nationally significant preamble and resolutions were adopted unanimously by a rising vote:

"Whereas, in the Providence of God, the great war is bringing home to the citizenship of our country the urgent need of co-operation in every department of the common life; and,

"Whereas, the preservation of the soul of the Nation is of paramount importance and is to be accomplished only by the maintenance of an exalted national purpose, of an effective morale in army and navy, of lofty standards of life and service among all classes of our people.

"Resolved, We hereby deeply deplore the fact of the present division and disorganization of the spiritual forces of the Nation. We confess to God and to one another the sins of narrowness, exclusiveness and intolerance in our present ecclesiastical relationships;

"Resolved, further, We welcome and endorse the proposals of Dr. Newman Smyth and his colleagues for co-operation in spiritual ministrations to our expeditionary forces;

"Resolved, further, We call on those in authority in our various communions to take practical measures for the carrying out of some such proposals;

"Resolved, further, We call on the men and women of good will throughout the country to express in mass meetings their similar convictions and resolutions."

Before these resolutions were put to vote each denominational representative rose to second them. The most forceful addresses were made by Dr. Vance and Dr. Villers, both of whom have spent months in the army camps, where they witnessed the sweeping away of all denominational fences by the use of a common religion of service.

Dr. Joseph A. Vance, pastor of the First Presbyterian church, expressed his earnest conviction that "the last prayer of Christ on earth for Christian unity will continue to fall still-born from His divine lips until the laymen of the churches take the leadership in the matter out of the hands of the ecclesiastics.

"The people who are blocking that unity of the Christian church for which Christ prayed with his dying lips are not in the pews but in the pulpits," said Dr. Vance. "We have magnified ecclesiasticism to such a point that we don't know how to get along without it.

"No ecclesiastic fed on the pap of ritual is apt to be the leader in this world movement. Like the disciples of old, they are too much occupied in controversy over who is to be the greatest in the kingdom.

"We will never cease our denominational rivalries and duplications of effort until the laymen who hold the pursestrings refuse to give financial support to new church enterprises that are not conceived in the broad spirit of the last petition of Christ to the Father: 'That they may all be one that the world may believe that Thou hast sent me.'"

CHURCH GIVEN LIBERTY BONDS

$5,000 in This Form Received by Scranton Parish

SCRANTON, PENNSYLVANIA.—Mrs. Everett Warren has presented to the rector, wardens and vestrymen of St. Luke's church a gift of $5,000 in bonds of the Third Liberty Loan, in memory of her husband, for many years a devoted vestryman of this parish. This gift will be known as "The Everett Warren Memorial Fund" to be kept as a perpetual endowed memorial, the interest of which will be applied specifically to the "Rector's Discretionary Fund" for relief, charitable work and such other objects as the rector may decide.

Holy Week Processions in Belize

BELIZE, BRITISH HONDURAS.—On the evening of Thursday in Holy Week a plain wooden cross bearing a picture of the Crucifixion was carried to the green and a mission service was held there. Bishop Dunn, standing on a packing case draped with the Canadian flag, preached to a huge and very reverent crowd.

On Good Friday evening there was an outdoor procession, which went through the streets singing Lenten hymns, and brought back to the cathedral a great and motley crowd for a mission service with two addresses. The Three Hour Service was attended by all the Church people, probably a thousand within besides those without. The Easter services after this preparation were especially beautiful.

BUNGALOW FOR SOLDIERS AT ST. LUKE'S, PHOENI

Church Tuberculosis Hospital Pr vides for Uncle Sam's Boys

PHOENIX, ARIZONA.—St. Luke's Home f the care of tuberculosis patients, found ten years ago, has just issued its annual r port, which shows that the whole numb of patients treated during 1917 has be 91, the average number 29, counting t Summer months. The number of fr patients has been 21; of those cared for reduced rates, 23; of those who have pa the total cost of maintenance, 47.

"Never was the work more widely know and appreciated, and never has it been mo effective than during the past year", writ Bishop Atwood. "A new bungalow, accor modating four to six men, will be erect and occupied by soldiers suffering wi tuberculosis free of charge for one yea This problem of caring for soldiers di charged on account of tuberculosis is o which this country will have to meet, a St. Luke's is ready and willing to do i little part in helping to meet it. Amo other soldiers now at St. Luke's is an Ame ican citizen who gave up his work in Sou America before the United States declar war, and made his way to Europe to join t French Foreign Legion. He was 'gasse twice, as well as wounded, and tuberculos then developed. But we hope for his fin recovery under the favorable climatic a restful conditions of the home. Never ha the demands for admission been so nume ous, and the home is overcrowded all t time. The patients themselves have sho a good and willing spirit in receiving in bungalows intended for a single occupa an additional person so that some valuab life may be saved".

Although it has been such a difficult ye for all institutions, the treasury shows small balance, and the endowment fund small increase.

PLANS FOR MUSIC SCHOOL

Summer Courses Offered in Conne tion with Cambridge Conference

CAMBRIDGE, MASSACHUSETTS.—Plans ha been completed for the Summer School Church Music to be held here from June to July 6. Dean P. C. Lutkin of Northwes ern University offers two courses: one Choral Conducting and Interpretatio members of which course will be organiz for drill in a choir, and one on Esthet and Criticism of Church Music. The Re C. W. Douglas of New York will ha charge of the instruction in Plainsong. Ric ard G. Appel of the Cambridge Theologic School will give a course on the Use the Organ in the Service with referen to accompaniment, improvisation and repe tory. Among the subjects to be considere in the Occasional Lectures will be t Music of the Russian Liturgy, Communi Music and J. S. Bach, Music for Patriot Services, Music for the Sunday School, et Community hymn singing is a daily featur

As in previous years, the Summer Scho meets in connection with the Conferen for Church Work, and registration ($5.0 for one entitles members to instruction a privileges of the other. Application for re istration may be made to Richard G. App director, 15 Hilliard street, Cambridge.

JAPANESE LEPERS PRAY FOR MEN IN THE TRENCHES

Guild of Intercession Formed in Hospital of Resurrection of Hope

How the lepers of Southern Japan are daily praying systematically for the men in the trenches appears in the following description of the Guild of Intercession appearing in the 1918 Kalendar of the Hospital of the Resurrection of Hope, Kumamoto, Japan, which has just been issued by the foundress of the hospital, that devoted English Churchwoman, Miss Riddell:

Such members of this Guild as are well enough to do so meet in the chapel every Monday afternoon at four o'clock. The members of the Church Committee take it in turn to preside. Generally a hymn to the Holy Spirit is sung, then a litany compiled especially for the Guild is read. Some of the sentences in it are taken from the Liturgy of the Russian Church found as an appendix to the Bishop of London's *Visit to the Front*. During this litany the names of all those for whom we have been asked to intercede are read, and as each name is read comes the response, "Lord have mercy upon him". Then comes a short space of silent prayer, and then follow other special petitions which have been sent in for those who are ill or in trouble, or for friends. Then brief extemporary prayers are offered in connection with requests received, and the meeting closes with the Lord's Prayer and the benediction.

Every member of the Guild has some special petition committed to his or her care, and also each member possesses two "White Comrade" cards, on each of which is written the name of somebody at the front, and for these they pray not only in the chapel but at their own time.

Sometimes a name has to be changed. I was talking to one of the women patients recently as I met her in the gardens and when we had finished talking about herself, I asked her, For whom are you praying now? I wished the mother of the man she mentioned could have seen the joy in her face as she gave me his name, adding, I am always praying for him, night and day.

One mother sent a photograph of her son to the woman who intercedes for him. It gave the greatest pleasure, and forms for her a fresh link with the brotherhood of Christ and of humanity. That perhaps is the dearest thing to a leper's heart—so outcast are they.

SCHOOL OF ENGINEERING AT SEAMEN'S INSTITUTE

Coast Guard Men Now Quartered at New York Institute

New York City.—Exceptional opportunities for those desiring to qualify as engineers in the new merchant marine of the United States are offered according to the Seamen's Church Institute. In connection with the reorganization of the instruction in its School of Navigation and Marine Engineering, the Institute, by arrangement with the United States Shipping Board, will give free tuition to men of the requisite experience who wish to fit themselves to obtain licenses as engineers in the great transport fleet which is to convey men and munitions across the seas.

Day and night classes are provided, so that pupils may be able to support themselves during their preparation. The teaching staff represented every practical and theoretical phase of navigation and engineering.

The course in marine engineering is constantly supplemented by practical work on board the steamer J. Hooker Hamersley; she was launched in 1914 and has an engine room which has all the equipment which may be found on a larger scale in the ocean steamships.

The School of Navigation and Marine Engineering is in touch with many other branches of Government service. Among the students are the members of the Mine Sweeping Division of the Third District.

By special arrangement with the Government, many newly enlisted men for the United States Navy and also of the Coast Guard are quartered at the Institute until they can be transferred to various points along the Atlantic coast.

FOURTH SHELL NEVER CAME

Ambulance Driver Under Fire Revises Views on Religion

Cincinnati, Ohio.—At a meeting in the interest of the Third Liberty Loan campaign held here recently one of the speakers, Julian Bryan, a freshman of Princeton University, who has seen service at the front driving an ambulance, made a striking reference to the religious conviction instilled into a soldier under fire.

He told of meeting a young man "going over" on the boat and getting into a religious argument. "He didn't believe in religion", said Bryan, "and I, not being versed in details, could not argue very strenuously. Later on, however, I met this same fellow and he told me he had changed his mind. I asked him why. He said: 'Do you know "Kelly's Corner"? I said I certainly do. (Kelly's Corner is a bad place on the road near the front line near Verdun.) Well, my friend was driving an ambulance when a shell struck on one side of the road. Then another one struck on the road in front of the machine. Then a third one struck on the other side of the road. The last one threw dirt and gravel in my face; it was getting hot. I knew that the Germans always threw shells of that caliber in fours and I began to get pretty scared.'

"What did you do?" I asked.

"What did I do? What could I do but pray? And I prayed harder than I ever prayed before. I was saved—the fourth shell never came."

Bryan's description of the first news of America's entry into war, as received by "the boys" in France, brought forth enthusiastic applause. He said the few Americans who had been in the ambulance service prior to our entry into war were referred to in a facetious way as "crazy Americans".

"We were sitting with some soldiers", said young Bryan, "when a copy of a newspaper was received carrying the joyous news that the United States had declared war on Germany. We let out one yell and then all of us stood up and held hands and danced around wild with joy."

Annual Diocesan Meetings in Lexington

Ashland, Kentucky.—The Diocesan Council and the annual meeting of the Woman's Auxiliary of the diocese of Lexington will be held on May 28, 29 and 30 in Calvary church here. There will be a special service each evening with a series of addresses on present-day Church problems. The corporate Communion will be celebrated on Wednesday morning. The men meet in the church and the women in the guild house.

DEAN BEEKMAN BELIEVES OFFENSIVE WILL FAIL

American Church in Paris Centre of Patriotic Work

Paris, March 30.—You may have already learned of it, but immediately following Dr. Watson's resignation as the rector of the American Church of the Holy Trinity, I was invited by the vestry to take charge of the Parish for a minimum period of six months beginning April 1. The vestry has made Dr. Watson rector emeritus, and he and Mrs. Watson are to sail for home very shortly for a well-earned rest.

Everything has changed in Paris since the war began, and the Church of the Holy Trinity is no exception. Especially is this true since America entered the conflict. In the early days of the war a great number of the American Colony and attendants of the Church left Paris, most of them for America, while during the past few months thousands of soldiers and sailors and war workers have taken their places. The result is that three-fourths of the congregations are in uniform and the problem which confronts Holy Trinity is one growing out of this condition. It is distinctly a war period, different from anything in the past.

I think that was one reason why the vestry turned to me, as I am a chaplain in uniform and have been, as you know, the head of the American Soldiers' and Sailors' Club, perhaps the largest centre for enlisted men in Paris. As this work is now thoroughly organized, under most competent heads, I felt that I could do both the club and church work; in fact, that one is closely related to the other. Because of the desire of parents of our English choir boys, they are leaving for home, which they have not seen in two years, and we are organizing a "war choir" to be composed exclusively of soldiers and war workers. In every way possible, we hope to make Holy Trinity a spiritual centre for those of the Army and Navy, Red Cross, Y. M. C. A. and other relief workers with headquarters in Paris or who find themselves here at any time.

It is a great source of strength that Bishops Brent, McCormick and Israel are frequently at call for the pulpit and altar, as well as other well-known American clergymen. I shall endeavor to keep our people at home well informed of things here and you may expect to hear from me from time to time.

Despite the bombardment of Paris, Holy Week, especially Good Friday, has been one of satisfaction to our arms, for at no period of the war have the British and the French fought with greater courage or success. Long before this reaches you, you will know that the great German offensive has failed, due to the morale of the Allied soldiers and the brilliancy of their leadership. As Clemenceau said yesterday: "We await the future with perfect confidence; the enemy shall not pass". That the United States will speed up to their highest possible efficiency in every department in which she is expected to contribute and under leadership the most able and chosen, irrespective of any test other than ability, is not only the prayer but the demand of the American soldier and sailor now engaged in this greatest war of all history

MRS. ZIMMERMAN LEAVES CHURCH BULK OF ESTATE

St. Michael's, Furniss Family's Summer Parish, Residuary Legatee

New York City.—Last week the daily newspapers had headlines to the effect that St. Michael's church was the recipient of a legacy of a million dollars from Mrs. Margaret Furniss Zimmerman. In point of fact, St. Michael's legacy is only $50,000, and although the parish is the residuary legatee of the Zimmerman estate, it is quite uncertain whether the residuary estate will be one or one million dollars.

"St. Michael's", Dr. Peters said on Sunday, "has suffered much in the past from the false idea of many that it is a rich church having no need, for the support of its work, of their gifts and contributions. . . . I beg you, therefore, to realize that so far as this church is concerned it is not a present beneficiary."

Margaret Furniss Zimmerman was a member of that Furniss family known throughout the diocese for their generosity. Her father, William Ponsonby Furniss, known as the "West Indian merchant prince", accumulated a fortune of $1,000,000 by trading with sailing vessels out of Portsmouth, New Hampshire. The greater part of this fortune he invested in that part of Manhattan known as Bloomingdale, now the upper west side. There for years he kept his country seat; in fact, the Furniss family were the last to have a country place on the Riverside. St. Michael's was their country parish. The organ was their gift. Their city parish was first Grace church and then the Incarnation. Mr. Furniss's widow and sons died some time ago, and to Sophia and Clementina Furniss and Mrs. Zimmerman was left the bulk of the estate. These three sisters gave the cathedral chapel of St. Martin of Tours, which, it will be remembered, was consecrated in connection with the funeral of Mrs. Zimmerman on March 19.

During the lifetime of Dr. Thomas Peters, the father of Dr. John P. Peters and his predecessor as rector of St. Michael's, Mrs. Zimmerman turned to him as her adviser in her many benefactions. That she always looked upon her fortune as a trust to be used for the benefit of others is shown by her will. Many of the diocesan institutions are legatees.

St. John's in the Wilderness at Haverstraw, where later in her life Mrs. Zimmerman and her husband had their Summer home, and where she first established the church, is recipient of $200,000 and sixty acres of land. Her wish was that the chapel and the work of the Diocesan Mission and Church Extension Society there be continued in her husband's name and memory. The Cathedral of St. John the Divine receives $140,000, which Mrs. Zimmerman suggests be used for a school for girls. Twenty-five thousand dollars was left to the Church Temperance Society. Mrs. Zimmerman was much interested in seamen; among other benefactions for seamen's societies is $10,000 for the Seamen's Church Institute which, according to the usual custom of the Institute, will probably go into the permanent fund. Some time ago Mrs. Zimmerman built the Furniss Cottage at the Sheltering Arms Home for children; to them she left $100,000 for the maintenance of a chapel in memory of her sister, Sophia Furniss. The American Church Institute for Negroes and the Church Mission of Help each received $10,000 as well as many other societies, the object of most of which is the care of the weak and helpless.

PROFESSOR LADD ELECTED BERKELEY SCHOOL DEAN

Has Been Coit Professor of Church History for Fourteen Years

Middletown, Connecticut.—The trustees of the Berkeley Divinity School met at Middletown on May 3, and elected Professor Ladd to be Dean of the School.

Dr. Ladd was born in Lancaster, New Hampshire, in May, 1870, his father being the late Judge Ladd of the New Hampshire Supreme Court. He graduated at Dartmouth with the degree of A.B. in 1891, and later received the degrees of A.M. from Harvard and B.D. from the General Theological Seminary, New York. Before entering the New York seminary he spent two years in study abroad at the Sorbonne in Paris, at Oxford and Leipzig Universities. He was ordained priest and deacon by Bishop Niles, and from 1897 to 1903 was in charge of the mission church at Berlin, New Hampshire. He is still canonically connected with the diocese of New Hampshire. For the past fourteen years he has been Coit Professor of Church History at Berkeley, and on the death of Dr. Hart in February of last year he was made acting dean. He has been a frequent visitor to England and is in close touch with Church life there. In 1916 he married Miss Ailsie Taylor of London (a daughter of Colonel Taylor of the British Army), who had taken the classical Tripos at Newnham College, Cambridge.

Professor Ladd has long been recognized among the alumni and students of the Berkeley Divinity School for his unusual gifts as a teacher and trainer of young men; and his imprint upon the character and ideals of Berkeley graduates for some years past has been one of the conspicuous elements in the School's service to the Church; and the months during which he has served the School as acting dean have abundantly demonstrated his capacities as an able administrator and executive.

In Professor Ladd Berkeley will gain a leader well qualified to maintain the traditions of her honored past and to adapt the School's work to the needs of the new day. It is earnestly hoped that he will accept the election.

GREAT DISSATISFACTION WITH THE PENSION FUND

Reflected by "Southern Churchman" and Diocesan Papers

Growing dissatisfaction with the Church Pension Fund, owing to the fact that the present aged and infirm clergy are not benefited by it, is reflected in various national and diocesan church papers. Prominent groups of clergymen and laymen are insisting that the fund was raised because givers supposed that the older men in the ministry would receive relief. The following is from the Texas *Churchman:*

> The *Southern Churchman* squarely challenges the Church Pension Fund to show cause why it does not provide for

(*Continued on page* 634)

Our Weekly News Letters

NEW YORK

Confirmation for Bronx Class at Cathedral—"It was tremendous", said the Bishop in describing the joint Confirmation service on the night of Sunday, April 28. "The cathedral was 'packed to the roof'; all the seats in the choir that were not occupied with choristers were filled. Each pastor brought his own sheep. We saw that there are many folds but *only one flock.*" Altogether 280 were confirmed, representing fourteen or fifteen parishes and missions in the Bronx.

Children Give $10,800—The children of the city assembled with their Sunday school banners in the cathedral on Saturday, April 27, to make their Lenten offering for missions. This amounted to $10,800, which was between $300 and $400 more than in any previous year—a pretty good showing considering that the grown folks are allowing their share in the missionary giving to fall off. Calvary Sunday school again led off having the largest gift, $1,650. They won the banner thus for the third year, which means possession and much happiness for the children. They also won the banner for the largest per capita gift.

The Roll of Honor—William Drain who was killed in action in France last week, was the first parishioner of Grace chapel to die in the service. His parents had said goodbye to their younger son in the morning and he had gone to San Antonio to enter the aviation corps. In the afternoon came the telegram announcing the older boy's death. Moses Taylor, a parishioner of Grace church, has been reported missing.

Old Guard Veteran Battalion—The ninety-second anniversary service of the Old Guard Veteran Battalion was held in St. Thomas' church a fortnight ago. The preacher was the Rev. Dr. Wasson, chaplain of the Guard and director of the Strangers' Welfare Fellowship.

Odds and Ends of News—The congregation of Calvary church was recently photographed outside the church on Sunday morning. The picture was a war picture and will be sent to the parish's men at the front. The Rev. L. D. Edelblute has entered upon his duties as rector of the Church of the Holy Apostles; the vestry and congregation gave him a reception on St. Mark's Day.

The Cathedral League—The annual meeting was held on the afternoon of May 1. Dean Robbins, who has injured his leg, was unable to speak as had been expected, but Dr. Slattery very kindly took his place. The Hon. Franklin Roosevelt and Mr. Charles F. Hoffman were the other speakers. John S. Rogers was elected president in the place of J. Lawrence Aspinwall. Beverley Chew was elected treasurer and Henry L. Hobart secretary.

Margaretta Miller.

PHILADELPHIA

Convention to Meet May 7—The annual convention of the diocese will meet at the Church of St. Luke and the Epiphany on Tuesday, May 7. A committee recently appointed has sent out an appeal to all delegates to make this convention a time of devotion rather than debate. The necessary reports and resolutions will be shortened and simplified as much as possible—that there may be an understanding and an undertaking of the serious service that is demanded of the Church in this time of strain.

Girls' Friendly Annual Service—There were some 1,200 young women of the diocese at the annual service of the Girls' Friendly Society recently held at Holy Trinity Church. The Rev. Gilbert Pember was the helpful preacher at this inspiring service.

Dr. Montgomery to Go to Camp Meade—The Rev. Dr. J. A. Montgomery is completing his teaching engagements at the Divinity School and the University of Pennsylvania, that he may the sooner go to Camp Meade. From the middle of May he will have charge of the three clergymen of the Church who are working in the great cantonment. A house has been finished and a chapel for the centre of the influence of our ministry.

Dr. Montgomery's constant and able work with the War Commission of the diocese has been most marked. The new trust was given him with the utmost confidence—and was received with the joy of one glad to combine religious and patriotic service.

Clergy Well Represented in Parade—More than a hundred of the clergy marched in the parade on the 27th. The enthusiasm of some of the oldest was marked all along the line. It was the fine spirit of these older men that made a long delay more bearable. Then, too, the wait gave a fine opportunity to see others in line; especially the splendid men from Dix, who showed the discipline of their training days. The Bishops were supported by the Rev. Messrs. Levis with the American flag, and Medary with that of the diocese. The careful instructions of Dr. Mockridge bore fruit in a sort of straight line, and a little uniformity in those who are not overapt to keep step.

Bishop Garland at Naval Academy—The sermon to the graduating class at the Naval Academy at Annapolis is to be preached this year by Bishop Garland.

Noon Day Prayers for the War—Several of the parishes in the city have for some time observed daily noon prayers for the men at the front. In the last few days a growing sentiment has shown itself all about for a general and larger use of this custom among all Christian bodies. St. James' church has for months past had such a service. Beginning on Monday, the 6th, all churches are urged to have such a service.

Dr. Grammer Working for Federation of Churches—The rector of St. Stephen's church, Dr. Carl Grammer, has been elected president of the Inter-Church Federation and has been encouraged by his parish to help to the utmost every effort for co-operation for social and civic service.

IRVING A. MCGREW.

CHICAGO

Moral Aims of the War—The religious and welfare organizations of Chicago are looking forward with keen interest to the series of meetings to be held in the city, May 23-28, under the auspices of the National Council on the Churches and the Moral Aims of the War. The purpose of the five-day campaign is "to strengthen and direct public sentiment toward the stronger prosecution of the war, and to exalt the moral issues and aims that underlie the moral participation of America in the conflict". Among the participants in the discussions will be ex-President Taft, and the Rev. Sir George Adam Smith, principal of Aberdeen University, now in America as the representative of the British Foreign Office.

Dr. Birckhead Returns—Chicago was favored in having as one of the April speakers at the Sunday Evening Club the Rev. Dr. Hugh Birckhead, the rector of Emmanuel church, Baltimore. His subject was "The Challenge of the Present Crisis".

Dr. Fleetwood's Son Honored—George W. Fleetwood, the son of the Rev. Dr. Fleetwood, rector of Waterman Hall, the Diocesan School for Girls, is the recipient of a governmental appointment. He passed with distinction the examination as expert cost accountant in the account section of the Finance Department of the Equipment Division of the Signal Corps, War Department, and received Grade A, the highest rating. The position ranks with a major in the army. Mr. Fleetwood was a member of the First Regiment, I. N. G., and served through the Spanish-American war.

Curate in China Adopts Baby—The Rev. Frederick G. Deis, who is the curate of St. Luke's church, Evanston, detailed to work in China, and stationed at Shasi, is acquiring a family, as is witnessed by the following extract from a letter to his rector, Dr. Stewart: "Please give my love to your family and tell them we have adopted a little baby girl of two weeks dying of starvation and we couldn't do anything else really, and besides we haven't any of our own. So now we have two Chinese children". Mr. Deis writes further that the struggle between the government and the revolutionary troops at Shasi still continues, with the attendant danger to the Christians as well as the populace generally.

St. Barnabas' Guild in War Time—Twelve members of St. Luke's Chapter of the St. Barnabas' Guild for Nurses have responded to the call for nurses, most of the number being either in France or on the way. The secretary of the Guild sends each week a post card with a personal greeting to each member overseas. In addition the six copies of the week of the *Evanston-News-Index* and the Chicago Sunday *Tribune* are sent to Base Hospital No. 12.

St. Peter's Men's Club—In accordance with its announced policy, the April speaker at the St. Peter's Men's Club was Col. L. D. Wildman, U. S. A., whose topic was "The Signal Corps and Its Activities". Col. Wildman served in this branch of the service during the Spanish-American war. He has also seen service in the Philippines and Alaska. He is the officer who installed and put into operation the first wireless equipment between the States and Alaska. He was, therefore, able to give the club direct first-hand information concerning this interesting branch of the service.

St. Peter's Parish House has been much improved by the erection of a stage with a drop curtain and other necessary equipment in the auditorium. Especial care was taken to make provision for easy access to the fire escapes. This improvement fills a long felt want at St. Peter's, as the auditorium is now available for amateur dramatics and parish entertainments.

Cardinal Newman Prohibition Club—The first of a series of clubs to further the cause of prohibition has just been organized by members of the Roman Catholic Church interested in "Making Chicago Dry". The name adopted is "The Cardinal Newman Prohibition Club". Former Judge P. B. Flanagan is the president. The Rev. Father Joseph McNamee, pastor of St. David's church, an indefatigable worker for "The Cause", is the treasurer. Plans for the establishment of a Down-Town Headquarters of the club are under consideration.

Old "Christ Church"—Friends of the late Rt. Rev. Dr. Cheney, for more than half a century rector of "Old Christ Church", Reformed Episcopal, will be interested to know that the work of this parish is to be continued. The vestry has called the Rev. James Todd to the rectorship of the parish. Mr. Todd has accepted the call and assumed his duties.

ALBERT EDWARD SELCER.

BALTIMORE

Dr. Van Dyke at Christ Church—Our former minister at The Hague, Dr. Henry Van Dyke, was the special preacher at Christ church, Baltimore, on the Fourth Sunday after Easter and spoke to a crowded congregation upon the Peace of God. At night he delivered the closing address at the great cantonment exhibition, "Over There", which has produced such a profound impression upon all who have seen it. Over 300,000 people have visited it and many famous men have spoken to the crowds which have filled the Armory, amongst the most recent of these being Vice-President Marshall, Speaker Champ Clark and General Kuhn.

The Churchman's Club—The annual meeting of the Churchman's Club was held at the new Southern Hotel on the last night of April. The speakers were Major General Joseph E. Kuhn, commandant of Camp Meade, Lieutenant-Colonel Thomas B. Futcher, an eminent physician who has just returned from the war zone, and the Rev. Dr. Edwin B. Niver, chaplain of the U. S. Naval Reserves. All these spoke of the war from their various points of view and patriotic feeling ran high. General Kuhn suggested that the United States can hardly venture to boast until she has mobilized fifteen per cent. of her population for service in the field, as Belgium and Serbia did. He strongly urged that every citizen should loyally uphold our President in any policies which he may undertake. Officers were elected for the coming year as follows: Dr. Henry Barton Jacobs, president; Edward Guest Gibson, first vice-president; Richard C. Norris, second vice-president; Alexander Payson Knapp, secretary; John Glenn, Jr., treasurer.

Clergyman Retires—The Rev. Jesse R. Bicknell has announced that he will retire from active ministry about the first of June and become eligible for a pension. He has been for some years in active service at St. Paul's chapel as assistant to the vicar, the Rev. F. H. Staples.

Dinner at Garrison Forest—Many prominent men were in attendance at the annual dinner of the laymen of St. Thomas church, Garrison Forest, last week at the Green Spring Valley Hunt Club. Bishop Murray was present and the principal speaker was Mr. A. W. Thompson, vice-president of the Baltimore and Ohio Railroad. St. Thomas' has an interesting history extending back to the year 1742, when a vast forest which sheltered many Indians lay just north of the church. WYLLYS REDE.

ATLANTA

Convention Held—The Eleventh Annual Council of the Diocese of Atlanta convened in St. Phillip's Cathedral, Atlanta, on Wednesday morning, April 17. The opening service took place at 10 o'clock. The sermon was preached by the Bishop. At the same time he made a report of his visitations and confirmations since his consecration.

A great deal was accomplished on the first day. In the evening the Missionary Meeting was held. The people were given an account of the stewardship of the Board of Missions, and a vision of the needs of the diocese in the field. The Board requested an increase of $1,500 in the apportionment for Diocesan Missions. On the following day the Council voted for this increased apportionment to be distributed among the parishes and missions.

The arrangement with the Church Pension Fund which had been made by the Officers of the Corporation was confirmed by the Council. This provides for the transferring to the Fund those funds of the diocese which had been held in trust for Clergy Relief. The Church Pension Fund undertakes to pay out of the income of these trust funds the assessment for the pensioning of the clergy of the diocese in parishes and missions, agreeing also to continue the payment of allowances to former beneficiaries of the diocesan fund.

The time for the meeting of the next Council was changed so that the Council year will correspond with the fiscal year or will meet in All Saints' church, Atlanta, January 22, 1919.

The Church appointed a committee of laymen to raise funds for securing a residence for the Bishop of the Diocese.

The Council accepted the apportionment suggested by the Provincial Board of Religious Education, and ordered it to be assessed against the parishes. The Provincial Field Secretary, the Rev. Gardner Tucker, addressed the Council on the subject of religious education.

The Bishop proposed to the Council the establishment of a diocesan paper in connection with *The Witness*. The Council gave its hearty approval, and all the clergy agreed to co-operate. The Rev. Randolph P. Claiborne was selected to be editor. It will begin with the May issue.

At the Missionary Meeting on Wednesday evening the speakers were the Rev. A. G. Richards, the Rev. H. F. Saumenig, and the Rev. R. T. Phillips.

The Annual Meeting of the Woman's Auxiliary was held on April 17. The Bishop addressed them at 9 o'clock. Their Corporate Communion was with the Council at 10 o'clock. Their business was then taken up and continued throughout the day. On Thursday morning they had a Corporate Communion and a Quiet Hour.

The attendance was splendid and the meeting enthusiastic. Their purposes during the year had been well carried out. A stirring address by the President, Mrs. C. L. Pettigrew, inspired them to new endeavor. This was echoed in larger financial undertakings, and in their unanimous agreement to co-operate in making the Diocesan paper a message-bearer to every home.

Thursday evening, from eight to ten, the Bishop and Mrs. Mikell gave a reception for the members of the Council and the Woman's Auxiliary. The visitors nearly all remained over in Atlanta to attend.

SPRINGFIELD

A Live Parish—The attendance and collection at the Easter service this year at Trinity church, Lawrenceburg, was the largest known in the history of the parish. A beautiful solid silver chalice and paten was blessed and used for the first time on Easter day. Nine persons were recently confirmed by the bishop of Southern Ohio, who has been making episcopal visitations in the diocese of Indianapolis during the absence of Bishop Francis. A Red Cross unit has been established in the parish hall and meetings are held three afternoons a week. The attendance at the regular Sunday services is increasing and the affairs of the parish seem to be in a very prosperous condition.

MEXICO

Meeting of Convocation—The annual Convocation of the District of Mexico was held in the City of Mexico April 10 and 11, 1918.

Owing to the serious illness of Mrs. Aves just at this time, the Bishop, who lives in the city of Guadalajara, was not able to attend the Convocation. The Bishop's address was read in Spanish by the secretary, the Rev. Efrain Salinas, and affectionate messages exchanged between the Convocation and the Bishop.

By appointment of the Bishop, the Rev. Mr. Carrion, one of the senior presbyters, took charge as presiding officer and the business of the Convocation went forward without delay. There are twelve Mexican clergymen, and of these ten were present at the opening service. At the roll call of the business session twelve lay delegates responded to their names, and presented credentials from their respective missions.

In view of the fact that half a dozen missions have been almost wiped out of existence during the last few years, a summary of the reports made to this Convocation is interesting.

Reports from eighteen missions were received, showing an aggregate of 321 families, 635 communicants and 1,062 baptized persons in the district. Aside from this is the report from the English-speaking congregation in the City of Mexico with over 200 communicants.

As part of the program several carefully-prepared essays were read dealing with some of the practical problems of the work, the different translations of the Bible in Spanish and the work of the Woman's Auxiliary. A. H. MELLEN.

LONG ISLAND

A Patriotic Archdeaconry—A meeting of the Archdeaconry of Queens and Nassau was held at the Cathedral of the Incarnation, Garden City, on the afternoon and evening of Wednesday, April 24. The Rev. Roy Farrell Duffield, Archdeacon of Queens and Nassau, presided.

Two interesting and patriotic matters were decided upon. First, the members agreed to undertake spiritual and material work along definite lines for the soldiers in the camps; second, to invest $3,000 in Liberty Bonds.

In the afternoon a sermon was preached by the Rev. Henry B. Wilson, of Boonton, New York, and a most interesting service was held in the evening, when many of the clergy present spoke briefly on "Spiritual feeling." Supper was served at St. Mary's school, the young women of the cathedral being the hostesses. About 200 were present. MARY E. SMYTH.

SOUTH DAKOTA

Work Progresses in College Town—The new church and rectory at Brookings are completed and were used for the first time on Easter Day. For a good many years the Church has been keeping clergymen in this town, which is the site of the South Dakota State College, with a small wooden building resembling a country school-house one mile from the college buildings as his equipment. Naturally the Church has not grown during the past 2 years, and its influence upon the students of the college has been pitifully small. It could not have been anything else. Seldom was the Episcopal Church mentioned among the boys and girls, and many did not even know of its existence. Unfortunately, Brookings is not the only college town that has suffered a similar neglect from the Church.

But now a new day has begun in the work at the State College. In place of the old and unattractive church and rectory a mile from the college there is now a beautiful brick church and brick rectory nearer the college than any other church building. Both of the buildings were planned by Cram and Ferguson. They are constructed of red brick, sand mold, laid up in Flemish bond which makes a beautiful wall. The nave of the final church has been completed and the chancel has been built of wood so that when the growth demands it the chancel can be easily and cheaply torn down to make way for the rest of the building. As it stands the church is about 60 feet long and 27 feet wide. It will seat comfortably about 125 persons.

The finest piece of furniture in the building is the lectern, which was a gift from Dr. R. L. Slagle, president of the University of South Dakota and was given in memory of his late wife, Anna Reimann Slagle. Dr. Slagle was for many years the president of the State College at Brookings, and his wife was a most faithful member of St. Paul's Guild. The lectern is of oak beautifully carved by Kirchmayer, of the firm of Wm. F. Ross & Co. It is the finest piece of good carving in this part of South Dakota. The lectern, also a gift from Dr. Slagle, is of carved oak from the same firm.

The altar and ridell posts were given by s. Natwick of Sioux Falls, and the dossal l ridell curtains of gold brocaded satin l red velvet were given by Bishop and s. Remington. The candle-sticks on the ar are an old Swedish type given a few rs before her death by Mrs. M. E. Wim-, for many years a faithful attendant l supporter of the Church in Brookings. e frontal and super-frontal were gifts m the architects and Mr. A. E. Hoyle l were made by Miss Barton of Cam-dge. They are of brocaded silk and are an exquisite texture. In fact the eye is once drawn to the beautiful altar on tering the Church and the hangings give it note of rich coloring so many churches k. A beautiful set of altar linen was en by the Altar Guild of Trinity Church, nox, Massachusetts.

The rectory is also a brick building on same lot with the church and was built harmonize with the church. It is a sub-ntial house of eleven rooms besides basement and attic. It is 40 x 24 feet th a small porch on the front and a good-ed piazza. The two buildings represent expenditure of about $10,000, and while ere will be no debt on the church there ll be a mortgage on the rectory of $2,500 ld by the American Church Building Fund mmission.

It is hoped to have the church conse-ated on Wednesday, June 19, by Bishop rleson, with Dean Woodruff of Calvary thedral, in Sioux Falls, the preacher.

nvocation Date—The Convocation of e Missionary District of South Dakota s been called by the Bishop to meet in oux Falls on Saturday, Sunday and Mon-y, June 15, 16 and 17. PAUL ROBERTS.

SOUTHERN FLORIDA

arines Help Build Church—St. Paul's, ey West, is now ministering to a larger mber of men in government employ than y other parish in this district, especially the numerous marines there stationed. a recent service held by the rector, the ev. C. R. D. Crittonton, 722 of these ma-nes attended, and one entire company, nsisting of eighty men, volunteered their rsonal labor on the new church now ilding for this parish. This kind offer as gladly accepted and forty-three of ese men were at work on one day shortly ter. It is hoped that this new church n soon be completed, the parishioners joicing that the work is again going for-rd, after being suspended for some time. . Paul's chimes of thirteen bells, silent r a dozen years, have been restored and e again regularly in use.

ecent Gifts—Recent gifts in Southern orida churches include a pair of hand-me candlesticks in St. Gabriel's church, tusville; a white dossal in Grace church, ew Smyrna; with vestments, altar hang-gs, large silk flags and a service flag at . Stephen's, Cocoanut Grove. This serv-e flag has thirty stars, one being of gold r a member of this mission who was lled in aviation service. It was the priest-charge of St. Stephen's, the Rev. B. W. pper, whose narrow escape from death by e bite of a rattlesnake was mentioned cently, the prompt "first aid" work given the moment by Bishop Mann and others ho were with him preventing the almost variably fatal result of such accident, and Mr. Soper escaped with only a very sore ankle.

Ford Car Given—While recently visiting the missions in charge of the Rev. F. A. Shore, at Arcadia and Ft. Myers, Bishop Mann included a trip to the aviation camp near Arcadia, where also Mr. Shore ministers. As this camp is located seven miles from Arcadia our Church War Commission, at the request of Bishop Mann, has supplied a Ford car to enable Mr. Shore to include this camp with his other work.

ALBANY

A Generous Gift—St. Mark's church, Hoosick Falls (the Rev. Harry E. Pike, rector), has received a gift of $5,000 from Mrs. W. A. Wood, as a memorial to her husband, the Hon. Walter A. Wood, Jr. The sum is to be made a part of the endowment fund and the income will be used for some special purpose to be designated later.

A Growing Church—Trinity church, Gloversville, which was recently created by the consolidation of Christ and St. Paul's churches, is going forward steadily under the leadership of the Rev. Donald W. Greene. St. Margaret's Guild of old Christ church has been reorganized. A parish chapter of the Junior Auxiliary is well under way. The Red Cross work of the parish, which was formerly done by the members of the Women's Bible Class, has been enlarged so as to include all the women who are connected with the church.

Special Patronal Festival—St. Mark's church, Green Island (the Rev. R. A. Forde, rector), marked its patronal festival with special services. St. Mark's Guild made a corporate communion in the morning, and in the evening there was a service with special music and a sermon by the rector. At the close of the service the congregation adjourned to the parish house for a social hour.

Confirmation—The Bishop made his annual visitation in St. Ann's church, Amsterdam (the Rev. E. T. Carroll, D.D., rector), on Sunday, May 5, and confirmed a class of thirty-five, of whom an unusually large proportion were adults.

RUSSELL CARTER.

CALIFORNIA

Convocation of San Jose—The Spring meeting of the Convocation of San Jose was held on April 16 and 17, at Calvary church, Santa Cruz, the Rev. E. T. Brown, rector. The new Dean of Convocation, the Very Rev. William A. Brewer, had made a special effort to interest the laity in the meetings and as a result there were thirty-four lay delegates and twenty-four clerical members in attendance. The Convocation being a scattered one, the delegates came long distances by auto and train. The friendly and spiritual gathering was very stimulating to all.

Bishop Nichols was present, taking an active part in the conferences, addressing the large missionary meeting on the first evening and giving the devotional address on the following morning at a notably large Communion service.

The Convocational dinner was served to seventy guests. One of the guests of honor was Mrs. E. C. Boston, a pioneer Church woman of the Diocese and of Calvary church, who gave delightful reminiscences of the early days of the Church in this region and of the first Convocation meetings under California's first Bishop, the Rt. Rev. William Ingraham Kip.

PORTO RICO

Patriotism at St. John's School—Shortly after the Thrift Stamps were issued, one of the leading churchmen and citizens of San Juan, Mr Henry Dooley, paid a visit to St. John's School and also to the Sunday School, giving a brief talk about this method of assisting the government. He then gave to each child and teacher a Thrift Card containing one stamp as an incentive. It was a thoughtful and generous gift. The children have shown their appreciation. On April 19 their united investments amounted to $306.73, not including the gift stamp. The school now numbers fifty-eight pupils and closes the third year of its infancy June 14, with three graduates from the eighth grade.

Spanish Work at St. Luke's, Puerta de Tierra—The Spanish work under the Rev. Harvey P. Walter is increasing in strength. At Christmas time the choir appeared in vestments and numbers several promising young men who manifest genuine interest in the Church's teaching. They were among the nineteen presented for confirmation the Sunday after Easter. A Sunday School steadily increasing in number has finally passed a hundred, the goal aimed at for months past. Mr. Walter offered them a treat of ice-cream if they could bring their numbers to a hundred. The day came, and by wise arrangement the ice-cream was delivered at the right moment and as each child passed out of Sunday School he was given a little paper pail containing his treat. There was no confusion, no discrimination, and all felt happy and justly rewarded.

On Good Friday this congregation and that of the English Blacks, who worship in the same building, had the privilege of sharing in a wonderfully inspiring Three Hours' service. Instead of meditating on the Seven Words, Mr. Walter's service dealt with the several groups of people in relation to our Lord and his Crucifixion. The alternate English and Spanish portions of the service were taken by the Bishop and Mr. Walter, as the Bishop speaks excellent Spanish. A patriotic service was held Sunday, April 28, in the interest of the Third Liberty Loan.

Death of a Prominent Churchwoman—The Church in San Juan and the city, especially the American colony, have sustained a great loss in the death of Mrs. Ralph Swiggett. She was a faithful member of the Woman's Auxiliary, foremost in all good works, and a leader in all the Red Cross work. She was a graduate of Wellesley College, when Miss Vera Loomis, and her sudden death is a great shock to a wide circle of friends.

IVA M. WOODRUFF.

MINNESOTA

Dr. Stewart Stirs Hearers—"We don't know when the war will end, but, by the Lord God, we know that it is going to end right", and when he had said this Dr. George Craig Stewart of St. Luke's church,

Evanston, secretary of the War Commission of the Episcopal Church, went on to address the members of the Minnesota Church Club on the subject, "The Challenge of the Hour". Dr. Stewart brought round after round of applause when he spoke of the American Army and the part that it is to take in the world conflict. "The Reserves that they are waiting for over there are the American Reserves", and, said the speaker, "I want you to know that we have the cleanest army that any nation ever had and when the boys go over the top they will go over clean. But between victory and us there is a great gulf fixed and this gulf must be bridged by our wealth, our luxuries and by our boys. Everything we have must go for truth, for God and for native land".

"You men who are at home! What are you doing towards training the boys of today who will be the men of war next year and the year after? One of the chaplains in one of the cantonments charged me to lift up my voice and tell the men of the Church not to expect the army chaplains to do for a captain of twenty-seven that which should have been done for him when he was seven or seventeen. Take your part in the Sunday school; go to your rector, volunteer for work and do your share in training in spiritual things these boys who will be called upon to take their part in this struggle."

The rally was held under the auspices of the Minnesota Assembly of the Brotherhood of St. Andrew, and in telling of the work of the War Commission Dr. Stewart told of the work that the Brotherhood secretaries are doing in camp and cantonment and "over there".

War Activities in the Diocese—Sergt. Major Cowles of the Canadian Army told the people of St. Luke's church, Lynnhurst, about his experiences in the trenches during the early part of the war. The sergeant was at Ypres when the Germans made the first gas attack. A bullet finally stopped his activities, and after two and a half years in a hospital the bullet was removed in a few minutes by an American doctor in a little town in North Dakota.

The service flag at Christ church, Austin, the Rev. G. H. TenBroeck, rector, has a golden star. It is in honor of Private Malone, who was killed in action. Private Malone enlisted with the Canadians.

The clergy of Minneapolis have made plans to carry on a street preaching campaign this Summer. Last year this kind of work was done with great success.

The Guild of St. Luke's church have adopted a French orphan. The primary department of St. Clement's Sunday school, St. Paul, have also adopted a French war orphan.

Each member of the club was given a Thrift Stamp card containing one stamp, and the president, Mr. H. C. Theopold, suggested that the cards be filled and returned to the treasurer of the club to be turned over to the War Commission of the diocese.

Patriotic Rally—"Follow Me" was the text used by Bishop McElwain at "The Patriotic Rally for God and for Country" held at St. John's church on Wednesday evening, April 24. The Bishop urged the men of the congregation to take their full share in the diocese and made special mention of the need of more work in the rural parts of the diocese and also a great deal more work in the two large cities, Minneapolis and St. Paul.

F. D. Tyner.

CUBA

Large Congregations—Very large congregations attended the many services during Lent, Holy Week and Easter in Cuba, and on the Isle of Pines. Bishop Hulse conducted the Three Hours' Service at Holy Trinity cathedral, Havana, at which the attendance was greater than at any similar service during the present deanship.

Mystery Play Given—On Friday after Easter the Mystery play, "Conquering and to Conquer", by Mrs. Hobart of New York, was given in the Cathedral, under the auspices of the Bishop and the Dean, and under the direction of Mrs. R. R. Ellis and Mrs. C. C. Osborne, members of the Woman's Auxiliary of this parish.

A curtain concealed the altar and the Sanctuary, and the choir platform was extended to make a location for the play. The only scenery was that of a Cross and some potted plants. In one of the Havana papers the following notice relative to the presentation of this play appeared: "It was a profoundly solemn and impressive service, a real act of worship, and left its lesson of the power of the Christian religion upon the large congregation that filled the Cathedral to its capacity".

Chaplain Pro Tem.—It is likely that when these notes appear the Dean, the Very Rev. George B. Myers, will have taken up temporary duty among the American troops at Santiago de Cuba, as chaplain pro tem.

Mr. Decker's Work—The Rev. Mr. Decker has charge of all the work on the Island, which consists of five missions, widely scattered, to all of which he ministers at least twice every month. One of his Sunday trips necessitates a journey of about seventy miles, and there are three services and three sermons. He has also practically all the non-Roman baptisms, marriages and burials on the Island, as well as the ministrations to the sick, the needy and the afflicted.

Governor Pack, formerly of the Philippines, is living on the Isle of Pines, and he and Mr. Decker have held patriotic meetings at all the centres of population on the Island. Some time ago the Isle of Pines *Appeal*, a local paper, contained an item regarding conditions on the Island to the following effect: "The people on the Island have suffered in many ways; they have had their houses blown down by hurricanes, and they have had them burnt up by forest fires; they have spent days and nights in storm and stress of wind and water, and have been nearly drowned; they have lost many of their possessions, but as long as they have with them Governor Pack and the Rev. Mr. Decker, they will not worry".

In Service—About fifty young men have taken their places at the front in the great world war, and the Red Cross society of this little Island numbers more than that of Havana.

W. W. Steel.

INDIANAPOLIS

Council to Meet—The Standing Committee has called the council of the diocese to assemble in the Cathedral, May 14 and 15. A diocesan dinner will follow the meetings on the night of the 15th.

German Language Unpopular—Evansville canceled the teaching of the German language in the public schools early in April; later the German language newspapers ceased to use the enemy language and on the last Sunday in April several Lutheran, Evangelical, Baptist, and Methodist Churches held their last services in the German language.

Service Flag Dedication—The Rev. A. Murray, rector of St. Paul's, Evansville, made the address at the dedication of a community service flag in Inglefield, at the Centenary Methodist church. Until about 20 years ago Trinity parish flourished in Englefield until the English colony moved to Evansville and sold their farms to the German immigrants. Since the entrance of America into the war many expressions of religious fellowship have been in evidence. Evansville has had several community services in their Coliseum. The rector of St. Paul's on a recent Sunday night preached in the General Baptist Church as an expression of sympathy for the pastor, whose wife had died suddenly a few days previous.

A. L. Murray

PITTSBURGH

All-Day Sewing—An All-Day Sewing under the auspices of the Ladies' Auxiliary of the St. Margaret Memorial Hospital took place on Tuesday, April 23, in the dispensary room. Women from most of the city and suburban parishes attended, and a great many garments were made for the use of the institution. A lunch was served by the hospital, for which visitors paid a small amount. The surplus from the luncheon and contributions from the various parishes represented by the workers paid for the material made. The Annual Commencement and Reception for the graduating nurses will take place on May 19.

Clerical Union Meets—The Pittsburgh Clerical Union held their regular monthly meeting Monday morning, April 22. There was a record attendance for the last two months. The place of meeting was Calvary Church. The essayist for the day was the Rev. R. E. Lee Strider, rector of St. Matthew's Church, Wheeling, West Virginia, who presented his essay that had already elsewhere aroused most favorable comment, the subject being "The Church, the Ministry and the New Age." Mr. Strider was received by the Clergy most enthusiastically, and his treatment of the vital subject was unusually able and created a remarkable discussion.

Jane Cudd

MONTANA

Church Consecrated—On the third Sunday after Easter Bishop Faber consecrated the Church of the Good Shepherd, Bridger, the Rev. Allen C. Prescott, missionary in charge. Through the untiring efforts of the Woman's Guild the indebtedness on the church was finally paid off.

ancellor Conducts Services—During vacancy in St. Peter's Church, Helena, services are being kept up by Mr. E. Day, chancellor of the diocese, acting lay-reader. Mr. Day is also superinding the Sunday School.

S. D. Hooker.

GEORGIA

ork for Soldiers—Christ church, icon, during the first part of the winter l the most enjoyable entertainments for soldiers from Camp Wheeler. These re held every Saturday night and took form of informal dancing, with light reshments. Then came the meningitis re at the camp, and the U. S. health horities closed up all meetings of this id, to avoid the threatened epidemic m the camp through the city. When the irch was allowed to resume these funcns Lent had arrived, so though the ish house was again thrown open to boys in khaki it was—at the suggestion the Rector—only to play games, hot fee and crackers being served. With ster came the dancing again, and now parish house is full every week end. e soldiers who do not dance are pertly happy and satisfied to look on and it with the church people, who bring a le touch of home to them.

At Easter a small fund was started by ne of the ladies of the parish to prole suitable cards of the season, which re given to each man who was sick in Base Hospital—between six and eight ndred. These were distributed by the fe of an officer, a Churchwoman spend; a few weeks in Macon during the time r husband was in camp. When a man sick, anything like a card, that is his n, personally, and can lie on his pillow side him, is more of a comfort than a ilian at home can possibly understand. ese souvenirs, the ladies felt, gave pleas- to the recipients far greater than their ney value and in some cases were also education, as in many of the small ces in Georgia, the Church with its cusns and traditions is hardly known. In ct the two dioceses of the state could nost be called missionary jurisdictions.

L. S. Taylor.

SOUTHERN VIRGINIA

nvention Meets—The 102d Convention the Convocation of Southwestern Virnia was held at Amherst and Sweet Briar, ril 23-25. Twenty clergy were present. ie dean, Rev. F. H. Craighill, presided. The devotional meetings were conducted the Rev. G. Floyd Rogers. His general eme was "Religion in War Times." These etings were exceedingly helpful and nely. The congregation of Ascension urch with the visiting clergy enjoyed them eatly. Sermons were preached by Bishop icker, Tuesday, 8 p. m.; the Rev. J. B. inn, D.D., Wednesday, 8 p. m., and Misnary addresses, Thursday, 8 p. m., by r. E. C. Hughes of the Archdeaconry and e Rev. T. K. Nelson, formerly of China. On Wednesday at 11:15, the Rev. R. B. elson preached the convocation sermon, ting forth the necessity and activity of e voluntary chaplain in the camp. The actical essay was read by the Rev. W. G. cDowell, on church music. Many enred into the discussion. The theoretic say was read by the Rev. F. H. Craighill on "Psychic Evidences of Immortality." He showed much thought and reading and gave a clear exposition of the subject. Several entered into the debate.

Business meetings were held each morning and afternoon. The report of the Convocational Board of Religious Education through its chairman, the Rev. T. D. Lewis, lent special emphasis to the prospects and claims of the Summer School for Christian Workers, which is to be held in Lynchburg June 17-21. A strong faculty has been provided, and if the rectors of the Virginia parishes would co-operate, there would surely be a large attendance. The *Diocesan Record*, the official organ of the Diocesan Missionary Society, received cordial endorsement and commendation of the convocation.

The most important action of the convocation was a memorial to the next meeting of the Annual Council of the Diocese as to the division of the Diocese, in the following words: "Be it resolved that a committee of three, of whom the dean shall be chairman, present to next Council of Southern Virginia, a memorial from this Convocation of Southwestern Virginia, requesting that a committee be appointed to secure data and consider the feasibility and advisability of dividing the Diocese along such lines as the Council in its wisdom shall deem best." The Rev. F. H. Craighill, Wytheville; the Rev. J. B. Dunn, Lynchburg, and the Rev. J. W. C. Johnson, Roanoke, are the committee appointed.

The treasurer, the Rev. Thomas Howell, reported that with the balance at last report and receipts during the last six months his books showed $625.66, with expenditures of $455.38.

Christiansburg was chosen as the place of the next meeting. The Rev. T. G. Faulkner was chosen to preach the convocational sermon, the Rev. G. Otis Mead to read the practical essay on the subject chosen by the convocation, "Christian Unity as a Result of the War." Archdeacon E. A. Rich was appointed leader of the devotional meetings.

A most delightful event in the meeting was the visit to Sweetbriar. A business meeting was held in the college chapel. Then at 4 o'clock a reception was given the clergy at the home of the Rev. Prof. Lewis, but between the two the members of the convocation enjoyed luncheon with the faculty and students. The college looks fine and the girls happy and well. There is a delightful and wholesome atmosphere at Sweetbriar, and Miss McVea, the president, is already making a strong impression upon the general character of the institution. The members returned to Amherst late in the afternoon for the closing missionary service at 8 o'clock.

BOSTON

A Soldier's Letter—The following letter from a member of the 101st Engineers, written to his rector, the Rev. Alan McL. Taylor of the Church of the Holy Spirit, Mattapan, gives an unusually vivid account of the day-by-day life of the present members of the old "First Corps of Cadets":

"Dear Mr. Taylor: You have undoubtedly heard through some of the fellows that we are up at the front. We came up two weeks ago, and after two more weeks will go to our base for a rest. Every man is entitled to a seven-day furlough, and believe me, after five months it sure looks good to us. Am in hopes of obtaining special pass to England, and think the chances of getting it are good. The lines at this point run through a French village, or rather what used to be a village. A few walls standing grim and bare against the sky with piles of rock and debris blocking all passage is all there is left to mark the spot where there was once a thriving little village with its happy people. And looking from the hill over the valleys and hillsides one can see the fruit-trees lying as they were cut down by the enemy in his retreat. Entire orchards lying in neat rows, rotting in decay, like a regiment destroyed in formation. This is but an example of the devastation left by the invader, and coupled with things we hear makes our blood boil, and glad we are over here.

"This afternoon we had a few hours off and got a couple of teams together for a ball game. Found a dandy place for a diamond just under a battery and protected by hills and plenty of camouflage. True, there was an old trench running through it, and it had about ten good-sized shell-holes in it, but it was good enough in a pinch. It is rather disconcerting, when it is two and three on the batter, to have to run like the dickens for the dugouts, or stand still for three or four minutes until you can make out the markings on a plane, and it was rather hard on the players with two gas-masks hanging around their necks and having to duck every few minutes when we hear the whine of one of 'Fritzie's' little visitors, often just as some one had cracked out a two-bagger.

"We are living in dugouts well below the surface of the ground, and have cots and plenty of straw, so you see so far as quarters go the 'front' is not so bad. It is the first billet I've had so far in France, except one, that I've not bunked right on the floor or ground, as the case was.

"——— Must close now as my candle is almost gone. Good luck to you and best wishes to your sister and your parish.

"Sincerely,

"John Priestly."

A New Activity—The Cathedral Service Unit is establishing in the South End of Boston a "Milk Centre", where the Italian mothers who are so very numerous in this region may be taught by demonstration the value of milk as food. At present they use comparatively little and as a consequence large numbers of the children of the region are seriously undernourished. This activity will be carried on in co-operation with Lincoln House and under the general direction of the Child Welfare Department of the Boston Committee on Public Safety.

Messages From the Allies—The Boston pulpits have in the last few weeks been resounding with stirring narratives from the front and messages from well-known military and public men of the various allied nations. In the Cathedral, the latest of these speakers was an official representative of the French Government, M. Stephane Lauzanne, the editor of *Le Matin*, who spoke at Later Evensong in the Cathedral on the Fourth Sunday After Easter on "France Fighting for Liberty and Justice."

Sacrifice and Bravery—Trinity Church, Boston, reports that a member of the Honor Roll, Walter H. Allan, has died in France of wounds received in battle. In a letter to the rector his mother writes: "From 1639 to the present, Massachusetts has never called men to arms that my tribe has not responded. I have the memory of a boy clean, so fine, so straight, I truly believe from the day of his first Communion he sincerely tried to live a good life. Now he has given all for the right."

Nathan A. Farwell, another Trinity boy, has been awarded the "croix de guerre"

for bravery in pursuit of his duty as ambulance driver. He had been "gassed," and when he recovered consciousness in the dressing-station his first thought was of his car. Crawling on hands and knees over shell-craters he found it and, with shells falling all around him, drove it back to the French lines.

Church School Branch Meetings—The annual meetings of the various branches of the Church School Union of the diocese are now being held. An April 24 the "Norfolk Branch" met with St. John's church, Roxbury. The meeting began with a Round Table Conference led by the Diocesan Educational Secretary, the Rev. Carlton P. Mills, on "Teacher Training", laying especial emphasis on the correspondence-courses of the General Board. After supper there was a short service in the church followed by a business meeting and addresses by Miss Marian De C. Ward on the coming "Cambridge Conference" and by the Rev. John W. Suter, Jr., on "Practical Forms of Christian Service"—especially in connection with the use of the "Christian Nurture" curriculum of the General Board.

KENNETH RIPLEY FORBES.

LOS ANGELES

A Notable Dinner—A quite notable occasion in Los Angeles church circles was the 46th consecutive monthly dinner given in April by the Church Club of the diocese. At the dinner in the previous month Judge Benjamin F. Bledsoe of the United States District Court was the principal speaker, who gave a most inspiring address on "The War," the only fitting subject, at this time, in an assemblage of loyal Churchmen. His theme was "Individual Responsibility in Relation to the War"; and, after bringing this home most forcibly to his hearers, he concluded with these telling sentences:

"In this 'supreme moment of history' a few compelling questions press for immediate and satisfactory answers. Can the world live half-despotism and half-democracy? Shall mere 'blood and iron,' or shall the growing intelligence of men, direct the destinies of the race? Which shall it be—justice and right and life everlasting, or expediency and might and worse than death, as our portion?

"Are the aspirations of men to be permitted to fructify in the glorious sunlight of 'Liberty under Law,' or are they to be buried forever beneath an all-embracing avalanche of 'ruthlessness' and 'frightfulness'?

"At the fiat of so-called 'kultur' are honor and chivalry and adherence to age-old and almost world-wide canons of national and individual conduct to be consigned to the scrap heap?

"Did God Almighty create this world that it might be exploited by the few or that it might be enjoyed by the many?

"Shall we continue to worship the God of Abraham, of Isaac and of Jacob, or shall we deliberately determine to pay homage to the Moloch of Potsdam?"

Judge Bledsoe expressed the conviction that America would not fail to answer these questions as they should be answered, and with an emphasis that would permit no misunderstanding.

This was appropriately followed up, on the present occasion, by two addresses which gave luminous information as to what the Church is preparing to do, and as to what the Nation has done and is doing, in the endeavor to win the war and give the right answer to these questions.

Mr. B. F. Finney, Chief Secretary of the Army and Navy Department of the Brotherhood of St. Andrew, was present and stated what the Brotherhood was undertaking to do in association with Y. M. C. A.

He mentioned the following as being in charge of the Brotherhood work in the various camps on the Pacific Coast: E. D. Williams at Camp Fremont, Palo Alto, California; W. C. Harvey at Camp Lewis, American Lake, Washington; Fred T. Foster in charge of camps around San Francisco Bay; J. A. Birmingham in charge of camps around San Diego, California; and Charles Miller as having offered his services, to be stationed at whatever point to which the Brotherhood shall assign him.

In these camps the most cordial co-operation exists between the Brotherhood and the Y. M. C. A., the former giving more especial attention to the spiritual, the latter to the social, needs and well-being of the enlisted men.

Dean MacCormack of St. Paul's Pro-Cathedral, Los Angeles, gave the principal address and spoke on the subject, "The Churchman in Relation to the War".

He called attention to the large proportion of Churchmen, both in England and Canada, of those who had enlisted for the war, and stated his conviction that it was a signal honor even to be a member of the Anglican Communion at this great crisis in the history of the world. Loyalty, self-sacrifice and the determination to win—in the face of all obstacles, even of defeats—he instanced as typical of the vast armies of Churchmen who have been at the front waging the war for liberty and righteousness. He urged the necessity, on the part of the great "civilian army" of Churchmen who, back of the lines, are engaged in the war, of an equal exercise of these necessary traits; that we, too, must be characterized by the same spirit of loyalty, self-sacrifice and courage as are those who are fighting our battles for us at the front. Not only on the military armies but equally on the civilian armies which support them—of which we form a part—does the victory for liberty depend. Herein we must comport ourselves as Churchmen, full of loyalty, self-sacrifice and courage—that we, who "tarry by the staff," may not be unworthy of the assured fruits of victory.

As the hands of Moses were upheld by Aaron and Hur, the priesthood and the laity, and Israel prevailed; so let the whole Church unite, both clergy and people, in prayer for those, our vanguard, who are "going over the top"—the great civilian army of the Nation for the military army at the front, and the spiritual Israel will come out victorious and the faith of Christendom be saved.

ALFRED FLETCHER.

VERMONT

Gift for Patriotic League—Dr. and Mrs. W. Seward Webb of Shelburne have given to the Patriotic League of Burlington for their use this summer "Oak Ledge," a beautiful property near the shore of Lake Champlain and about one mile from the city of Burlington. This property will be used by the league for a Girls' Camp and for war gardens. Opportunity will be given for business women, teachers, students, and all employed women in Burlington and vicinity to have gardens and to work in the under competent supervision. The produ will be their own to use at home or to se

For a fee of $1 for the season t grounds will be open to girls for recreati purposes. Games such as tennis, voll ball, basket ball and baseball will be pr vided under expert supervision. The st of the Patriotic League will consist of camp director, a recreation director, house mother and garden supervisor.

The camp will be open from May 15 September 15, and older girls and wom from all over Vermont will be accomm dated for $5 a week, but preference w be given to employed young women teac ers and students.

The camp director is Miss Clarinda Richards, Oak Lodge, Burlington, Vermo

G. R. BRUSH.

NORTH TEXAS

Parish War Losses—The Rt. Rev. E. Temple, D.D., Bishop of North Texas, v ited All Saints' church, Ballinger, recent preached and confirmed four perso Monday night he confirmed three perso at Coleman, Texas, and Tuesday night t persons. The Rev. W. T. Allan, D. priest in charge, reports heavy losses both places from removals and going to war. At Coleman the loss amounted thirty-three percent. There is no mate in the church from which to draw can dates for Confirmation; and the unic feature of both these classes was that of the nine confirmed only one was fr a Church family. Eight were from Baptist, Methodist, Presbyterian and L theran churches, and six of them w heads of families. It should be stated h that for fifteen years both Coleman a Ballinger had only occasional Church m istrations, and whole families lapsed other religious bodies.

KANSAS

A Progressive Parish—R. G. Barber, r tor of Grace church, Chanute, after a cancy of nearly a year, is again supp and the people seem to be trying to rea what they have missed. Every organ tion in the parish is doing good work. T is specially true of the Church school. school has grown in every way. The Ea offering was $80, as compared with $15 year. Though handicapped for the w of a parish house, it has not prevented organizing of a primary department. rector's family move out their furniture Sunday morning and bring red chairs, m charts and sand table and provide for f classes and thirty children. This dep ment when only two months old put on Easter day program for the Church sch Miss Smith has demonstrated her c leadership. The New Junior Plan has t put in the school by every child being g a red Junior box for his weekly offe and daily prayer.

The Woman's Auxiliary has also t brought to life and great things are loc for from the women. It is hoped they see the opportunity to mother the w missionary spirit of the parish.

A flag has been presented to the Ch by the Guild. Also a pair of brass v and a brass alms basin. The brass a been given in memory of the Rev. Ge H. Mueller, a former rector. At a re visit of the Bishop thirteen were confir

The Open Forum

Attention is called to the fact that The Open Forum is designed for letters and not for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

Why Not a Few Men?

To the Editor of The Churchman:

Are laymen wanted at the various Summer Conferences for Church Workers? This question is prompted by a perusal of the programs and registration blanks recently issued in connection with two such Conferences. The program of the Cambridge Conference includes six courses on "Missions", all of them adapted to and needed by laymen. Every one of them is taught by a woman. These women, it is true, are among the ablest leaders in the Church; but men simply will not, as a rule, attend classes led by women. The same is true of the Racine Conference—three courses on "Missions", all led by women. Incidentally, the secretary of each of these Conferences is a woman, and all correspondence is to be addressed to her. This seems to emphasize the apparently feminine personnel of the Conferences. More striking still, however, is the fact that in the case of both Conferences mentioned the registration slips accompanying the programs provide a blank space for the name of the registrant, with the direction "Given name (Prefix Rev., Miss, etc.)". Apparently no "Mr." need apply. All this is rather discouraging to a layman who spends much of his time in trying to induce other laymen to attend the Summer Conferences, and join in a study of the Church's Mission.

New York. Wm. C. Sturgis.

Mr. Urban's Resignation

To the Editor of The Churchman:

The newspapers have published such false reports about my dear friend, the Rev. Leigh R. Urban, rector of the Church of the Redeemer, Astoria, that I write to you in order to have the truth stated. Perhaps you will publish this letter the more readily since, much as I hate and deplore war, I am not a pacifist.

On the night of Saturday, April 13, some boys broke into the Church of the Redeemer and hung an American flag in the church. After the early service of the next day, Mr. Urban, in the presence of a vestryman and another man, took down the flag carefully and put it away. Both these men testify that there was not the slightest disrespect shown to the flag. As a matter of fact, to show that Mr. Urban has only honor and regard for the national standard, for some time past two flags have been and are now displayed in the parish house. If one of the Jackies on an American man-of-war displayed our flag where he thought it would "look nice", his commanding officer would order it down with scant ceremony and probably put the Jacky in solitary confinement for a while to meditate on "law and order" and "obedience". It is truly said in the Astoria parish now that such treatment would be exceedingly beneficial for those boys. The canons of our Church give the rector authority in his church such as the State gives a commanding officer on shipboard. And the Vestry of the Church of the Reedemer bore witness to that authority and upheld their rector in exercising it.

Now Mr. Urban is a sincere and convinced pacifist. He is *not* pro-German in his sympathies, he is *not* disloyal to the United States. But, unlike some pacifists, who are now hiding their light discreetly under a bushel, he sticks to his colors—without making a martyr of himself or rushing into print. Mischief-mongers, however, *did* rush into print with the result that the newspapers learned of the incident and made a regular penny-thriller of it for several days. Over these reports both the Vestry and the Parish were incensed. Mr. Urban renewed his offer to resign, an offer first made some months ago when he found that the Vestry did not sympathize with his position on the matter of pacifism. That offer they have now thought best to accept, although with genuine regret, realizing that their Rector is a hero of the moral and spiritual life.

Last Sunday (April 21) at the mid-day Celebration of the Holy Eucharist (a wonderfully beautiful and reverent service) the Clerk of the Parish read a statement in which the Vestry testified to their regard for Mr. Urban and bore witness to the facts (1) that never once since the Nation declared war had he spoken of the war controversially in the pulpit; (2) that he had not taken part in any pacifist propaganda; (3) that he had at every service read prayers for those at war and for peace; (4) that he had spoken with great sympathy and regard for one of the parish who had been killed in the service.

What then is the offense of the Rev. Mr. Urban? What indeed!

Livingston Hall, C. U. Chas. E. Hill.

Another Tune for Battle Hymn

To the Editor of The Churchman:

Those desiring to promote the cause of good Church music in this country and also to raise the standard of our national music from its present condition of deplorable inanity can ill afford to disregard an "old new tune" to Julia Ward Howe's "Battle Hymn of the Republic". I refer to that melody which was sung at the last meeting of the Night Watchers' Association in New York some forty years ago; forgotten in the interim, resurrected recently by Mr. M. C. Coggeshall of Summit, N. J., and printed in the *Outlook* for Jan. 23 with an original harmonization.

The minor key in which this version is written emphasizes the dire earnestness of the "terrible swift sword" we are trying to draw in our present national crisis. One might well imagine our khaki-clad men steadily "marching — marching — marching" to the dogged rhythm of a tune partly McDowell-ish, partly plain song, wholly martial, with that indefinable touch of Heaven and hell, which always sends the shivers through one's spine and prompts one to shout exultingly: "O, Death, where is thy sting?"

To the composer who had the sense to read between the lines and write a fitting accompaniment to this melody is due a large share of praise. There is too much musical tinsel and pink drapery in our churches today, and most gratifying it is when one runs across the pure gold of the diapason tone amongst the gaudy dross.

Regarding this quite remarkable find I would plagiarize a well-known music store custom and say to every organist: "Try this over on your organ, your choir, and your congregation—and then see!"

Hugh A. MacKinnon.

East Hampton, New York.

Good Friday Collect

To the Editor of The Churchman:

I have read with great interest and hearty agreement your editorial note on the above subject, but I should like to inquire, owing to my ignorance, whether your Prayer Book has any other petition on behalf of the Jews. Our proposed Canadian Revised Prayer Book makes a suitable alteration in the wording of the Collect, but retains the reference to the Jews in this way:

> "Have mercy upon the Jews, thine ancient people, and upon all who reject and deny thy Son".

I venture to think, that either here or elsewhere we should still continue to pray for the Jews, although, as you rightly point out, avoiding any such association with "Turks" and "infidels" as our present Collect shows. Your proposed revision is also good in speaking of "one flock", rather than, as in our book, "one fold". The former is obviously truer both to Scripture and to actual fact.

W. H. Griffith Thomas.

Toronto, Canada.

Our Clumsy Methods

To the Editor of The Churchman:

There is a decidedly discouraging outlook in regard to an adequate supply of clergy in the near future. The subject is a very large one and has many sides to it. First, the Church must have a better method of handling her clergy. In this we can learn much from the Methodists, where no minister able to do work is without it and no congregations without a pastor. Our method is clumsy, ineffective and has disastrous results for the Church. One can well wonder that the Church grows at all. A bishop only rarely has a sense of responsibility for his clergy and when one does not meet his requirements "scraps" him and gets some one else—if he can.

I have no doubt that there are priests who are doing work as professors or instructors in colleges who would be glad to render service to the Church, but will not under our ineffective system.

Then again have our bishops done what they could to arouse the attention of the young men of the Church to a need of their consecrating themselves to that work? In a ministry of a quarter of a century I have heard many sermons by bishops and not one even touched upon this great need of the Church. There is not lacking a willingness, but it is latent. It is like patriotism. When there is no danger patriotism seems lacking, but when danger threatens there is a tremendous amount of it. If our chief pastors would lead in this matter men would volunteer for this great, heroic warfare.

Francis M. Bacon.

Clovis, New Mexico.

New Books on the War

War Philosophy

THE SOUL OF DEMOCRACY. By Edward Howard Griggs. New York: The Macmillan Company. 1918. $1.25.

"The philosophy of the world war in relation to human liberty" is the subtitle of this study in twenty-two chapters of the respective values of democracy and paternalism, for efficiency, invention, endurance and welfare and progress of humanity. Written in popular style it is a book that will gratify the humanist and its ethical emphasis as far as it goes will add to the interest that the fine style of the work will create. But as a satisfactory interpretation of the philosophy of the war and as an exposition of the soul of democracy the book hardly reaches those realities that alone account for both democracy and soul. While holding that our slowness in applying to the social group the moral standards recognized as binding on the individual has retarded progress, and while regretting man's limited sympathy and imperfect application of principles, he holds that moral standards are absolute and unchangeable. For these reasons he calls for more education and seems to think that the most praiseworthy education is not creative but applied ability. He urges education for humanity, but does not say why for humanity. Sometimes Dr. Griggs grows dogmatic as when he says that the war has created a reversion to the narrower creeds. Perhaps after all the fault is in the title and not in the book, for if the title had promised less we would have enjoyed the essays immensely and not asked of them a clear philosophy of the war and a revelation of the soul of democracy. A. L. M.

Serbia Crucified

SERBIA CRUCIFIED. By Lieutenant Milutin Krunich. Boston: Houghton, Mifflin Company. 1918. $1.50.

We have been accustomed, we who do not know, to think of Serbia as a land of stubborn peasants, men who live harshly and fight fiercely. The author of this striking book reveals another Serbia—a country of romance, poetry and song, blessed abundantly in resources both of the heart and nature. The story of Serbia's terrible suffering is so moving as to stir afresh our sympathies for the agony which Germany has brought upon this innocent people. It is indeed a heart-rending tale to hear, but we have no right to spare ourselves such knowledge, especially if it can impel us to new efforts towards alleviating the suffering of our brothers across the sea.

We quote only one of the many stirring narratives of this powerful book: "While I was lying on this height of Dobra-Glava, in a sea of sunshine and air, I looked around me, and the objects aroused my thoughts. Strange thing, this life. There is something wrong in it! These hills and valleys are quite the same as those over the boundary. The chain of Strashna-Chooka, which reaches far, far into Bulgaria, is just the same as here. This valley runs toward the blue horizon, like a river, always the same: the same air, the same houses, the same men who speak quite the same language, the same sun, the same sky, the same God, and yet there, as here, the trenches are growing with strange rapidity. Man before man, neighbor and brother, are standing and looking upon each other shivering with hatred. From that side there, which is the same as this side here, death is coming! Why? Because there is a German nobleman 'Tsar'. Because he is a member of a certain group of men (with a sounding name, nobility or aristocracy) who, through the centuries, have held the nations in slavery and have 'ruled'." W. A. S.

Religion Over There

VISIONS AND VIGNETTES OF WAR. By Maurice Ponsonby. New York: Longmans Green & Company. 1918. $1.00.

CHRIST AND THE WORLD AT WAR. Edited by Basil Mathews. James Clark & Company and Pilgrim Press. 1918. $1.00.

Chaplain Ponsonby reflects the visions and impressions of life and glimpses of reality that a man has "over there" under the war banners and in the thick of battling lines.

Mr. Mathews offers twelve sermons by great English preachers who reflect the effect of the war on the religious thought and feeling of those of a warring nation who are doing "their bit" at home.

What Ponsonby says about charms, myths, church unity and division, discipline and the religion of cowards are like flashes of light that will show the paths of faith to the man groping in darkness or feeling for light.

What the noted preachers say will perhaps please Dr. Odell though the sermons are a little heavier and more theological and some may say more religious than our American war sermons as reported in the *Eagle* and other metropolitan papers.

Both books get behind the issues and bring into prominence those fundamentals that lie at the base of the citadel of the true Christian civilization that we all hope will be the outcome of this day of world remaking. A. L. M.

For Soldiers' Mothers

LETTERS TO THE MOTHER OF A SOLDIER. By Richardson Wright. New York: Frederick A. Stokes Company. 1918. $1.00.

You read these *Letters* of an elder brother to a sister with a boy in the service, then you read them again. After which you immediately send this hand book of courage to some mother for whom you are quite sure it was especially written. Whoever can bring the million of mothers in the country to see just what are the actual conditions amid which their boys are living and what they must do at home to help those who are at the front, will place us all under deep obligation. Multitudes of mothers are craving the comfort and assurance that all is well with their boys. They long also for the companionship and courage which comes from bearing a common burden for a common cause. Fears and doubts are clutching at their hearts. They need the stimulus of an unfailing belief in the righteousness of our cause. All this and more Mr. Wright's *Letters* combine, making a veritable "mother's manual of arms". He has done a clever bit of writing, bringing into a small compass a variety of things, practical advice, homely comfort and useful information. The temptation is strong to freely quote phrases and paragraphs, for there are some, unusually striking and original, which linger long after the first reading because of their tonic effect. R. P. K.

Chivalry in the 20th Century

WONDERFUL STORIES: WINNING THE V. C. IN THE GREAT WAR. New York: E. P. Dutton & Company. 1918. $2.50.

If the daily reports of the Great Drive do not seem to bring home what the American troops are passing through, here are tales of heroism that match and even outthrill the stories of early pioneer days of our own history. No longer need there be any question of the modern brand of heroism and bravery. The English soldiers have exhibited in the past month both to an exalted degree. They did the same in the first year of the war.

The Victoria Cross, that much coveted piece of metal, no doubt came to many a man as a great surprise. "Most conspicuous bravery" was not in his calculations. Incident after incident, taken from official reports, unvarnished by unnecessary description, speak loudly of an extraordinary endurance and loftiness of spirit.

Fifty-six full page illustrations, especially painted by selected artists, give a vivid realism to the tales which cover all fronts, East and West, and exploits on both land and sea. R. P. K.

An American Over There

OVER THERE AND BACK. By Lieutenant J. S. Smith, U. S. A. E. P. Dutton & Company. 1918. $1.50.

When a man's soul is really touched by some great truth he gives his soul to it and sinks his personality that the larger thing may have his best. Lieutenant Smith saw the larger meaning of the war and has written a story that is different from most of the war narratives. He has fought the Boche in three uniforms, the Canadian, the English and now the American. Though he has seen so much he keeps himself in the background of his captivating story. He succeeds in this, perhaps, because he has seen so much that he has caught the larger vision of things. His imagination is like a camera and his intuition flashes forth the significance of events with a realism that rings true. When J. S. Smith wrote *Trench Warfare* he gave promise of writing the kind of book we have all been looking for—a book that would feel the sweep of the larger things and still be personal enough to be real without being too autobiographical—and here it is. When you read it you will wish your boy had read it before he went "over there" and you will be glad you have read it because your boy is "over there".
A. L. M.

German Atrocities

GERMAN ATROCITIES. By Newell Dwight Hillis. New York: Fleming H. Revell, $1.00 net.

"Heinous crime" is the dictionary's definition of atrocity and heinous is from the German and so are these brutal, devilish, cruel horrors perpetrated against fair France and brave Belgium, described here by a great artist of language whose incisive statement of the nature and philosophy of German atrocities is supported by affidavits, photographs and diaries that stir the reader to patriotic action in the name of humanity.
A. L. M.

The Leadership of the Church

The opportunity before the Christian churches in this country is almost startlingly plain. The allied nations are rapidly subordinating their individual policies to the necessity of defeating the Teutonic powers. There is now a Generalissimo on the front, a brilliant French General. All the armies are one army under his direction. We can no longer speak of the front as British, French or Italian. From the Adriatic to the Channel runs the front of the free nations united as one nation. This is the greatest event of the year in the war. To recognize this and to interpret it is the duty of the Church today. We are called as Christians not simply to exhort our men to fight for their country or their parents to give their sons willingly in our country's defense. We must make plain the unity of the nations in a spiritual purpose. We must rally our people to toil and give and sacrifice for the end toward which all free peoples are struggling. We must let our Allies speak from our pulpits of their own interpretation of the common purpose and their own contribution to the victory that must come. We must remember in our public prayer the soldiers of the nations with whom we are allied as well as our own men, the sorrow of those at home in our sister nations as in our own land. If the Churches will take this God-given opportunity to make evident the common purpose, to weld the nations into a spiritual unity behind and beneath the unity of military command, they will hasten the coming of a better world, not only after the war but even now in the midst of war. The order of our ecclesiastical procession will then be a true symbol. The Cross will lead the allied flags to the victory of righteousness.—*Dean Rousmaniere.*

Books for Women Citizens

Never was the responsibility of women to safeguard the interests of women wage-earners so great as at this critical hour. Because not only women in industry, but the whole woman life of the country is being affected by the world war, industrial problems are of vital importance to womankind everywhere.

The following excellent list of books, a number of which have been from time to time reviewed in these columns, has been compiled by the Y. W. C. A. for the use of women citizens:

Women and War Work, Fraser; Young Woman Worker, Laselle; American Labor Unions, Marot; Woman in Modern Society, Barnes; Women's Work in Municipalities, Beard; Woman and Labor, Shreiner; Every Day Business for Women, Wilbur; The Future of the Working Classes, Babson; New Industrial Day, Redfield; Women Workers and Society, Maclean; Trade Union Woman, Henry; American Women and the World War, Clark; The Ambitious Woman in Business, Gilbert; Women and the Trades, Butler; The Middle West Side and Mothers Who Must Earn, Cartwright; Women in the Bookbinding Trade, Van Kleeck; Artificial Flower Makers, Van Kleeck; Welfare Work, Proud; Fatigue and Efficiency, Goldmark; Modern Industry, Kelley; Women in Modern Industry, Hutchins; New Ideals in Business, Tarbell; A Seasonal Industry (Millinery Trade in N. Y.), Van Kleeck; Women as Munition Makers, Hewes; Munition Workers in England and France, Walter; The Great Society, Wallas; The Labor Movement, Ward; Christianizing the Social Order, Rauschenbusch.

Remarkable Linen Chest for Cuban Palace

Persons who live in New York City are fortunate in having an opportunity to observe a wonderful display of linens in the windows of James McCutcheon & Company on Fifth Avenue, a truly impressive display of the principal items in the Cuban "Linen Chest".

The Cuban Coat-of-Arms Reproduced in Embroidery

It consists of over 5,000 pieces, the tonal value of which is considerably enhanced by the present very critical conditions in the linen trade. The linens are intended for the new *Palacio Presidencial* at Havana, for the complete furnishing of which the Tiffany Studios have the contract. This presidential palace is to be the "White House" of the Cuban Republic, and has, in all, seventy-five rooms.

The most important room in which linens are required is the State dining-room. On state occasions a table five and a half feet wide and fifty feet long is used. Between meals it is covered with a beautiful lace set consisting of two scarfs, each fifty-two by eighty inches, and a centrepiece to match, fifty-two inches in diameter. At one end of each scarf, and at opposite edges of the centrepiece, the full Cuban Coat of Arms is to be embroidered. This lace set is being made to order in Italy.

All dinner-cloths for the private dining-room, with napkins in dinner-size and a good many in the smaller breakfast-sizes in designs to match, are to be embroidered with the full Cuban Arms.

Incidental to the main linen supplies for the two dining-rooms there are included in the assortment doilies, hemstitched napkins fifteen inches square, fifteen-inch lace napkins, and two beautiful lace luncheon sets made in Italy, consisting of two dozen six-inch finger-bowl doilies, two dozen oblong plate-doilies, two dozen twenty-inch napkins, and three twenty-eight by sixty-seven-inch oblong runners—a total of seventy-five pieces in each set.

The dinner-cloths and the napkins are of the finest hand-made Irish damask. The designs for the State dining-room include plain satin, satin stripes, and Louis XV. For the Private dining-room the designs include plain satin striped, Pompeian scroll and vase, and a very handsome poppy design in which the poppies grow up from the border and spread out on the table, the centre being plain. The supplies for other parts of the palace are equally elaborate.

1918

Atlantic Mutual Insurance Co.

Atlantic Building 51 Wall Street New York

Insures against Marine and Inland Transportation Risk and will issue policies making loss payable in Europe and Oriental countries.

Chartered by the State of New York in 1842, was preceded by a stock company of a similar name. The latter company was liquidated and part of its capital, to the extent of $100,000, was used, with consent of the stockholders, by the Atlantic Mutual Insurance Company and repaid with a bonus and interest at the expiration of two years.

During its existence the company has insured property to the value of $30,949,773,989.00. Received premiums thereon to the extent of $312,671,550.90. Paid losses during that period $152,928,388.68. Issued certificates of profits to dealers $96,523,710.00. Of which there have been redeemed $90,801,110.00. Leaving outstanding at present time $5,722,600,00. Interest paid on certificates amounts to $24,494,668.95. On December 31, 1917, the assets of the company amounted to $18,041,890.25.

The profits of the company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

For such dividends, certificates are issued subject to dividends or interest until ordered to be redeemed, in accordance with the charter.

A. A. RAVEN, Chairman of the Board.
CORNELIUS ELDERT, President.
WALTER WOOD PARSONS, Vice-President.
CHARLES E. FAY, 2d Vice-President.
WILLIAM D. WINTER, 3rd Vice-President.
G. STANTON FLOYD-JONES, Secretary.

"The Leading FIRE INSURANCE Co. of America"

ÆTNA INSURANCE CO.

HARTFORD, CONN., U. S. A.

WM. B. CLARK, President

CAPITAL, ... $5,000,000.00
Reserve for all other Liabilities, $16,627,291.73
Net Surplus, ... 8,206,198.85
Assets, ... 29,833,490.58

NOTE—The Security Valuations on which this statement is based are those fixed by the Insurance Commissioners.

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Securities bought and sold on Commission
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The Union Trust Company of New York has two well-equipped Branches for its uptown business—the 38th Street Branch in the heart of the busy Fifth Avenue shopping district, and the Plaza Branch at Fifth Avenue and 60th Street, just opposite the entrance to Central Park.

The facilities of all the offices of the Company are offered to depositors of either Branch or of the Main Office at 80 Broadway.

The Union Trust Safe Deposit Company, entirely owned by the Union Trust Company, conducts modern safe deposit vaults at both Branches.

UNION TRUST CO., 80 Broadway
CAPITAL AND SURPLUS, $8,500,000

The Churchman

A National Journal of the Protestant Episcopal Church

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THE REV. WM. AUSTIN SMITH
Editor

THE REV. GUY EMERY SHIPLER
Managing and News Editor

MARGARET JEFFERYS HOBART
Associate Editor

SAYERS COE
Business Manager

SUBSCRIPTIONS

A year (52 numbers), in advance, $3.50; to the clergy, $3.00. Single copies 10 cents. Subscriptions begin always with the current issue. Acknowledgment of remittance for renewal is made by change of date appearing on the wrapper. Receipt will be returned by letter if specially requested. REMITTANCES should be made by draft on New York, money order or express order. Cash should be sent only in registered letters.

CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH SERVICES

Calendar for May

1. St. Philip and St. James' Day.
5. The fifth Sunday after Easter. Rogation Sunday.
6. Rogation-day.
7. Rogation-day.
8. Rogation-day.
9. Ascension-day.
12. Sunday after Ascension-day.
19. Whitsunday.
20. Monday in Whitsun-week.
21. Tuesday in Whitsun-week.
22. Ember-day.
24. Ember-day.
25. Ember-day.
26. Trinity Sunday.

Preachers for Next Sunday

SUNDAY AFTER ASCENSION DAY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Rev. Horace Percy Silver; afternoon (4), the Very Rev. Howard C. Robbins, D.D.

GRACE CHURCH—Morning (11), the Rector; evening (8), Canon E. Sidney Savage.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

The Board of Missions

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.
Address THE RT. REV. A. S. LLOYD, D.D.
President of the Board of Missions,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, $1.00 *a year.*
281 Fourth Avenue

THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

The Daughters of the King

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired in every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

DAVIES.—In Gambier, Ohio, May 2, 1918, in the home of his parents, Arthur Wiley Davies, the oldest son of the Rev. Dr. and Mrs. D. F. Davies, aged thirty-nine years, an honor graduate of Kenyon College.

OLIVER.—On Tuesday, April 30, 1918, Fanny Mactier, widow of Marshal Oliver, Professor of Mathematics, U. S. Navy, and daughter of the late Brigadier General Charles Ferguson Smith, U. S. Army, in the seventy-fourth year of her age. 315 East Seventeenth Street, services private. Interment at Annapolis, Maryland. Baltimore and Washington papers please copy.

STEVENSON.—Entered into Life Eternal just before midnight, April 25, Maud, widow of Paul Eve Stevenson. Funeral services at her late residence, 50 Vernon street, Brookline, Massachusetts, Sunday afternoon. Interment at Woodlawn, New York, Monday morning,

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

OBITUARY

THE REV. FRANK PAGE, D.D.

The Rev. Dr. Frank Page, formerly rector of St. John's Church, Brooklyn, and more recently rector of Zion Church, Fairfax, Virginia, died there in the early morning of April 18.

Dr. Page was a son of the late Major and Mrs. John Page of Hanover County, Virginia, and was a brother of Thomas Nelson Page, United States Ambassador to Italy, and Rosewell Page, second auditor of Virginia. He graduated from Washington College at Lexington, Virginia, when General Robert E. Lee was its president, and later entered the Theological Seminary of Virginia, from which he graduated in 1878. While in Brooklyn he became a close friend of the late William L. Gaynor, Mayor of New York.

Dr. Page was a man of rugged strength, of fine sincerity, of wide sympathies and generous impulses. He loved to preach and was always interesting and fresh and unconventional as a preacher, but his best sermon was ever his own sincere, consistent and godly Christian life.

Washington and Lee University, where he had sat at the feet of the immortal Lee, made him a Doctor of Divinity. To his friends he remained always the same simple, loyal and lovable man. In many ways his life was an ideal life of devoted, unself-seeking ministry, commending ever the Master who in early manhood had said to him, "Feed my sheep, tend my lambs", and drawing men to goodness and to Christ by the compulsion of his own fine character.

ACKNOWLEDGMENTS

Belgian Relief Fund

Miss Caroline F. Grant, Detroit, Michigan $20.00

Belgian Prisoners Relief

Miss Mary Ruth Chapman, San Gabriel, California $5.00

Poor in Jerusalem

Miss Mary Ruth Chapman, San Gabriel, California $5.00

Assyrian and Armenian Relief Committee

Woodbury G. Langdon, Treasurer, 131 West 40th Street, New York

Previously acknowledged	$108,575.35
Mrs. C. H. Alden, Los Angeles, California	10.00
St. Paul's church, Montrose, Colorado	28.40
Grace church, Olathe, Colorado	6.54
All Saints' church, Pasadena, California	131.62
St. John's church, Sharon, Pennsylvania	137.65
Total	$108,889.56

ST. STEPHEN'S COLLEGE

(*Continued from page* 619)

that in each of the dioceses of the Provinc a series of St. Stephen's scholarships b founded whereby each year each dioces shall, on the nomination of the bishop, sen one of these forgotten boys to St. Stephen's That would mean, beginning the first yea with an expenditure of $450, an annual ex pense in four years and thereafter of $1,80 for each diocese. Some of these boys nee help. We can, if we will, make use of S Stephen's wisely, I think, and most eco nomically, to give them what they need mos —an education.

ORDINATION

Mr. Harry E. Rahming, who has finishe a post-graduate year at the General Theo logical Seminary, was ordained to the Diac onate by the Bishop of Rhode Island a the Church of the Epiphany, Providenc R. I., on St. Mark's Day. The preache was the Rev. Frank T. Hallett. The pre senter was the Rev. Henry Bassett, recto of the parish, where the candidate ha grown up. Mr. Rahming is the second co ored clergyman to be ordained in the dio cese, the first of whom, the Rev. P. G Moore-Browne, read the litany on this oc casion. He is to take charge of St. Augus tine's church, Kansas City, Missouri.

GREAT DISSATISFACTION WITH THE PENSION FUN

(*Continued from page* 624)

the aged and disabled clergy and their dependents, who became such before March 1, 1917.

Inasmuch as it declared $5,000,000 to be sufficient to provide for the accrued liabilities of the then active clergy and did so after figuring on the problem for the space of two years with the assistance of the best actuarial brains in this country, and inasmuch as it actually received $3,750,000 in excess of the $5,000,000 asked for, an explanation at least is in order and is the just right of contributors to the fund.

We gave our money with the understanding that all dependent clergy of the Church would be provided for; and if all of them are not provided for by this Pension Fund Commission, there is no other source from which any of them can look for relief.

DR. SLATTERY DECIDES NOT TO GO TO WESTERN FRON

(*Continued from page* 620)

town three times, but only to do duties which I was pledged and then to return h the first and quickest train. There was n virtue in this. It is what any man wou have done under the circumstances. I ha wondered whether it would be the best u of material to take a man from a task whe he is trained to work rapidly (so long as th work he is doing must be done in some wa by some one), and use up two or three be ter men in learning to cover the san ground, while he goes to a new task. It w a question I had to answer for myself.

"Then there was something more. Ne month, having lost (by his call to a lar Western parish) the Vicar, we begin a ne order at Grace Chapel. The Italian work growing, and the work among the peop from Germany and their descendants is st strong. Of the 139 men from the Chap

gregation now in the National Service represent the older German congregan. The families of these men are loyal l true, and we show them day by day w deeply we believe in their heroism l fidelity. One German mother came to last week to tell me that her son was the American army, her two nephews in German army. The tears were streamdown her cheeks. When we are thinkof the people who need our best serv, I am inclined to think the patriotic ed is greater in our East Side homes than the trenches where the sons of these mes are fighting. In the trenches there the relief of action; here there is the ony of the unceasing anxiety and grim agination. The sons must get letters om home which give them confidence and rage. I wondered whether I had the ht to go thousands of miles away from se members of my parish when they re adjusting themselves to new condins in the parochial life. At best I can only a fraction of what as their rector ught to do for them.

'Then in the Parish Church there is the storal relationship which has grown up in se eight years of our life and work to-her. Dr. Huntington bequeathed to me old-fashioned parish. Someone said ce, 'Dr. Huntington goes up and down w York as if it were the village of Had-: he goes to see the people.' I have ed to keep the parish what he left it, with close pastoral relationship. You have lped and guided me more than I have er helped and guided you. I have cut self up into very small fragments in my orts to serve you, and for each I have en able to do only a very little. But you ve at least known that I care. And now om almost every pew there has gone a , a brother, a husband. If I could serve m best by going to France I should go. But ave a sacred memory of a certain charge ich has come from one and another these men, sometimes definitely spoken, metimes only intimated by a glance: it is charge that I look out for the one who es most and who must stay at home. I ow the anxiety that is in your hearts. I ve said again and again that the greatest roes are those who send with an unutterle love from their homes those who go. have wondered if I appeared in France fore one of these men, I should not find ook of reproach with the question, 'When l you last see my mother, my father, my fe?' It is not that one is anyone in parular, but in a parish like this a pastor is owed to bring in one way or another the niliar sense of ownership; a pastor can least try to follow in the steps of the od Shepherd, whose sheep know His ice.

'And so I knew that for the present at st I must stay here. This summer we all be scattered, but, whether I am in w York or not, at all times I shall be thin easy call of you, and if I can serve u in any way you need only tell me, and shall come as quickly as I may. It is a rd summer that is before us all, and you make my decision seem the more necesy and the more right because you let do what I can.

'I have never spoken so personally in a mon before, and I think I never shall ain. You will forgive me."

Classified Advertising

CLERICAL SUPPLY

NEW YORK incumbent is available for supply duty near-by, as vacation. Faithful and efficient. Write 292 Henry street. Phone Orchard 7924.

CLERGYMAN taking vacation would like Sunday duty for one month only. June, July, August. Address F. & A. M., 1457, CHURCHMAN Office.

A YOUNG RECTOR of a large city parish desires to supply parish or mission in a coast town during the month of August and first week in September. Sane Churchman. Address 1458, CHURCHMAN Office.

CHURCH AND PARISH

LARGE PARISH in northwestern city will need organist-choirmaster in the Fall. Modern four-manual organ, mixed choir. Salary $1,200 and use of furnished studio. Opportunity for teaching. Applicant must enjoy working with boys. Testimonials. State age, whether married or single, former positions, whether available August 1 or September 1. Address E. A. RUNDELL, 3432 Holmes Avenue, South, Minneapolis, Minnesota.

WANTED—Choirmaster, organist; southeastern Pennsylvania. Boy choir. Good organ. Salary, eight hundred dollars. Address JOHN DENUES, 224 West Lanvale Street, Baltimore, Maryland.

MORGANTON MISSIONS, North Carolina—Wanted: Church worker for St. Margaret's Mission; experienced, definite Churchwoman, unlimited opportunity for good work. Also worker for mountain mission, visiting and elementary day school. Apply Rev. George Hilton, Morganton, North Carolina.

"RAG CLIPPING MACHINE" makes clippings for "Fracture" and "Comfort" pillows which are being turned out by Surgical Dressing Units. Many times faster than scissors. $3.75 postpaid anywhere in United States. L. M. ASPINWALL, 6816 McPherson Street, Pittsburgh, Pennsylvania.

SPECIAL TRAINING in the culture of boys' voices. Booklet and list of professional pupils on application. Address DR. G. EDWARD STUBBS, St. Agnes's Chapel, 121 West 91st Street, New York.

PIPE ORGANS—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list on application. Address SISTER IN CHARGE OF ALTAR BREAD.

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CATHEDRAL STUDIO — Church embroidery and materials. Specialty: English silk stoles with handsome crosses, $6.50; plain, $5.00; handsome gift stoles, $12 upward. English damask burse and veil, $12, $15, $20. MISS MACKRILLE, 2900 Wisconsin Avenue, Washington, D. C.

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GIRLS' CAMP in the Berkshires, limit seven; rates $100 for eight weeks. Careful guidance. Address Camp, 1459, CHURCHMAN Office.

What others have accomplished through the advertising columns of The Churchman, you can also. It enjoys the absolute confidence of its readers.

SITUATIONS

YOUNG SOUTHERN WOMAN of exclusive family, practical and cultivated, desires position as secretary or companion for Summer months. Fond of traveling. References exchanged. Address 1452, CHURCHMAN Office.

BY SOUTHERN CHURCHWOMAN—Position as secretary or companion, or to take charge of house or coach children. References. Address A. C., Box 553, Hendersonville, N. C.

A LADY—Experienced French teacher (Episcopalian) wishes to exchange French lessons, or tutoring, for home and board for Summer months. References. Address 1460, CHURCHMAN Office.

WANTS

U. S. GOVERNMENT wants thousands clerks at Washington, immediately, for war preparatory work. $100 month. Quick increase. Men, women, 18 or over. Easy clerical work. Common education sufficient. Your country needs you. Help her and live in Washington during these stirring war times. Write immediately for free list positions open. FRANKLIN INSTITUTE, Dept. P129, Rochester, New York.

SUMMER COTTAGES

FOR RENT

THE CRATER CLUB on Lake Champlain. Furnished cottages without housekeeping cares. References required. Circular on application. JOHN B. BURNHAM, 233 Broadway, New York.

TO RENT at CENTER CONWAY, New Hampshire, owner's summer home. Furnished; seven bedrooms, fireplaces, verandas overlooking mountains and lake. Barn suitable for garage. Fine bathing, boating, fishing within five minutes. Scenery and neighborhood excellent; $350. MISS IVY, 131 Sutherland Road, Brookline, Massachusetts.

ADIRONDACKS—KEENE VALLEY, eleven acres, two comfortably furnished chalets, five and six rooms, baths, sleeping and dining porches, modern plumbing, abundant water, beautiful views; $450 each, including wood and ice. E. D. Stearns, 27 West Eleventh street, New York.

BOARD

THE HEIGHTS HOUSE, Lunenburg, Vermont, No hay fever. To those desiring a vacation in the vicinity of the White Mountains this house offers great opportunities at reasonable rates. Booklet. A. J. NEWMAN, Proprietor.

WOODLEIGH—Neither hotel or sanitarium. Unique; modest in appointments, air of refinement essential to cultured people. Owner trained nurse. Beautiful country. Cottages and farm attached. Address MISS ELIZABETH LAMB, Towanda, Pennsylvania.

A CHURCHWOMAN of refinement, residing in a beautiful city in Western New York, will receive into her home two or three elderly or semi-invalid ladies. References given and required. Address Miss W., care of the rector of St. John's church, Canandaigua, New York.

A FEW LITTLE GIRLS will be received during Summer months. Country surroundings. Loving care. One hour study under governess. References. St. Hilda's Hall, Charles Town, West Virginia.

SANITARIUM

PENNOYER SANITARIUM

(Established 1857), leading Western Health Resort. Chicago suburb. Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern. Home-like. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wisconsin.

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4 cents for each word and initial including the address, Cash with Order. All Notices not exceeding 25 words, $1.00. No Advertisement inserted for less than $1.00 net. Discounts: 3 insertions, 10%; 6 insertions, 15%; 12 insertions, 20%. Thousands of people are watching these columns each week for Houses For Sale or to Rent, Board, Travel and Resorts, Exchanges, Housekeepers, Governesses, Companions, Tutors, Educational, etc. References should accompany advertisements. Orders and copy for Classified Advertisements must be received one week before the Saturday on which it is intended the advertisement shall first appear. Address Classified Advertising Department. THE CHURCHMAN, 381 Fourth Avenue, New York City.

New Lingerie at Special Prices *at* McCutcheon's

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WE OBJECT TO CONFISCATION

By IRVIN S. COBB

IN writing this brief statement I am actuated, I confess, in part by personal, and therefore selfish motives. Practically to an exclusive extent I earn my living by writing for magazines. If the increase in second class postal rates provided by Congress is permitted to stand without modification or amendment, a very considerable number of the magazines printed in the United States will be put out of business—and incidentally I shall be put out of business.

Aside, however, from the purely personal view of the proposition, I wish to set forth the following facts:

To begin with, the writers of America as individuals, and as a class, are doing as much as any other group of citizens of similar size, and similar scope of influence, to uphold the hands of our Government and to strengthen the arms of our soldiers and sailors in the present crisis. The same, I maintain, is true of the owners and publishers of American periodicals. All of us, writers and publishers alike, are willing, and more than willing, to bear our fair share of the burden—financial and otherwise—necessitated by a condition of war.

But a law which increases second class postal rates from FIFTY TO NINE HUNDRED PER CENT. through a "zone" system on national periodicals circulated in this country and its possessions amounts to confiscation and destruction. A Commission appointed by Congress has already pronounced against such a policy. The allied printing trades and organized labor, of which the printing trades are a part, have protested, along with the publishers themselves, against a regulation which not only will cripple one of the greatest industries in America—and certainly the greatest force for popular education and entertainment that we have—but will, in the case of a vast number of worthy and patriotic periodicals, result in absolute ruin to their properties. As an individual writer, and as a member of The Authors' League of America, I desire to join in this chorus of protest.

Surely, *never before in the history of our country has there been a time when the need for a widespread dissemination of information regarding the motives which have prompted the United States to enter the war, was greater than at this moment!* The bulk of the American people depend upon the periodical for knowledge of current events.

I maintain that neither publishers nor writers will object to legislation which will put upon the periodical publishers, and incidentally the writers, an equitable share of the burden of taxation necessary to carry the war to a successful conclusion. What we do object to is confiscation. This postal "zone" law must be repealed—every reader should write to the Congressman and Senator of his State in protest.

THE CHURCHMAN

New York - Saturday - May 18 - 1918

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Books Received

Religion and Philosophy

THE HOLY COMMUNION. By Chas. L. S. tery, D.D. (New York: E. P. Dutton.) cents.

THE PROPHETS OF THE OLD TESTAMEN. By Alex. R. Gordon, D. Litt, D.D. (N. York: Hodder & Stoughton.) $1.50.

SIGNIFICANCE OF THE PROTESTANT RE. ORMATION. By Lynn Harold Hough. (N. York: Abingdon Press.) 50 cents.

THE EUCHARISTIC EPICLESIS. By J. Tyler, M.A. (Longmans, Green & Compan. 75 cents.

OUR CASE AS AGAINST ROME. By N. Williams. (New York: Longmans, Green. Company.) 90 cents.

RELIGIOUS REALITY. A Book for Men. A. E. J. Rawlinson. (New York: Longma. Green & Company.) $1.50.

CHRISTIANITY AND IMMORTALITY. Vernon F. Storr. (New York: Longma. Green & Company.) $2.50.

CONQUERING AND TO CONQUER. By Fr. Weston, D.D. (London: S. P. C. K.)

FIRST WORDS ON CONFIRMATION. Marian DeC. Ward. (Keene, New Hampsh. American Society for Church Literature.)

THE RELIGION OF ISRAEL. By John Ba. Ascham. (New York: Abingdon Press.) cents.

THE PSALMS EXPLAINED. By Dr. San. and the Rev. C. W. Emmet. (London, E. Oxford University Press.) 1 shilling.

THE USE OF THE PSALTER. Tracts. Common Prayer No. 2. (London, E. C.: Oxf. University Press.) 18 pence.

THE SECOND COMING OF CHRIST. By. P. T. Prideaux, D.D. (New York: E. Dutton.) 50 cents.

COUNTERFEIT MIRACLES. By Benjamin. Warfeid. (New York: Charles Scribner's So. $2.00.

Personals

HE REV. H. B. LEE, D.D., who for the past twenty-eight years was assistant ister and rector of Christ Church, Char-esville, Virginia, retired from the active istry and went on the retired list April 918, the date when his resignation be-ie effective. Dr. Lee expects to continue reside in Charlottesville.

E REV. EDWIN A. GERNANT has removed m 375 State Street, Brooklyn, to 234 ith Fifth Avenue, Mount Vernon, New rk, having accepted the rectorship of St. il's parish, Eastchester, Mount Vernon, ere he had been officiating as *locum ens* from December 1, 1917. St. Paul's s founded in 1692, and is one of the his-ic "Colonial" or "Revolution" parishes the diocese of New York.

E REV. ALEXANDER GALT, rector of Rid- Parish, Brand Station, Virginia, has n called to Christ Church, Bowling een, Kentucky.

SS JANE COLSTON HOWARD, principal of art Hall, has resigned on account of illness of her mother. She has been charge of Stuart Hall for several years, ceeding Miss Maria P. Duval. Miss ry Williamson of Hollins College has n elected to succeed her as principal of art Hall. Miss Williamson has every lification to fill the position, and all in-ested in Stuart Hall most earnestly hope will accept the position.

E REV. CHESTER WOOD has returned to home in Lansing, Michigan, after sev- weeks in charge of St. Mary's Church, amanca, New York. Mr. Wood expects engage in active parish work soon.

E REV. DAVID H. CLARKSON has accepted rectorship of Christ Church, Schenec-y, New York, which took effect May 1, 3. Until further notice his address con-ues at 4 Chestnut Street, Albany, New k.

E REV. ROBERT NEWTON WARD, B.A., ., on May 1 assumed the duties of rec- of St. Mark's parish, Beaumont, Texas, has taken up residence in the rectory.

E REV. CHARLES HARRIS, JR., has as-ed his duties as curate to the Rev. rles Noyes Tyndell in Christ Church ish, Williamsport, Pennsylvania, with rge of St. Mary's and St. John's rches of that city. His address is 909 shington Street, Williamsport, Pennsyl-ia.

THE REV. A. L. BYRON-CURTISS, National Secretary of the Church Socialist League, on an itinerary for the league, was taken seriously ill while in Boston with an abscess in the right ear. He was obliged to go to a hospital for an operation to escape mastoid complications and has had to give up his lecture tour. As soon as he is strong enough he will go to his Summer home in the Adirondacks, and will continue the activities of the league.

THE REV. RAYMOND M. D. ADAMS has resigned the charge of Christ Memorial church, North Brookfield, Massachusetts, and went to Holy Trinity, Tiverton, Rhode Island, May 1, which date closed his rectorship of six years at the former place.

THE REV. HOWARD G. ENGLAND of Washington, District of Columbia, has accepted an election to the rectorship of Calvary church, Wilmington, Delaware, and assumed charge on May 1.

THE REV. WILLIAM ERNEST DAW has resigned the rectorship of St. Peter's church, Spotswood, New Jersey, and accepted a call to Trinity church, Sharon Springs, New York (Diocese of Albany). He will be in residence on May 15.

THE REV. H. NORWOOD BOWNE, rector of Holy Cross church, Tryon, North Carolina, and dean of the Waynesville Convocation in the District of Asheville, has accepted a call to All Souls' Church, Biltmore, and expects to take charge about June 1.

THE REV. GAYLORD G. BENNETT of the Church of the Incarnation, Great Falls, Montana, nas accepted a call to become rector of St. Paul's church, Minneapolis.

Bishop Graves Appointed

ST. LOUIS, MISSOURI.—As the Rev. Dr. Gresham declines his election to the Philippines, the Presiding Bishop has appointed the Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, to the charge of the Missionary District of the Philippine Islands.

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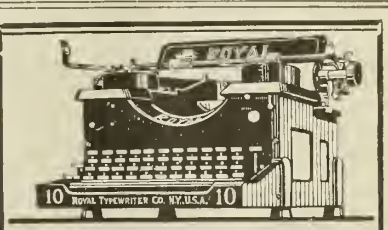

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Our Contributors

The Rev. George Herbert Toop, D.D., the first part of whose paper *Together* appears this week, is the rector of the Church of the Holy Apostles, Philadelphia.

Margaretta Byrde is an English Churchwoman who has been introduced to THE CHURCHMAN through Bishop Thomas of Wyoming. *London's Passiontide* is the first of the occasional papers we hope to receive from her.

Arthur Wallace Peach, a frequent contributor, has a quatrain called *Pathways* in this issue.

The Rev. Selden Peabody Delany, D.D., the author of *A Plea for Tolerance,* is the editor of *The American Church Monthly* and one of the staff of the Church of St. Mary the Virgin, New York City.

Things in General

THE Forum at the Church of the Ascension, New York City, is pretty sure not to have any interference from the Committee on Public Information. Mr. Creel, during his lively three hours at the Forum last Sunday night, said: "I consider Dr. Grant's Forum one of the most constructive forces of democracy we have in this country."

It looks as though we were reverting to a good old custom observed by the English Church. Sunday, May 12, was appointed "Mother Sunday" by the Federal Council of Churches. Signs in the florist's windows reminded the passerby that a white flower shows regard for the absent mother, and the publisher of *The Mother of a Soldier* gently insinuated that the parson would find therein an excellent text for his Mother Sunday sermon.

To observe this festival is a beautiful custom and one well worth reviving. But why change the date? Mid-Lent Sunday has been Mothering-Sunday since the days when apprentices went "a-mothering" and brought home the posy the modern youth is asked to wear in his button-hole.

Bishop Hunting, writing to a friend, April 24, says: "I start on my annual auto trip to the out-of-the-way places tomorrow. So out of the way, some of them, that I have never been to them, nor have any of my Episcopal predecessors. If you never hear from me again you might send a miner to dig me out of the sand, or a diver to find me in some river I will try to cross. I will cover about 2,000 miles, and over Nevada roads that is 'going some, believe me'."

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The Churchman

SATURDAY - MAY 18 - 1918

The Gift of Tongues

THERE is only one way in which, as it seems to us, the Church can go far wrong either in its eagerness to keep pace with the spirit of the age or in its solicitude for conserving the best of the past—it can fail of the spirit of love and fellowship in attacking the problems of our common life today. Each age, under the guidance of the Spirit, can do only its own work and that, at best, only partially. Men with love in their hearts, the love of God and the love of their neighbors, can carry with confidence both the heritage handed on from other ages and their responsibility to the present. If we have that love we shall not be very anxious about our inability to express the whole mind of God, and we need not worry about making irreparable mistakes. The grave danger is not that we do something hasty in our loving zeal but that in our callousness and coldness of spirit we do nothing at all.

The ecclesiastical mind usually errs by substituting police duty for religion. He is so afraid that if he isn't on his guard something will happen to his precious heritage that he has little energy and enthusiasm left for adding his mite to the growing Kingdom. This temperament has made its valuable contributions. It is never flighty or impulsive; neither is it inspiring or creative. There are times, however, when daring imagination is needed more than timid counsel and restraint.

In all our programs of reconstruction we shall be pretty certain that we are working under the guidance of the Holy Spirit if our consciences are inspired by generous sympathies, humility and love. We are not in a mood to begin our program and we shall never find the implements to carry it through unless there is pulsing through our hearts a genuine Christlike love and an understanding of our fellowmen. Without that fellowship the Holy Spirit can find no common tongue in which to guide our counsels.

Whatever else the gift of tongues may have meant, it did mean this loving commerce of the spirit. Religion is the only universal tongue because its language is the language of love. Does not this suggest the cause of the cold individualism and leanness of spirit of the age terminated by the beginning of the great war? No group of men seemed to understand any other group. It was difficult for members of the same family to speak a common tongue. They were divided in their thoughts and sympathies. Even in the Church the sordidness of our industrial age destroyed by class distinctions any community of spirit. What happened was not unlike the catastrophe of Babel. We builded and builded with brick and mortar under the delusion that we could get to heaven by our cleverness. But instead of getting near to God, we got so far away from one another that no one could understand anybody else. Our brilliant programs ended in confusion and anarchy.

If after the war we are to make this world a fit place for Christians to live in it will not be an added measure of brain power that we shall need but more fellowship. The Church must pray for the gift of speaking in a common tongue so that all sorts and conditions of men may tell their wants and yearnings and know that they will be understood. How many more generations will the Church be given in which to learn this essential of Christianity? It is the most evident requirement of the Gospel. The distressing thing is that men and women today disavowing any Church allegiance see this and are receiving of God the gift to speak in a common tongue to the heart of the race. They are dreaming the dreams that ought long ago have been ours. They are speaking words that win their way into the troubled heart of the world at this hour. This is sure evidence that the Holy Spirit has given them the gift of tongues.

More and more the signs of the times point to the fact that the language of the Christianity of the new era is being learned and spoken today among the seething masses of common people throughout the world. The Russian peasant is uttering its first syllables; plain folk everywhere are finding communion in a common hope. We must not forget that the speech of Christianity was first learned by the disfranchised of earth; it was artisans, fishermen and peasants of a dying civilization who taught the world the language of Christ. Is it unlikely that they will restore to us the gift of tongues?

But before we can win the world to the lordship of Christ, we ourselves must learn the language of democracy. We have not yet learned that tongue. We speak the language of a class. The anxious problem for Churchmen is whether in the soil that is ready the good seed shall be sown by alien hands. God, we suspect, has other means of looking after his own than apostolic succession. Narrow Churchmen have too often erred in thinking that the gift of tongues meant merely inspiration to an infallible theology and an ecclesiastical endowment of privileged grace. It was, we suspect, a gift to the Christian heart. The Holy Spirit is doing His work at this hour hither and yon among groups of eager men. We see His working in politics, industrialism and in international brotherhoods. The Church of Christ must learn this new tongue that is being spoken in the streets of the world. There are signs that again Christianity will be revealed to the world not by theologians and prelates and rulers, but by babes and sucklings, the untutored and the poor. Christ, not the pharisee or scribe or priest of His time, spoke the universal language of the Spirit. His Church has need at this hour fervently to pray for this gift.

Towards Christian Unity

WE are publishing in full in this number of THE CHURCHMAN the Second Ad Interim Report of a sub-committee appointed by the Archbishops of Canterbury and York's committee and by representatives of the English Free Church Committee in connection with the proposed world conference on Faith and Order.

It is a long report but it is well worth a conscientious reading here in America because of the spirit of humility and Christian love in which it is conceived.

We have not been prepared from our knowledge hitherto of the stiff Anglican attitude toward nonconformity for the conciliatory and hopeful mood of this report. Our own Church in this country has something to learn of the language of courtesy if it is to enter into any constructive fellowship with sister Churches.

We had not looked to the prelates of the English Church to teach us that language. The report of the subcommittee appointed by the Archbishops of Canterbury and York's committee reveals by contrast our lack. We hope that our readers will give the report a careful reading.

A Leakage In Man Power

ONE way to conserve our man power is to let our Eastern parishes create their own missionary enthusiasm and thereby permit the missionary to spend more of his time in his jurisdiction. Every missionary bishop is short of men. His missionaries need his help; his jurisdiction needs his leadership. He can be saved the fatigue and loss of time which he now undergoes in traveling about the East to stir up our churches to do their utmost for missions. He has done this with great financial profit to his work. But preaching the cause of missions in a parish is, after all, the rector's business.

Generally speaking, the rector of a parish, if he has the missionary facts at his tongue's end, can preach as good a missionary sermon to his people as can a visiting missionary. Because the rector knows his people the missionary sermon becomes an integral part of his whole teaching. The chief reason, we believe, that

the rector so often urges the visit of a missionary to make the annual appeal for missions is that the rector's program is so congested with work that he welcomes the assistance of a missionary expert in meeting the apportionments. Our Episcopal churches from Advent to Easter are getting pretty much into the condition of the railroads when the Fuel Administrator bade us pause for five days to give the necessaries right of way. It is natural that the rector should ask the specialist, armed with facts, to come into his parish to stir up interest in missions. No one can blame the rector and surely no one can blame the missionary; but the system is wasteful. The Church Missions House can furnish missionary information. It has such information ready for mailing to any church at a moment's notice. Such information ought to be ready for use so that no time of a busy rector need be lost in cutting out from a mass of unimportant material the salient facts for a convincing presentation of the cause of missions. The Church Missions House is admirably equipped for this kind of service.

The wastefulness of the present method of raising money for missions is that it removes from the missionary field the leaders and compels them to spend precious months away from their work. Missionary bishops are appointed to be missionaries. They receive their commission from the Church because they possess gifts for the organizing of Christianity in the mission field. Missionaries ought not to be required to spend several months every year or two away from their dioceses. Some missionaries have a genius for raising money, but they also have genius for doing missionary work.

In saying this we are fully conscious of the debt of gratitude that the rector feels toward the missionary who has known how to present the cause of missions in his church. All honor to the man who can raise money! His lot is not an easy one. He is not shirking a hard task for an easy one. But we question whether it is in the end wise economy to invite the absence from our poorly equipped missionary dioceses of their leaders for months at a time in order that our Eastern city parishes may be prodded to generosity. We believe that the rector, if properly assisted by the Board of Missions, can preach the gospel of missions; if the responsibility were left to him, he would rise to the emergency. Our missionary bishops could then devote their time and energy to the task for which they were commissioned. There is many a missionary and country rector in the far West whose life would not be so lonely and cheerless as it is if his bishop could be at his side. We believe that these men need the constant encouragement and leadership of their bishop more than our city parishes require an annual visit from these bishops to remind their people of the privilege and duty of supporting the missionary work of the Church. The cause of missions might perhaps lose some much-needed dollars, but our missionary dioceses would gain in leadership. The present system is, increasingly, encouraging a non-resident missionary episcopate. This is not the fault of the missionary, but of the Church at large. If every self-supporting parish felt, as it ought so to do, the obligation of giving generously to missions, we should not be compelled to wear out our missionaries by compelling them to journey through the country raising money.

THE WEEK

Chronicle and Comment on Current Events

League for National Unity

THE American temperament is not unlike that of the English. We like to tell ourselves and everybody else the worst there is to know. There have been some disheartening moments during the past few months when things seemed to go badly both at home and abroad. We were fully informed of all the disappointments; we were not always told the enheartening news. The League for National Unity, composed of representatives of various elements that make our national life, issued on May 6 a declaration that ought to bring cheer to every American home. We quote two passages from this official bulletin.

The members of the League for National Unity, as the tides of battle ebb and flow, have a right, as citizens, to know how the army of the Republic is represented on the firing line. At length it is possible to make a general statement without periling the cause by giving the enemy detailed information. This is the more necessary because the secret enemies of the Republic are still declaring that only a small force of 100,000 or 200,000 men has crossed the Atlantic.

It can be authoritatively announced that the American force across the seas today musters hundreds of thousands strong. Of this array, several hundred thousand American soldiers are on the main battle line in Flanders. Daily more troops are pouring across, as well as adequate supplies and munitions for the great army we are sending.

Hitherto the activities of our soldiers have been confined to holding sectors of the great trench across France. But now at last they are in the fighting zone where the whole available force of the German army has been thrown in a colossal attempt to break the Allied line and thus bring the war to an end before autocracy can be defeated with the aid of our arms.

We have now more shipyards than Great Britain, the greatest of shipbuilding nations. Our navy is building more submarine destroyers than there were in any two of the world's navies when the war broke out. Our regular navy has more men in it than the British navy had in July, 1914, when it was the world's largest naval force. Next year, we shall fully make up the loss caused by submarines. The year after, it is planned that 10,000,000 more tons will be produced and the tonnage afloat will be greater than when the war began.

Dr. Vincent's Report

THE opening paragraph of the review of the work of the Rockefeller Foundation for 1917 by the president, Dr. George E. Vincent, reveals an interesting fact. We are accustomed to think that our great charitable endowments are pretty nearly capable of shouldering the nation's philanthropic tasks. The names they carry, Rockefeller, Russell Sage, Carnegie, suggest bigness and lavish resources. As a matter of fact they are less than a drop in the bucket. We quote from Dr. Vincent's report:

The income of the Rockefeller Foundation would pay the current expenses of the United States Government for only seven hours; if the principal were used this would be exhausted in five days. The public functions of the city of New York could be supported for twelve days out of income, and for six months and twenty-six days out of endowment. At the present rate of expenditure the American Red Cross would consume the total income of the Foundation in seventeen days, and the principal in less than ten months. It has been estimated that $207,000,000 are disbursed annually for private charity in the United States. If the Rockefeller Foundation were called upon to assume this burden its income would carry the budget for twelve and one half days; its invested funds for about seven months.

In the light of these facts it is obvious that the resources of the Foundation, measured by the needs of governments and large social undertakings, are relatively limited. Widely disbursed in aid of a large number of existing agencies, the income would have little appreciable effect; it might even chiefly replace rather than supplement gifts from other sources.

If the $207,000,000 disbursed annually for private charity in the United States were as economically and scientifically expended as is the income of the Rockefeller Foundation, our country would have gone a long way towards eradicating and preventing disease and erasing from the map many of the moral pest spots which now afflict us.

Liberty Chimes

MANY of us are familiar with the beautiful custom of the noonday prayer for missions. In parishes all over the country the bells ring at twelve o'clock to remind the faithful to lift up their hearts to God and pray "Thy Kingdom come." In the mission towns of Southern California the Angelus rings at sunset. As in Brittany farm hands cease their work and drop upon their knees while

even the less simplehearted involuntarily raise their thoughts heavenward.

In many cities throughout the West the war has brought a revival of the custom of a daily community call to prayer. Eastern cities, too, are considering it. Last Sunday the "Liberty Prayer Movement" was started in Syracuse. School and church bells will ring every day at noon; the children in the schools and the workers in factory and shop and office will halt their tasks for a moment; the whole city will lift up its voice to God and pray for the victory of the United States and her Allies.

The daily noonday prayer for victory is an added war-time petition in the noon prayers of many Church people. The prayer for missions in the Prayer Book is in some respects the most satisfactory war prayer available, unless it be the Lord's Prayer itself.

We recall the fact that Lord Kitchener began his war duties each anxious day at the altar. General Pershing, who was confirmed by Bishop Brent in the Philippines, urges his men to pray. General Haig is a devout Christian; General Joffre is a man of prayer. But those of us who stay at home, are we doing this part of our war work faithfully and systematically? From the little handful that gather for the "war intercessions" in the parish churches, it looks as though it were being left to the very few.

Let the churches set an example in this matter. Let the bells in every parish in the country ring out each day at noon, calling every man and woman in the community to this universal service.

Competing with the Government

IN April the sale of War Savings Stamps amounted to $60,972,000. This was $7,000,000 more than in March. Not only did the Government gather into its war treasury nearly sixty-one millions of dollars through the transformation of twenty-five cent pieces into little green Thrift Stamps, but the competition of the people of the United States with Uncle Sam was materially reduced.

Every person who spends ten cents on an ice-cream soda or a quarter on a piece of ribbon enters into competition with the Government. It takes raw materials to manufacture soda-water and ribbons and kid gloves and toys and the thousand and one unnecessary luxuries that use up our small change. The Government needs raw materials. It takes man-power to manufacture everything we buy. The Government needs man-power. It takes railroads to get the articles from the factory to the spot we invest our dimes and quarters in them; and it takes railroads to carry us on the unnecessary journeys we restless Americans love to take. The Government needs railroads.

Every time that we spend a dime unnecessarily we handicap the Government in the prosecution of the big job we so loudly call upon the same Government to perform quickly, efficiently and successfully.

This is why the Government is encouraging the sale of Thrift Stamps. This is why every church in the country should see to it that within each parish organization is formed a War Savings Society. The plan is simply to make it easy and possible to do without during the period of the war. Members promise to avoid competing with the Government for labor, materials and transportation by buying only what they need and when they need it, and by investing their weekly savings in Thrift or War Savings Stamps or in Liberty Bonds. By writing to the National War Savings Committee, 51 Chambers Street, New York City, information and applications for membership may be secured.

In this way we can divert nickels, dimes and quarters from a channel in which they do direct harm to the cause of the Allies into a channel where they do direct good. Spendthrift America can learn the value of thrift.

Pushing Forward

THAT was a notable meeting of the Board of Missions in New York last week. While recognizing to the full the seriousness of the financial situation, the Board was brave enough to plan for the future. Though the total appropriation for 1919 fell short by $6,000 of the 1918 appropriation, plans for increases in many parts of the world were discussed with perfect confidence. There was a complete absence of the hour-long debates over dollars and cents that have often characterized the May meeting and the discussion of appropriations. Not that money was appropriated without due consideration, but that the members were confident enough to legislate for the maintenance of all present activities. Moreover, after hesitating since December, 1917, whether or not to spend the undesignated legacies that accumulated during 1916-17, the Board voted to do what the committee recommended seven months ago.

The provision for a loan fund of $100,000 shows good statesmanship. It will enable the missionary to take advantage of opportunities for the purchase of property as they present themselves without waiting to raise a fund only to find that the opportunity has slipped by in the interim. There has been need of such a fund for many years. There is hardly a missionary bishop who does not point out in his district the gravestones of lost opportunities, sites that "could have been purchased for a fraction of their present value if only the money had been in hand."

The Report of the Theological Council

IN our news pages this week appears the substance of a most significant report. Though it may look dry and technical, it is, nevertheless, a document that gives hope. It is the majority report of the Theological Council of the General Board of Religious Education, adopted at their fifth meeting held a fortnight ago in Chelsea Square. It will form the basis of a new or revised canon on theological training to be submitted to General Convention in 1919.

The question of theological training has been in a fluid state for a considerable time. Yet there has been a real desire for a generally accepted norm. Some have strongly advocated the liberty of the individual bishop and his examining chaplains; others have insisted that since a priest was transferred from diocese to diocese it was only just that a certain standard of theological education should obtain throughout the Church. It was the old question of state rights.

The present report meets both difficulties. The emphasis is on liberty. The report looks for a wealth of interpretation. Responsibility is placed upon the bishops and the examining chaplains. But protection is afforded the diocese with high standards against the influx of clergy ordained in a diocese where for perfectly legitimate and practical reasons a lower standard is maintained. This unshackling of the bishops from the necessity of insisting on standards that often debar a man from ordination who is well fitted in ways other than those specified by the canon, may release sources of energy not yet tapped by the Church.

The Normal Standard, on the other hand, sets up a practical and well-rounded ideal for the average candidate's training. The relegation of Hebrew to the place of an elective will win the approval of most people. Greek will ultimately go the same way. The place given to electives in the Normal Standard is especially worthy of comment, inasmuch as it will allow the candidate to specialize according to his inclination.

Professor Rauschenbusch on Sects

EUROPEANS always assume that our one hundred and fifty-five varieties of religion are due to American freakishness and unbridled individualism. Europeans do too much honor to our creative intellect. It is Europe which has created the vast majority of American sects. Most of them are direct importations, like the dandelion, the brown-tailed moth, the Russian thistle, and the English sparrow. They were national churches in their native countries; they have become sects here. . . . Most of them are the spent survivals of a past age.

The Great Consummation

By THE REV. REGINALD J. CAMPBELL

THE Christian doctrine of the resurrection of the body occasions much perplexity to many people at the present day and is widely misunderstood. Even persons of culture often fail to apprehend its true significance and reasonableness, and in their criticisms of it are apt to state it in crude and misleading terms. To say that the Christian hope is that we shall one day rise again from our graves wearing the very bodies that are ours now and that these bodies will then be quickened and rendered immortal is of course to affirm the impossible. Our physical bodies are changing hour by hour; in a few years at most not a particle of the elements composing them at this moment will remain therein; to all intents and purposes we shall have new bodies, though the change is so gradual that we do not perceive it. Knowing this, as every schoolboy does, it seems the most obvious thing in the world to conclude that that clause in the creed which affirms belief in the resurrection of the body is a mistaken declaration based on ignorance of physiological facts. Hence the modern way of looking at things, which inclines to the view that once soul and body are severed they have done with each other forever, that the former passes on to new and higher experiences which have nothing to do with those of earth, that spirit and matter are disparate and fall apart; the latter sees corruption, the former does not.

But deeper reflection should serve to convince anyone that this rough and ready judgment is built on hasty and inadequate assumptions. There is an ancient heresy lurking within it, namely, the Manichaean insistence on the error that matter is the seat of evil or, perhaps we should say, the sphere of evil and the prison of the soul. Christianity has always and rightly insisted that there is no such antinomy between matter and spirit.

> Let us not always say
> "Spite of this flesh today
> "I strove, made head, gained ground upon the whole!"
> As the bird wings and sings,
> Let us cry "All good things
> "Are ours, nor soul helps flesh more, now, than flesh helps soul!"

Spirit needs matter for its own expression within due limits; what in fact is matter but a mode of spirit, spirit operating within given conditions? Science tells us that the phenomenal universe reveals itself to our senses by means of etheric vibration. The underlying, all-pervading ether—a convenient term to cover our ignorance, for no one has ever yet gone right down to the ether which we thus postulate as the basis of existence—is in a constant state of vibration and these vibrations produce upon us the impression of a world of form and color. Let something happen to double the rate of vibration and, lo, our world is gone as though it had never been; and yet it cannot be really gone; the substance of which it is built is here as fully as before but hidden to our perceptions. It is more than probable that a world of worlds lies thus concealed about us because we have no sense apparatus wherewith to detect its presence. Visible and invisible are one.

This is where science steps in to the vindication of what the Christian faith has all along affirmed. Nothing is lost by changing its mode of being. You throw a piece of paper into the fire and watch it burn, and presently you say it is consumed. But has it ceased to exist? As paper, yes; as substance, no; it exists as truly and fully as before, but in another mode. Is it reasonable then to suppose that the matter of which the visible universe is composed, including our bodies, will ever pass out of existence? Certainly not. Somehow, somewhere, somewhen all that now makes up the world in which we live and the very stuff of our mortal nature will be wanted in another mode, still be used of God to wondrous ends. As matter it may cease to be, but as that out of which matter arises it will be God's instrument to other and higher ends.

Thank you for nothing, someone may exclaim at this point. We do not need such an hypothesis; we know already that matter is never destroyed, but only changes its form. What is grass today is wool on the back of a sheep tomorrow; there is a continual commerce between ourselves and the vegetable kingdom; the disintegration of one organism means the upbuilding of the same atoms into the structure of another.

> Imperious Caesar, dead and turned to clay
> May stop a hole to keep the wind away.

Just so, but this process will not go on ad infinitum. There must come a term to it. This present world will not last forever. The day of its disruption may be far distant, but it is surely coming. The succession of organic life on this planet will cease and the very foundations thereof be dissolved. Not forever will generations of human beings go on being born one after another, growing up, marrying and giving in marriage, struggling, suffering, decaying, dying. Not forever will human society continue to reproduce itself on earth and make towards an ever-receding goal of happiness and stability. Not forever shall we dream our pathetic dreams of a perfection to be realized within the bounds of sense and time. It will all come to an end; every pupil of science knows that.

And what then? Then the whole scheme of things to which we are now accustomed will be gathered back and lifted up to another plane, not a particle missing, not an atom unused. Good Christianity is good science, too, only the former began first. What the New Testament calls the end of the world, or more literally the "Consummation of the Age," is exactly what science now bids us anticipate, only the former looks farther than the latter, and sees more deeply into the nature of the change. It declares nothing earthly will perish save in its earthly form. The resurrection, the ingathering, the lifting up of matter to the spiritual plane, is that to which we are bidden to look forward at the second coming of our Lord. It is in this that the second coming mainly consists, this rising up of creation to that out of which it came, not to perish but to be fulfilled. There is no greater marvel in history than the marvel of the Christian revelation which for ages has been tracing this as the hope of the future, a hope which antedated by many centuries that view of existence which is today its justification. Seen and unseen are all of a piece. Evolution proceeds on both sides of the veil. The first generation needs the last, the last needs the first; redeemed humanity is one as its temporal home is one; natural completes itself in spiritual, spiritual will absorb and assimilate natural. "The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

A Prayer for the Army and Navy

O LORD OF HOSTS, our almighty and most merciful Father, we commend to Thy holy and gracious keeping our soldiers and sailors and all those who are their helpers in the service of our country. Preserve them from sickness, from treachery and wrong, and from every other evil to which they may be exposed. Endue them with righteousness, courage and devotion to their duty, and give to their commanders wisdom and firmness. Visit with the comforts of Thy grace such of them as may be sick, wounded, or in captivity, and be the support and stay of all those who miss them or mourn for them. Bless all their doings and sufferings to the advancement of Thy glory, the safety and honor of our country, and the welfare of all the peoples of the earth.

All this we ask through the merits of our Lord and Saviour Jesus Christ, the Prince of Peace. *Amen.*

Together. I

By THE REV. GEORGE HERBERT TOOP. D.D.

In the World

ONE of the arresting by-products of the war is the drawing together of the world. To casual thought it would seem that the nations of the earth were never so irreconcilably separated and determinedly apart as now.

Quite the reverse is, however, the fact. Scarcely a decade ago the Balkans was a vague term to most of us, almost a terra-incognito. Today we are almost if not quite as familiar with them as with some of our own states. With some of the Balkan States we are fighting in practical if not actual alliance.

Before Elihu Root made his epoch-making journey through South America the United States knew and cared little about that vast neighboring continent. Our first and most constant thought about South America expressed itself in terms indicative of political foment and revolution. On the other hand South America regarded the United States with jealous and distrustful eye, and looked to Europe for business relationships and cultural influences.

Today North and South America are opening wide avenues for inter-trade alliances, political fraternities, and social amenities.

But yesterday it was a rallying cry of American politics that there should be no entangling alliances with Europe. Today our troops march through the streets of London and Paris on the way to the battle line, where they stand shoulder to shoulder with the armies of England and France.

Never before did America have alliance with any nation. Today she is in actual alliance with more than half the world and in practical alliance with more than three-quarters of it.

For a decade there have been malign and underground influences at work to force America and Japan to a rupture. Now we find a new set of influences at work making toward understanding and friendship.

Two great nations, Russia and China, are being reborn before our eyes, and both look confidently toward America in and for friendship. The enmity between Russia and Japan is largely past.

England and her colonies, embracing the tremendous population of India, Egypt, Canada and Australia among the rest, were never so united. And this is a fact of enormous significance for the unity of the world.

The United States and Canada know only physical boundaries, so closely have the vital life streams of the two people intermingled.

Turkey is in process of being extirpated as an important factor in world affairs. With the passing of its sinister influence there will disappear one of the most fertile sources of European unrest and estrangement.

Could anyone, in the wildest flights of fancy, have imagined that our day would see the ancient peoples of India, Egypt and Japan, of Rome and Greece, of the younger and yet old peoples of England, France, and Russia, and of the young, vigorous, national giants of North and South America, brought together by any conceivable world crisis? Yet they are one today in a great common cause.

Only Germany and her practically negligible allies are outside the new world fold—outside in a bitterness of hate without parallel, to be sure, but a hatred entirely susceptible of solution after the coming years of peace have brought a right perspective to Germany's vision, and the generous treatment from her former foes, which is to be confidently expected, has eased the first smart of her defeat.

There shall then be in that new world no isolated islands of the sea, no unknown foreign lands, no unintelligible peoples, for a world-sense and a world relationship shall have taken the place of the old national insularities and provincialisms. On the anvil of war the nations are being beaten into a world people. In the fiery furnace of conflict the peoples of the earth are being moulded into brotherhood. The very bitterness of the world's wrath presages the coming of a world peace, a real and lasting peace.

In the Church

When the war caught the world in its mad and swirling horror, the Church, divided and impotent, stayed it by not so much as the drooping of a lash. Its counsel was not sought, its dictates not so much disregarded as simply unconsidered. It was as if she were not; as if for nineteen centuries she had not taught peace and brotherhood.

No eminent Christian, as such, whether pope, cardinal, archbishop, bishop, priest, minister or layman, was called into the councils of state, to help find the right solutions of the mightiest issues that ever confronted the human race.

No national church availed to stay or even affect the crisis. The sum total of all the churches counted not at all in the face and hour of the world's direst need. When the peoples of the warring nations turned for help to some group or association of men to control the mad spirit of the times it was to Socialism they turned, not to the Church. That Socialism proved to be a rope of sand does not affect the fact. And in that hour, for many, was verified the taunts of the Church's detractors; the taunts that she was not free, not disinterested, not the peoples' friend. So little free that she had submitted to political control and feared the face of man; so little disinterested that she had yoked herself with the rich and mighty; so little the friend of the people that she had whined for charity to meet the needs of her children, instead of demanding justice for them from those who ground the faces of the poor.

That this was not wholly or even in large part true does not affect the fact that there were many who believed it to be wholly true and justly descriptive of the situation in which the Church had either placed or allowed herself to be placed.

Nor was the Church united and so able even if she had been entirely free to bring to bear a great world pressure upon the problems confronting the nations of the earth. Into many parts had she broken, parts which knew a disseverance almost as great as that displayed by the torn and divided nations.

Beyond the shadow of a doubt the Church, because of the war, has lost something even of what prestige she had.

She stands today before the bar of the world's opinion to answer for her past. There is no use playing with facts. Before the war began the thoughtful within the Church knew sleepless nights and troubled days. The Church had demonstrated that she was not the vital and controlling force in human affairs. And given the premise of the Church there is something badly wrong, not only with human life, but with her, if she be not, after nineteen centuries of existence, that vital and controlling force.

The reasons for her failure are not far to seek. She, God's Body on earth, had allowed herself to be forced into the position of suppliant for favors at the hand of man. She had allowed states to formulate their policies without regard to her. Failed to make, or even seriously try to make, the law of the land conform to the law of God. She did not possess the puissance for the task of leading the people of the world out of the Egyptian darkness of their political and industrial slavery to the promised land of light and liberty, to which her great standard, the Sermon on the Mount, committed her.

We are asked to believe today that because a man in England is writing some aberrational religious books, and soldiers kneel for prayer before going into battle, and tortured parents and wives back home go more frequently to church than was their wont, that the religious life of the world is being new-born.

Look beneath the surface; study the alarming statistics of illegitimate births; see the increase in juvenile delin-

quency; look at the environs of the camps; talk to the doctors and regimental chaplains; ask the priests and ministers at home how conversions compare with other times. The results are disquieting beyond cavil.

Besides the liberty for which the world travails in agony, the spirit of sacrifice is the one great good which is being born out of this frightful carnival of blood.

That the world is able to answer to the thrilling call of self-sacrifice—that millions of the sons of men offer to lay down their lives that other sons of men may live and know a freedom dearer than life, that is the great, potent, saving factor of these times of distorted fratricidal madness.

That is the peg on which the Church, if she be wise, will hang her hope for the future. That is the thought upon which she will concentrate with all intensity. The time of peace, when it comes, will be more fateful for her than even the time of war. Political liberty is being fought for on earth's battlefields and being won at the cost of the world's best manhood. And over the door leading to the spiritual liberty of the Church is written in indelible and eternal letters the word *sacrifice,* and it is not less essential to the world's welfare than the other.

The world's political liberty is being won because men are laying down their all in willing and complete sacrifice to attain it.

Is it too much to ask that the Church of God shall understand? Too much to expect that she, too, shall know sacrifice in order to win spiritual freedom?

To fulfil her mission she must be free to tell the truth to any man at any cost. Free to fight for the right, even if, by doing so, she sacrifice a patronage for which in the past she has too much debased herself in fawning. Free to say again, when need shall be, in prophet's tones and a courage which counts not cost—"Thou art the man." Only so can she fulfil her mission to the world.

A great task lies ahead, a great challenge! "Old things are passed away; behold, all things are become new!"

New times are at hand, a new world, new questions, new international relationships and intimacies, new and insistent demands for candor and simplicity. A new humanity will be the Church's to deal with after the war—a humanity which has looked ultimate things in the face and been unafraid.

This new humanity will be impatient with mere dialectics and verbal subtleties when it asks for truth. A new man will come back to our homes from the foreign trench and field. He will have rubbed shoulders with his brothers of other lands and speech, traditions and religion. He will be a new type cosmopolitan, one who not only knows the people of the world, but loves them because he has fought with them in a great and common cause.

That new man, seen in our United States, in England, France, where you will, will no longer be able to breathe the air of petty provincialisms whether in State or Church.

Wise were it if the Church could greet the dawning day with full comprehension of its significance for herself.

The world is coming out of political darkness into light—the clear light of liberty for all mankind. Not into the full light of that day of liberty all at once, but this war is the sunrise of that day. So much at least seems clear.

Shall the Church stay bound in the dark prison house of her self-imposed limitations? She was meant to be a glorious thing! The instrument of God for the world's highest, holiest good.

More, she was to be the "Bride of the Lamb", and so instinct with all the spiritual vitality and moral majesty of the Christ. But, divided and torn asunder by petty party shibboleths, and compromising her honor for the sake of expediency, she will prove worthless for that new day, greatly fateful, about to dawn, of which the first streaks of light begin already to show.

An increase in democracy for the world is both an invitation and a challenge to the Church.

Political autocracy is a waning system, an outgrown phase of government. Necessary mayhap in a nation's period of adolescence, but unsuited to its maturity. Men have proved themselves capable of self-government, and now not anywhere for long will they trust their lives and welfare to the selfishness and whims of autocracy.

Blind is the Church if she heed not the forces at work, and insensately yield herself to an opposite tendency. Democratic she must be if she is to be suited to the new day's need. Democratic not alone in system, but in life and habit. Responsive to every vital need of man and adaptable to every right spiritual impulse of his nature.

In high guidance and fearless challenge, "Thus saith the Lord", must be her word to diplomat and banker, to governor and merchant. She must know men not as rich and poor, as high and low, but only as sons of God, and wield a law and counsel equal for all.

To have value for the new day the Church must in very truth be all right things to all true men. She must be sympathetic with the yearning of the soul for righteousness and the passionate love of justice which lies at the base of all that is true and lasting in Socialism. She must enter understandingly and gladly with her children into their pitiable search for health, and help them find the truth in Christian Science, Our Lady of Lourdes, or wherever their search takes them. With open arms must she welcome the scientist's search for truth, and glory in his findings of it.

The philosopher and historian, the geologist and physicist must be accounted as among her chosen sons. She must see in every honest life and every moral act a gleam divine, a broken light of God. Formal membership should be the least of all her insistences and the last of all her challenges.

To make herself one with life, in all man's endeavors for good, his search for beauty, his demand for justice, his passionate yearning for happiness, should be her aim.

For the accomplishment of this so great a task she must be one Church, not many churches. Not one in drab physical uniformity and dead doctrinal conformity, but one in purpose and action, in spirit and sympathy, in thought and prayer, in moral desires and determinations.

(*To be continued*)

An American Soldier

By BISHOP LAWRENCE

WHEN I was at Camp Devens three or four weeks ago, there stood before me for Confirmation a stalwart boy from Georgia, six feet, three, who had been under military discipline, and who later had asked for Confirmation. My talk with him revealed such a simple, ingenuous and attractive character as one might hope to find in an American boy who has been brought up in a religious home, and who because of his ingenuousness had upon getting into camp fallen into trouble. A few days later I received a letter from him thanking me for confirming him and asking me to write to his father and mother.

In response, I wrote immediately, and from them received the letter which follows:

"Mch. 10th, 1918.

"Mr. William Lawrence: Yours of Mch 4th to hand glad indeed to hear from you and that so much interest is taking by you in Boys in uniform. May God bless you! as you prescribe wee shall rite often to our son which you confirm our only child and you no well prided him and gave him all techings wee could Wee will pray for his return and ask the Christian People to pray with us May God bless you is my prayer Rite to mee" ***

Later on the Chaplain at Camp Devens, the Rev. Howard K. Bartow, sent me this letter:

"Camp Devens, Feb. 21st, '18.

"Dear Rev. Bartow: I may not be with you again and I have some things I want you to do for me, and that is I want you to write Mother the day I leave Camp and all so my Sweet Hart.

"And I want you to pray for me and I will pray with you that I may be strong in the spirit of God.

"Sincerely yours," ***

The boy is now in France. The simplicity, piety and loyalty of this correspondence is as admirable as it is in some respects pathetic. That this boy should be in the trenches for us stimulates those of us who are more privileged—to be grateful and quick to do our bit.

The Knight of the Labyrinth

By FLORENCE CONVERSE

X

Now was Sir Hugh a-weary of all this wandering to and fro, and his heart was sore troubled for that everywhere men forsook the quest. Nevertheless, it befel as he journeyed that he was comforted, for he came by chance into a part of the labyrinth where dwelt an echo, and this part of the labyrinth was like unto those other narrow lanes, gray and white, but the echo spake in them, divers voices. Anon it was as the voice of his old nurse that sang the lullaby she was used to sing what time he was as yet a tiny child. Anon it was as the voice of his mother, that day she bade farewell to his father; for his father rode to the crusade and fell fighting in the land of the Paynim. And it was as the voice of Queen Guinevere that said he was a comely child and he should be her own page. And albeit Sir Hugh had much solace of this echo, nevertheless was he sad, and he said, within himself, "When shall I hear my lady's voice? When shall I hear the voice of the King's daughter"?

And within a while he came again to the great hall of a castle, but this was not that hall where the table was laid, but another hall, and a great fire in the chimney, and torches that flared about the walls; and on the dais players and mummers, for there was a morality toward.

And because he was a-weary Sir Hugh sat him down in a great chair with a cushion behind his head to see this morality. And there were many other knights likewise sitting in the hall, and the mummers played their parts.

And it came to pass as Sir Hugh watched the mummers, that he was ware as how they played a play that he knew right well, and he saw that this morality was none other than the true history of his life from the day that he was born. Whereupon Sir Hugh Lepenseur marveled greatly within himself, saying, "Who so wise and who so cunning as the old King that invented this labyrinth? Who hath revealed this thing unto him"?

And it befel within a while that a knight laughed that sat on Sir Hugh's right hand, the which seemed unto Sir Hugh passing strange, for that here was no matter for mirth. And he said unto this knight—that sat upon his right hand, "Sir, it pleaseth you to be merry".

"Sir", said that knight then, "Shall I not laugh at mine own antics, an I will"? And again he laughed.

Now there sat upon Sir Hugh's left hand a ruddy man of middle age, and the while that other laughed this one had much ado to hide his tears, for he suddenly fell a-weeping.

Then said Sir Hugh to this other knight, "Sir, may it please you tell me, do you know this child that is hero in this morality, and how he is called"?

"Fair sir, right well do I know him", saith that other, "for he is my very self, and at that time I was twelve years old or thereabout, and it is my mother who lies a-dying".

Then did Sir Hugh marvel greatly, for there was none lay a-dying. Nevertheless, he held his peace.

And within a while he that had laughed gave a great sigh, and saith he, "How think you they compass this marvel, to set the semblance of the abbey church of Glastonbury on yon dais"?

Whereupon Sir Hugh spake, saying, "Prythee, fair friend, what is it thou seest"?

And the knight made answer, "Of a truth I see the nave of the abbey church of Glastonbury, and the tall pillars of the nave, and at the end the choir; and I am in the choir, for this is my vigil that I keep on the eve of my knighthood; and it is I that kneel at the high altar. What seest thou else"?

And Sir Hugh answered him, "Is this Glastonbury? For methinks 'tis Winchester. And who should know better than I, for 'twas I that was made knight in Winchester, and 'twas there I kept my vigil. 'Tis I that kneel yonder beside the high altar, and 'tis Winchester's high altar I kneel beside".

Then spake that knight on his left hand, saying, "What is this pother of Winchester and Glastonbury? Yon is Salisbury Plain, and Merlin's stones that he brought from Ireland. And 'tis I that keep my vigil yonder, 'twas on St. John's eve, these twenty years agone. And I was sore tempted of a devil. Shall I not remember"?

But those others that sat in the hall and looked on the Morality cried out, "Hush! Be still!—Ye do disturb the players".

Wherefore they three fell silent. And presently when Sir Hugh had forgot his weariness, he saith, "Of a surety this is a marvel and a diversion, but it is not the quest". And he arose and went out of the hall a-tiptoe, very courteous; but for the most part those others sat as they were in a dream.

And ever and anon the gray ways echoed, as Sir Hugh walked therein, and he heard many voices that were known to him aforetime. But ever he sighed to hear the voice of his lady that was dumb.

Now, the while the echo still rang in his ears, came Sir Hugh to a low portal. So low it was that who would enter must needs bend his head, and that did Sir Hugh. But within was a lofty chamber, and pillars midmost of the chamber in a row, and arches springing from the pillars, and the ceiling was vaulted. And there were other vaulted chambers opening upon this one, and an oriel window, and other windows rich with tracery of stone and jeweled glass. And Sir Hugh was minded of the chamber called Scriptorium, that was in the abbey of Tintern in the valley of the river Wye; but this chamber was larger far, and there were carven chests a great many, filled with parchments and all manner of books in Latin and French, and some few there were writ in the English tongue. And there were desks where men might read or write, and men sitting thereat, or standing.

"Now, would God this were the secret place", sighed Sir Hugh, "for I am fain of this place. It likes me very well", quoth Sir Hugh.

And as he lingered looking on the parchments, and over the shoulders of them that copied manuscripts, he came to certain men that stood about a table whereon was spread a map, or the part of a map, for it was not as yet finished. And when he had questioned them concerning this thing, they told him as how they sought the clew to the labyrinth, and to that end they made this map; howbeit they were not agreed together as to the whereabout of the one thing and the other the which they would set down on the map.

"Moreover, be thou advised", quoth they, "that the height of the labyrinth is as high as the Emperor Trajan's pillar which standeth in Rome unto this day. And the length and the breadth of the labyrinth are thrice as long and twice as high as King Arthur's castle of Camelot. And these things are well known, for here is one hath made a pilgrimage to Rome, or ever he came hither; and here is one went round about the labyrinth without the wall, or ever he entered in, and girded it with a hempen cord, and his mathematics is true. And within this height and this length and this breadth abide all these marvels that thou and I have seen, and haply many more beside; but where"?

"Verily", said Sir Hugh, "Here is the most marvel of all, for how shall this thing be that is against all logic and mathematic and overturneth all philosophies"? And he bent his thought upon the map that was spread upon the table, to learn therefrom as much as he might.

(To be continued)

Pathways

By ARTHUR WALLACE PEACH

BEYOND the verges of our little day
The vast eternal leagues stretch dim away:
May we remember through our days' brief throng
That we must walk those timeless ways along!

London's Passiontide

By MARGARETTA BYRDE

NEVER, perhaps, in the history of Christendom and certainly not in the history of England, has there been such a Holy Week as this of 1918, in which the solemn events commemorated so synchronize with those which are moving the nation that each explains the other. Never has the Divine Tragedy come so home to human hearts; never has the tragedy through which we are passing been seen in such a real yet glorious light. There is no mistaking the spirit of London, however unconsciously it has reflected the Passion of the Redeemer during these first awful days of the great push, while England stands in the breach between all that Christianity means and all that paganism would destroy. England is saving the world. Whatever comes through the belated help of America—and England has no reproach for a delay she understands so well—and whether or not she herself is bled to death in her glorious stand for all that makes this world worth living in, she has done for America and for all nations of the world that which shall crown her with immortal glory. The people of England, and of all the British lands who are with her in her agony, are willing it should be so.

There have been many notable Sundays in this war, but Palm Sunday was unlike any of them. It had that same strange, spiritual, awed expectancy that all who remember the Sunday before the momentous choice was made can never forget, but it had no element of vague anticipation in it, for we have suffered too much not to know now what war means. It held the same fervor of resolution as did the first Sunday after the declaration of war, but with a chastened and more tragic note. It had the same mournful and oppressive gloom that swept over us that terrible Sunday in the same Autumn when we realized that the battle was going against us and that the flower of our armies was mown down; but it also held the hope which our cruel reverses have not shaken, and London, though still and subdued, was firm. She has her great history behind her and her great purpose in front, and around her myriads of resolute and faithful fellow-countrymen, and across the channel a noble and enduring ally, and across the ocean (she knows it well!) an invincible people of the same original stock, and the same spirit, arming with inflexible determination to carry on the crusade of freedom to its triumphant end.

But Holy Week, the time of her greatest agony, brought a deeper and more sustaining courage. There can be no doubt of this. The Churches have failed and are seeing their failure: the old complacent attitude of Britain—may we not say of Christendom?—is broken up. And yet a quite impartial observer, one who has been among the critics for years, has no doubt of the spiritual revival in London, at least, after sharing in the present Passiontide.

Our foes talk much of God—"their terrible God", as the Bishop of London said on Good Friday—but it is "Christ with us" Who convinces us of the Father, Christ the Sacrifice with whom our tortured hearts have dwelt. The typical pious Englishmen in their history have been men who clung to Christ, like that great representative Londoner, Dr. Johnson, whose spirit seems to hover over the city church it was my lot to attend on Palm Sunday. The gallery where he always sat was empty, for the old congregations have fled to the suburbs, but it was a fervent service for those in the nave, and for one emotional moment it did seem as if that brave and loyal figure leaned against his pillar, absorbed once more in the fate of his loved city and in the Lord of its glory. His London he would not have known today. In the constant flow along Fleet street (as ever "fullest at the Strand") were figures he never dreamed to see, sons of Empire, come to defend her from all parts of the earth, and mingled with their khaki-clad forms those of allied nations, gazing curiously around on the Sunday solemnity they had so often heard of, but which today, to judge from the expression on many of those mobile faces, even they felt appropriate.

The stress of the crisis lessened a little as the week went on, but the spirit deepened: never have Holy Week services been so well attended. Two services seem to the writer to mark most vividly the English characteristics as well as the mighty change that is coming over her—the Maundy Thursday service in Westminster Abbey and the united open air service in Hyde Park on Good Friday afternoon.

The former has probably been described before in these pages—it is an epitome of the love in English hearts for the past, of their intense conservatism. Nothing else can explain its archaic appeal both of form and spirit. To one out of sympathy with England the pageantry would be theatrical and the symbolism puerile, if not repellent. One hundred and six old people, half men, half women, to correspond with the years of the monarch's age, were ranged along the front benches of the choir of this stately and venerable fane, there to furnish the basis of an object lesson of humility. Could anything be less like that scene in Jerusalem which was meant to be typified, the washing of the disciples' feet by Christ?—the privacy of it contrasted with this congregation that packed the choir and transepts of the great abbey, amongst them were about a dozen of the royal family including Queen Mary and Queen Alexandra; the plainness of that humble room remembered in such a scene of beauty, architecture and adornments of the noblest, grand music exquisitely rendered, the royal stalls decked with lovely flowers, the Yeomen of the Guard arranged at intervals along the choir in their quaint and splendid dress, the Church dignitaries arrayed in gorgeous copes which see the light only on such state occasions! This is not humility, one thought, it is pride incarnate that makes a show of these poor folk and the charity of a monarch. But then came wiser thoughts and kindlier. It is so like England to go on with what she has done for ages, go on calmly and of course, while her life is threatened, while the hearts of those who were taking part in this venerable function were thrilling with suspense or aching with an anguish already fulfilled. So like her: one felt it more and more as the service progressed and ended with a verse of the national anthem, and the quaint procession with obeisances towards royalty went back, slowly disintegrating in the empty nave into its component parts as the royalties departed and the crowd slowly dispersed, casting long, lingering looks at the monuments by the way. The continuity of England was there, a threefold cord of past, present and future that cannot be quickly broken. As I once heard an American say, "the English are such a *decent* people", and what word can more aptly designate that habit of calm and orderly procedure, that considerate and humane relationship between people, between creed and conduct, between what might so easily be servility but is not, and what might be oppression but is not. In the nave mothers were saying good-by to the little scarlet-coated and beruffed lads of the Chapel Royal, seen for this brief moment, and admiring friends were interviewing the ancients with their gaudy purses of leading, their tottering forms away. There was no sense of humiliation in any of these, rather a pride of place, what each conceived to be his or her proper place, and of being in it, and a real spirit of gratitude and loyalty that the most democratic must respect.

But yet it was the other England, and the one with which one has most sympathy, that met in Hyde Park on Good Friday afternoon, and little as one would have liked to miss the ancient service in the Abbey, still less would one have missed this, the very first service in the new spirit which the war has hastened rapidly, though it has long been leavening the religious and social life of the conservative land. It was an historic occasion, that thrilled another part of nature, untouched by pageantry, uninfluenced by tradition, unmoved by form. It was the

crowning hour of this eventful week then, which saw thousands of Londoners gathering round a roughly improvised platform in the city's famous spot for free speech, gathering there to voice in harmony its cry to Christ on the Cross, its love and faith in Him, its union in diversity of forms to the one Head, its agony of sacrificial pain with Him, and its determination to endure. It was the first time in England that such a service had been held, but no one present could have believed it, for there was nothing strained or crude or jarring from first to last. It might have been rehearsed a hundred times, so melted were differences of temperament and taste—those trivial differences which do more to divide us than anything else. The writer, there very early, was at first afraid that the Church element was not going to be sufficiently represented, for the nonconformists were soonest on the field in rapidly increasing numbers. But as the hour approached, and the procession of London bishops came in sight their flocks too assembled. And then there was but one flock, one spirit, one emotion, as led by the Salvation Army band—that band whose blatancy one had so often condemned, but which now seemed to discourse as sweetly as the Abbey organ!—we sang the first of the familiar hymns. Think of it, brother-churchmen over the sea, as I cannot speak of such a moment in adequate terms. The first time in English history that her diverse and often hostile religious elements have met together around their common symbol, the Cross, and lifted their praise in harmony under the influence of a common danger and a common yearning for fellowship! There was but one abstention, and the Bishop of London, whose loving nature is such a help to unity, conveyed the impression (with utmost tact) that Roman Catholic England was not apart in spirit. How much we found, in that too brief hour, of Christian unity. Together we repeated the Apostles' Creed—a great moment! Together we interceded for our brave and suffering friends, and said the Lord's Prayer and General Thanksgiving. Together we sang, again and again, and the hymns witnessed to Catholicity by their varied authorship, from Cardinal Newman to Toplady. There were three addresses, each without a jarring note. The Bishop of London rejoiced in the new day opening to England, and emotional nonconformists near by responded with fervent amens. Mr. Shakespeare reminded us that it is a human infirmity that leads us to dwell more on differences than on likeness and pleaded for a future charity in thought as the foundation of a real unity. Dr. Fleming, perfervid Scot that he is, spoke last, and with passionate intensity, of the approaching ordeal when the casualty lists come in. "With this touching but inspiring message", said the Bishop of London, "we shall go home". So he gave the blessing; we sang "God Save the King" and the thousands melted away across the park, a long train following the band, playing "Onward Christian Soldiers" till sight and sound were lost in the hazy twilight distance.

There were two notes struck that hour which, passed over though they have been in all reports, seem to the writer most significant. One was that from a leader of the most rigid nonconformity came a plea for charity towards those who, members of none of the churches, yet follow Christ in their inmost souls. It is by love and sympathy these can be won. The other was that in the prayers recited by another nonconformist and responded to fervently by the crowd was a commendation of the souls of the fallen heroes to the love and mercy of God. Prayers for the dead by the most protestant of English people! Truly we are on our way to a catholicity of faith that the world can accept to its salvation!

So London kept its greatest Holy Week in its history and Easter dawned on a tried, tested, devoted and enduring people. And so, onwards in the war, and in the conflict that the war but typifies and brings home to us all, the war against sin, won by that which presses on us so terribly—the Cross!

A Plea for Tolerance

By THE REV. SELDEN P. DELANY, D.D.

THE Protestant Episcopal Church is losing from time to time some of her most enthusiastic members,—both clerical and lay. She is losing them because she is driving them out.

Is there not a danger that we may become a stiff and dry and sapless branch of the tree, whose end is to be burned?

Father Dolling used to say that the Church of England had a genius for killing enthusiasm. Is not the American daughter of the Church of England inclined to follow in her mother's footsteps?

There are three different classes of men whom we are gradually squeezing out.

First, there is the class of men who have a burning enthusiasm for social justice. They are fond of interpreting the Gospel as a tract on social reform. They feel keenly the cruel injustices of our present social and industrial order: and they wish to see that order supplanted by a new order, based not on competition, but on co-operation; not on selfishness, but on love. They regret that the working-classes are so conspicuously absent from our churches; and they insist that the Church make some effort to regain them by understanding them.

One of our clergy has given expression to this conviction as follows:

> "Multitudes come to this country believing it to be a land flowing with milk and honey, but find that the milk is skimmed and that others have run off with the honey. The Church has long emphasized the seed, but she has forgotten the soil. Nothing is to be gained by the Church telling the worker to be honest, avoid violence, and be temperate. The workers in Calumet, in Lawrence, and Colorado know that their wages are determined by the number of available laborers. Our competitive system is morally and socially bankrupt. It is a stony ground full of thorns and thistles. The workers know it and ask for soil where the seed of real human and social life may bring forth abundant fruit.
>
> "When the Church works for the new creation the workers will become interested in the Church. The Church now recognizes the rich as the class by which its missions and philanthropies are conducted. In the same way, why should it not recognize the wage-earners as the instrumentality under God by which the new economic era is to come? They come with new truths, new spiritualities, new ideas, and yet these are the basic ideas of the religion of Jesus. The Church should recognize the new spirit and rejoice in it and do its part to be obedient unto the principles and purposes of Christ."

Now, whatever we may think of these ideals of social reform, at any rate we must admit that any man, priest or layman, has an unquestioned right to hold them. A congregation or a vestry may rightly object to a rector who preaches political Socialism from the pulpit; just as they might object to one who preached the tenets of the Republican or Democratic parties, but they have no right to object to a man for preaching social righteousness; and it is doubtful if any of our clergy would be so foolish as to preach the tenets of the present Socialist party in America. Moreover, it is much to be regretted that the priest who is thus attacked by his vestry or congregation, or the bishop who is opposed by powerful interests in his diocese, should ever feel it his duty to resign under fire. Would it not be better to stand by his guns and fight for the faith that is in him? If necessary let the matter be brought to the attention of the higher authorities, to see whether priest or bishop is rightly fulfilling his commission to preach the Word of God.

At any rate we can ill afford to lose any of our clergy who are earnestly attempting to carry out the divine injunction to preach the Gospel to the poor. The Episcopal Church is as present too much the church of the rich and respectable to be true to the Master's command. Let us try to retain all of our preachers of social righteousness, even if we have to organize Church armies to enable them to preach on soap-boxes in the streets and public squares. The Gospel is many-sided, and one side that needs to be emphasized today is the love of the Saviour for the poor and heavy-laden.

In the second place there are the clergy and laity who find the ordinary traditional religion of Protestant Episcopalians too narrow and cold. They long for a richer and more Catholic devotional life. They want all the power they can get through the sacraments; therefore, they insist on having access to all seven sacraments of our Catholic inheritance. They will pray for their beloved dead as well as for the living, for they really believe that the Holy Catholic Church is the Communion of Saints, and that we and the faithful departed are in communion one with another in the mystical Body of Christ, and that we may pray for them and they for us.

Moreover, it would seem very little to ask of any of our clergy that they should be willing to have an early celebration of the Holy Communion in their churches if a layman express a desire to have such a service; or that they should consent to hear the confession of anyone whose conscience was burdened by sin. Unfortunately, however, not all of our clergy are broad-minded enough for that; and consequently not a few of the laity are driven out and forced to take refuge in other communions of the Church where they think their spiritual needs will be better met.

Then, too, it often happens that some of the clergy who are going beyond the strict letter of the Prayer Book in the extra devotions they offer to their people,—although they are acting in harmony with the greater mind of the Catholic Church,—are harassed by their bishop, until they too are forced to look elsewhere for a commission to preach and practise what they assume to be the whole Christian religion.

Why should we drive them out? There might conceivably be some justification for driving out those who are less religious than the Prayer Book requires; though such action could hardly be expected from a wise and loving mother. But what possible justification can there be for driving out earnest Christian priests and laymen just because they appear to be a little more religious than the Prayer Book demands? The Anglican Communion is not the whole Church, and has never claimed to be. Therefore, our Prayer Book cannot be treated from the Roman point of view—as if it were a complete liturgical hand-book for the whole Catholic Church. The Prayer Book sets forth statements of Catholic faith and practice, having in mind always the larger background of the Catholic Church. Rome may deny that other sections of Christendom are parts of the Catholic Church; we may not.

The Anglican Episcopate both in England and America has been altogether too much given to discourage anything which is a little in advance of their previous practice. Fear of "what it may lead to" is an absurd theological motive. What about the leading of the Holy Spirit? If, as we believe, He is working in our part of the Church, to correct our defects and restore our ruins, and lead us into all the truth, is it not rather presumptuous for any bishop to put obstacles in the way of our becoming more in harmony with the rest of the Catholic Church?

There is one other class whom we often feel called upon to persecute: those who have become restless and impatient under the doctrinal limitations of the Prayer Book. For one reason or another they have for the time found it difficult to hold a particular article of the Creed or to submit to the Church's disciplinary requirements. They have been momentarily upset by the last book of a clever heretic, or troubled by the Church's attitude to contemporary social or political conditions. Or perhaps their studies have led them tentatively to accept a theological position clearly inconsistent with the Church's faith.

Sometimes these men voluntarily withdraw from the ministry of the Church; or, if laymen, from her communion. They feel that they are no longer in sympathy with the formularies of the Church, and that therefore it would be insincere in them to remain. However much we may regret that they have come to reject the teachings of the Church, yet it cannot be said we have driven them out. If they regard their inability to accept the faith and discipline of the Church as permanent, they have taken the honorable course. If, however, they do not withdraw of their own free will, what is to be done? Of course the simplest and quickest remedy is to arrange a heresy trial and rid ourselves of these tares that are endangering the wheat, although it is just possible that we may have some hesitation in taking such measures when we remember our Lord's advice in the parable of the tares to "let both grow together until the harvest".

Aside from the wisdom of obeying our Lord's command, is there not much to be said in favor of His method on the ground of expediency? Even supposing that a priest might by his heretical teaching lead astray a whole congregation, is it not better to give him free rein for the moment than to make a martyr of him by a heresy trial? If we convict him of heresy and drive him out of the Church, there is a real danger that many of the faithful in his congregation will remain fervent believers in his heresy to the end of their lives. Would it not be wiser for the authorities to permit him to go on teaching and writing, and in the meantime call upon scholars who hold the old faith to defend it and make all men see that it is rational and true while the heresy in question is irrational and false? It would not be many years before the influence of this particular heretic would be forgotten. "Truth is might and will prevail." If any part of the Church cannot produce orthodox scholars in sufficient numbers to defend her faith against all heretical attacks her candlestick ought soon to be removed from her. A continuous controversy between different schools of theology betokens a far healthier ecclesiastical life than a rigid uniformity on the surface with heretical influences burrowing underground and out of sight.

It ought to be reassuring to timid souls to read what the late Henry Scott Holland had to say on this subject in his paper on *The Nineteenth Century* in that valuable symposium entitled *Our Place in Christendom*. Speaking of the failure of the Court of Appeal to settle the "Essays and Reviews" controversy, he continues thus:

> "The way of law and repression was thus blocked for those especially who held most strongly the authoritative rights of the Church to speak on such dogmatic issues. And we fell back, perforce, on the purgative methods of open debate. This was not due to a deliberate choice. Owing to the accident of the Court of Appeal being out of gear, there was really no alternative. But perhaps now, looking back on our troubled passage, and comparing its results with the piteous wreckage that has accompanied the counter method of repression as it has been brought to bear by Rome on its modernist priests, we can better afford to put up with all the tangles and disturbances and perplexities which are inevitably involved in our own way of treating the crisis by loose, public, irregular debate. The cruel and stupid mishandling of Cardinal Newman by the Curia, the distressing disclosures made in the autobiographies of Loisy and Tyrrell, are but samples of what has happened but too often in France and Italy. These records have all left a very dismal impression. Here in England one great heroic Roman Catholic layman holds on in a precarious way, and profoundly influences our religious and philosophical thinking. It is difficult to exaggerate our intellectual debt to Baron Von Hügel. But the priesthood on which the repression tells is sadly sterilized, and from it, at present here in England, we get hardly any contribution to our critical and speculative problems. There is a singular dearth of men of distinction. Oddly enough, the supreme weapon that authority had forged for itself is kept studiously idle, in spite of all the obvious opportunities offered for its exercise. There can hardly have ever been a time in which intellectual and moral disturbance more strenuously demanded the help of an infallible judgment than the forty-five years that have elapsed since the Vatican Coun-

> cil of 1870. Yet not once in all the troubles has the Infallible Voice actually spoken. . . . After all, whatever the legitimate forms through which the authority of the Church should find expression, it is the whole body of believers who have, finally, to determine the decision for themselves. For the judgment of the strongest council has to win its way to ratification by gaining general assent. There is no easy royal road by which to arrive at ultimate certainty in disputed verities. It involves bitter travail of soul. And we will not be afraid to go through the pains that our fathers bore before us."

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind". The life of the American Episcopal Church today contains too many evidences of the spirit of fear. On the other hand, we are in grave danger of expelling the spirit of power, when we persecute strong sacramentarians who are inclined to be more religious than the Prayer Book requires. We are in danger of expelling the spirit of love, when we drive out all who are fighting for social justice and trying to apply the healing remedies of the Gospel to our diseased social conditions. We are in danger of expelling the spirit of a sound mind, when we rely upon excommunication rather than upon sound scholarship in contending against heretics. We need all the sacramentarians we have, we need all the Christian Socialists we have, and while we may not need the heretics, we do need scholars who can confute their heresy. Unless we can learn to be more kindly and loving and tolerant we shall rapidly degenerate into a hopelessly provincial, narrow-minded and cold-hearted branch of the Church.

A Great Step Toward Reunion

By ROBERT H. GARDINER

THE second Ad Interim Report of the Sub-Committee of the Archbishops' Committee and the Free Church Commissions in England on the World Conference on Faith and Order is a remarkable and valuable document. It is insular, for even the war has not yet given England, except perhaps the Labor Party, a world-wide horizon, but, though this report is local, it deals with one of the great issues between Protestants and Anglicans and so will be of value to the English-speaking countries of the world. From the point of view of the original plan of the World Conference, this remarkable statement of agreement on a point which has been sharply and bitterly divisive may be premature, but an agreement on such a question in a country where that division has been acute, embittered also by distinctions of class and politics, should have great influence elsewhere. The whole Anglican Communion looks with deference to the Mother Church in England, and so, though not to the same extent, do the Non-Anglican Protestant Communions in English-speaking countries, even in the United States, to the Free Churches in England. If after centuries of bitter hostility and mutual oppression the Churches in England can agree on the question which has been their chief *casus belli,* surely that agreement can be reached in the rest of the world where the controversy, not accentuated as in England by other considerations, has not been so bitter.

Speaking broadly, and therefore of course not accurately, Protestantism stands for the individualistic, Catholicism for the corporate, conception of the Christian religion. Each is needed to complete the other, for without individuals the Body has no members and without the Body individuals have no common life. Though not in terms, yet in substance, this report, adopted unanimously after three or four years of careful, prayerful thought and discussion, by five leading Anglicans, of different schools of thought, and by five distinguished Free Churchmen of the Baptist, Congregational, Presbyterian and Wesleyan Communions, restores the primitive and simple historic Episcopate to its proper place as a co-ordination of the individualistic and corporate conceptions of the Church. For the bishop stands, as an individual, for the preacher, the teacher, the leader, that is, for the Protestant conception of the minister as the officer chosen by the local congregation, but, on the other hand, he is only the organ through which the whole Body of the Church speaks and acts locally. The Sacraments were entrusted to the whole Church, and it is the whole Church, preserved and perpetuated among men by an orderly succession of officers, which acts, not the individuals who from time to time comprise that succession. So in the Episcopate, as this committee sees it, will be preserved all the value of the great prophets and scholars and leaders whom God has inspired to reveal Him to the world, and the Body of the Church, undivided, will be the custodian of the special Sacramental grace.

But more important than the agreement as to the Episcopate is the statement by the committee of the two convictions by which they were guided. The divisions of Christianity have been perpetuated by despair of visible unity, and that despair has been the inevitable outgrowth of the idea, shared alike by Catholics and Protestants, that reunion is a matter for human arrangement and ecclesiastical concordats. Because the committee were convinced that "the visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit," they had faith in the possibility of the accomplishment of our Lord's purpose that believers in Him should be one visible society, and vision to perceive that this unity is essential to His purpose for His Church and for its effective witness and work in the world. It marks a great advance that God's will, not man's, should be put first.

Having thus submitted themselves to God's will and therefore seeing the possibility of visible unity, they could understand and appreciate each the value of the other's position and so they could admit the value of Episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church, while also acknowledging that Churches not accepting the Episcopal order have been used by the Holy Spirit and that the acceptance of Episcopacy on the terms suggested should not involve any Christian community in the necessity of disowning its past.

The underlying note of the report is its deep humility, its Christian love and earnest desire to lay aside all partisanship. The "faults of pride and self-sufficiency," for which our General Convention in 1910 apologized so amply in suggesting the World Conference, have been overcome in this report, and its spirit should be emulated by the other commissions in preparing their statements for the World Conference. If it is taken as seriously as it should be, it may affect deeply the preparations for the Conference. It has always been manifest that if the Churches would take up seriously the effort to understand and appreciate each other in the preparations for the Conference, the need for the Conference might pass away. The road to reunion is the way of love, the only way for Christ's men.

The form of the report leaves something to be desired. It is too much in the form of an ecclesiastical concordat without appeal to the great numbers of men and women from whose eyes the vision of the King in His beauty has been hidden by the smoke and dust of sectarian controversies. Our Lord's prayer for unity was intensely practical and full of common sense. Statements with regard to reunion should be the positive, evangelistic proclamations of a living faith, and not merely ecclesiastical concordats to adjust past controversies. They should be composed for the world, not only for ecclesiastics. They should be based on theology, for true theology is the profoundest exercise of sound, though finite, reason, but we must translate our formal theology into terms of life.

Towards Christian Unity

A MOVEMENT has been initiated in America by the Protestant Episcopal Church, which has been widely taken up by the Christian churches in the United States, to prepare for a world-wide conference on Faith and Order with the view of promoting the visible unity of the Body of Christ on earth. In response to an appeal from those who are co-operating in America a committee was appointed by the Archbishops of Canterbury and York and commissions by the Free Churches to promote the same movement in England.

This Joint Conference has already issued a First Interim Report prepared by a Joint Sub-Committee, consisting of:—(1) A statement of agreement on matters of Faith; (2) A statement of agreement on matters relating to Order; (3) A statement of differences in relation to matters of Order which require further study and discussion.

In further pursuit of the main purpose the sub-committee was reappointed and enlarged. After mature and prolonged consideration it is hereby issuing its Second Interim Report under the direction of the Conference as a whole, but on the understanding that the members of the sub-committee alone are to be held responsible for the substance of the document.

* * * *

In issuing our Second Interim Report we desire to prevent possible misconceptions regarding our intentions. We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognize differences of interpretation. We felt deeply, however, that we could not let the matter rest there; but that we must in conference seek to understand one another better, in order to discover if even on the questions on which we seemed to differ most we might not come to one another.

1. In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could.

> It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be

This is the Second Interim Report of a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Churches' Commissions, in connection with the proposed World Conference on Faith and Order.

the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian Churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

2. In suggesting the conditions under which this visible unity might be realized we desire to set aside for the present the abstract discussion of the origin of the Episcopate historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communions nearer to one another. Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church, is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied.

In view of these two facts, if the visibl unity so much desired within the Church and so necessary for the testimony an influence of the Church in the world i ever to be realized, it is imperative tha the Episcopal and Non-Episcopal Com munions shall approach one another no by the method of human compromise, bu in correspondence with God's own way o reconciling differences in Christ Jesus What we desire to see is not grudging con cession, but a willing acceptance for th common enrichment of the united Churc of the wealth distinctive of each.

Looking as frankly and as widely as pos sible at the whole situation, we desire wit a due sense of responsibility to submit fo the serious consideration of all the part of a divided Christendom what seem t us the necessary conditions of any possi bility of reunion:

1. That continuity with the historic Episcopate should be effectively preserved.

2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the Episcopate should reassume a constitutional form, both as regards the method of the election of the bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy and it so remains in many Episcopal communions today.

3. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy on thes terms should not involve any Christia community in the necessity of disownin its past, but should enable all to maintai the continuity of their witness and influenc as heirs and trustees of types of Christia thought, life and order, not only of valu to themselves but of value to the Churc as a whole. Accordingly we hope and de sire that each of these Communions woul bring its own distinctive contribution, nc only to the common life of the Churc but also to its methods of organizatio and that all that is true in the experienc and testimony of the uniting Communion would be conserved to the Church. Withi such a recovered unity we should agre in claiming that the legitimate freedom o prophetic ministry should be carefully pre served; and in anticipating that many cus toms and institutions which have been de veloped in separate communities may b preserved within the larger unity of whic they have come to form a part.

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NEWS OF THE CHURCH

BOARD OF MISSIONS TAKES FINANCIAL FORWARD STEP

Mr. Roberts Resigns; Dean White Appointed Domestic Secretary

New York City.—Matters of unusual importance were acted on by the Board of Missions at their meeting here last week both in regard to the financial end of the administration and the personnel of the executive force.

In the first place the Board had the satisfaction of welcoming Bishop Lloyd on his return from Liberia and of hearing his report. This report has been promised to The Churchman for later publication. By a resolution unanimously carried the President of the Board was urged to present the call and claim of the Church in Liberia as widely as possible.

Apparently the only difference which Bishop Lloyd could find between the Liberians and the citizens of the United States was that their skins are darker than ours. The striking development of the Negro in this little West African republic Bishop Lloyd attributes to the fact that here he is not nursed by any benevolent despotism but is economically and intellectually independent. The Bishop feels that the Church has never wasted a penny in his mission and that, while wonderful results have been attained, the future holds larger possibilities in store if only the American Church will rise to her opportunity. He recommends a native bishop with a white missionary as adviser.

To the great surprise of all the members of the Board, Mr. E. Walter Roberts, who for forty-two years has been on the official staff, offered his resignation. The following expression of regret and appreciation was presented by a special committee of which the Bishop of New York was chairman, and was unanimously adopted:

In accepting the resignation of Mr. E. Walter Roberts as Assistant Treasurer of the Domestic and Foreign Missionary Society, the Board of Missions desires to express and place on record its grateful appreciation of the long-continued, faithful and intelligent service which he has rendered during the forty-two years of his official connection with the missionary work of the Church. Mr. Roberts came into the service of the Society in December, 1876, as cashier of the Foreign Committee and Assistant to the Treasurer, and was shortly thereafter elected Assistant Treasurer of the Foreign Committee. When the Domestic and Foreign Committees were merged in 1885, Mr. Roberts was elected Assistant Treasurer of the Society, which position he has since held covering a period of thirty-three years. During this time Mr. Roberts has been associated with six Treasurers. In addition to the fidelity and efficiency with which he has discharged his official duties, he has contributed in many ways to the inauguration of improved methods, in furtherance of the missionary work. The suggestion of an apportionment plan was advocated by him many years before it was adopted by the General Convention in 1901. It was he who devised the popular pyramid and keystone Lenten Offering boxes and also introduced the present Letter of Credit System of the Society, instead of Bankers Letters of Credit by which "Dollar Exchange" was first established wherever we have mission work, and the credit of the Society thus proved to be good on both sides of the globe. In thus expressing its keen appreciation of the services of Mr. Roberts, the Board indulges the earnest hope that God will spare him many years in which he may still render useful service in the work of the Church, in the extension of the Master's Kingdom.

Mr. Charles A. Tompkins, Treasurer of the Diocese of Rhode Island, was appointed Assistant Treasurer to succeed Mr. Roberts.

Since the last meeting of the Board Mr. Henry Lewis Morris, Mr. William R. Stirling and Mr. Charles G. Saunders have died, all of whom served for many years as valuable members of the Board. Suitable memorials were adopted. Mr. Robert S. Brewster of New York was appointed in place of Mr. Saunders.

Undesignated Legacies Distributed

Among the important matters recommended by the Executive Committee to the Board was the distribution of the Undesignated Legacy Fund accumulated during the year 1916-17. This fund amounted to over $268,000, $100,000 of which was set aside as a permanent fund from the principal of which loans may be made to the various mission fields. Fifty thousand dollars was held for the present to be added to the Undesignated Legacies received during the present fiscal year for disbursement in whole or in part in January, 1919. The balance was distributed in various sums both to the foreign and domestic field—about $65,000 in the domestic field and about $40,000 in the foreign.

The appropriations for the fiscal year beginning January 1, 1919, were made at this meeting, amounting in all to $1,873,673; a decrease of about $6,000 over the present appropriations. Owing to the larger number of students in St. Augustine's School, Raleigh, North Carolina, and the greatly increased cost of running the school, an appropriation of $5,000 was added to that already made towards its running expenses.

An important proposition from the Bishop in charge of Haiti to extend our work there and to secure additional property was presented and cordially approved.

The salaries of missionary bishops have remained static for a long time. This matter was taken into consideration at the last General Convention and has been the subject of considerable thought by the Board. A resolution was adopted making an increase of $600 per annum in the salary of each of the continental domestic missionary bishops beginning July 1, 1918. The question of making an increase in the salaries of those in Latin-America, the Philippines, Honolulu and Alaska was taken under consideration.

A very important communication from the Woman's Auxiliary concerning their plan for war work was considered and accepted with the following resolution:

Resolved: That the Board of Missions has heard with profound gratitude the plan of the Woman's Auxiliary for war work. It feels that such an effort is of vital importance at this time. It respectfully urges the bishops and clergy to co-operate in every way in their power to make it effective in their respective dioceses and parishes."

REQUIRED GREEK, ELECTIVE HEBREW, COUNCIL DECIDES

Bishop May Ordain Any Man If He Stays In Diocese

New York City.—All ministers in full standing must have Greek. The study of Hebrew is to be one of many electives. A bishop may ordain any man at any time, but he must remain in his diocese until he has passed all examinations of a Normal Standard.

These and many other important conclusions were determined at the fifth meeting of the Council on the Education of Postulants and Candidates for the Ministry, held at the General Seminary May 1 and 2. Twenty-six of the thirty-four members were present. The Rev. Dr. Harry P. Nichols, Examining Chaplain of the Diocese of New York, was chairman, and eleven seminaries, eight provinces and various interests within the Church were represented.

The sessions of the Council were enlivened by many amusing situations. Mr. Zabriskie in his first remarks to the Council gave a semi-apology for a layman speaking among so many theological experts. He said: "I think we must all allow that when even eminent physicians are in consultation, they are glad to receive suggestions from any source, even from the patient."

At another time one of the members, speaking of the seminaries vehemently urged that certain ideas were maintained in every standard *cemetery* of the country.

The recent meeting was the end of the first stage of the Council's work. Dean Bartlett, Chairman of the Committee on Normal Standards, presented a report embodying the results of the Council's discussions to date. This report received final amendments and suggestions and in the end was adopted as representing the majority opinion of the Council.

This report will now go to the Council's Committee on Formulation of a Canon.

The report contains five principles as follows:

1. There shall be a full Normal Standard, formulated by Canon, mandatory in character, put to the fore as descriptive of the Church's mind, and expressed in simple and general terms intended to indicate subjects only.

Before ordination to the Priesthood the candidate must pass examinations in the following subjects:

1. *Holy Scripture:* The Bible in English; the New Testament in Greek; History of the Canon; Introduction to and Contents of the various Books; Biblical History; Exegesis. 2. *Church History:* from the beginning to the present time; together with special knowledge of a chosen period. 3. *Doctrine:* The Contents of the Christian Faith, with the Evidences therefor. 4. *Christian Ethics:* including Practical Psychology and Practical Sociology. 5. *Liturgics:* The History and Principles of Christian Worship; the Contents and Use of the Book of Common Prayer. 6. *Ecclesiastical Polity and Canon Law,* with special knowledge of the Constitution and Canons of the General Convention and of the diocese to which the candidate belongs. 7. *Ministration:* (a) Conduct of Public

Worship, with the proper use of the voice therein. (b) Preaching. (c) Pastoral Care. (d) Parish Organization and Administration, including the keeping of accounts. (e) Religious Education. (f) The Missionary Work of the Church: its claim, its extent, and its methods.

Before admission to the Diaconate it shall suffice if the candidate shall pass examinations in the following portions of the requirements set forth for admission to the Priesthood; and, if advanced to the Priesthood, he shall not be re-examined in these subjects or portions of subjects:

1. *Holy Scripture.* The Bible in English: Contents and Interpretation of the various Books; Biblical History. 2. *Church History:* a general outline, together with the history of this American Church. 3. *Doctrine:* the Elements of Christian Doctrine. 4. *Liturgics:* the Contents and Use of the Book of Common Prayer. 5. *Constitution and Canons* of the General Convention and of the diocese to which the candidate belongs. 6. *Ministration:* (a) Conduct of Public Worship, with the proper use of the voice therein. (b) Preaching. (c) Religious Education.

2. To the above Normal Standard one more requirement should be made: That the candidate must offer at least one elective, and if dispensed from Greek, two electives. The following subjects were suggested and accepted:

Old Testament in Hebrew; Advanced Exegesis of Greek New Testament; Biblical Criticism; Biblical Theology; History of Religion; Sociology; Psychology; Christian Archaeology; Christian Biography; Church Music: its History, Theory and Practice; and as a concluding elective, "Work of a specialized and advanced character in any recognized field of study."

This provision of electives makes possible some degree of specialization in the preparation for the Ministry.

3. There shall be a Minimum Standard which shall be sufficiently low and elastic to meet all proper actual needs and conditions. This Standard shall be reached by a process of obvious subtraction and departure from the full Normal Standard, and shall be strictly limited to well-defined classes of cases. These classes are suggested as follows:

4. (a) *Men of thirty years* or over may be admitted candidates if they satisfy the bishop and the examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the Diaconate upon satisfactorily passing the examinations prescribed for the Diaconate, provided they shall have been candidates for at least one year. They may be advanced to the Priesthood without further examination—provided they shall have served two years in the Diaconate with repute and success.

(b) *Men of other race or speech* may be admitted as candidates, ordained deacon and advanced to the Priesthood, under similar provisions with the further condition that they pass a special examination in the history and government of the United States.

(c) The bishop of any diocese or missionary district, subject to the usual consent and approval of the Standing Committee or Council of Advice, may, at his discretion, ordain to the Diaconate *any candidate* who shall have satisfied the examining chaplains that he possesses sufficient knowledge of (a) the Contents and Interpretation of the Books of Holy Scripture, (b) the Doctrines of this Church, and (c) the Contents and Use of the Book of Common Prayer; and he may also advance a deacon, so ordained, to the Priesthood, without further examination, if the said deacon shall have served with repute and success at least two years in the Diaconate: *Provided* only, that no deacon or priest so ordained shall be permitted to exercise his ministry outside of the diocese or district in which he was ordained, until and unless he shall have passed in full the examinations required under the Normal Standard.

5. That the detailed recognition of the range and extent of subjects of examinations which will be necessary to make the Canon workable should, as hitherto, be left to the bishops and examining chaplains, subject to three provisos:

(a) That the office, duties, appointment and tenure of examining chaplains shall be defined and standardized by Canon.

(b) That dioceses or districts composing a province may appoint representatives from Boards of Examining Chaplains to form a Provincial Board of Examining Chaplains, and that it shall be competent for such Provincial Board to prepare a syllabus indicating the range and character of the attainments required in the several subjects, and also to prepare question papers for written examinations. This syllabus and these papers may be adopted, subject to the approval of the bishop, by diocesan examining chaplains.

(c) That the Theological Department of the General Board of Religious Education may be authorized to advise and counsel with the Boards of Examining Chaplains and assist them in making more effective the required examinations for entrance to the Ministry.

One of the outstanding events in the meeting of the Council was the Minority Report submitted by Dr. Dickinson Miller of the General Theological Seminary. The substance of this report appeared two weeks ago in an article by Dr. Miller in THE CHURCHMAN. After discussion the Council voted to include Practical Psychology and Practical Sociology under the topic of Christian Ethics.

The Council attended Evensong in the chapel on Wednesday, and a Corporate Communion on Thursday morning.

Prayer Services in Philadelphia

PHILADELPHIA, PENNSYLVANIA.—Women's organizations have indorsed the project of midday prayers for soldiers, sailors and war workers, and a largely attended prayer service was held from 12:30 to 1 o'clock last Friday in the Church of the Holy Trinity. Bishop Rhinelander officiated at this service of prayer and intercession for women war workers. Prayers were offered for the soldiers and sailors, the President of the United States and Congress and a petition made for victory for the United States and her Allies.

Members of the American Red Cross, women's committee of the Council of National Defense, National League for Women's Service, Navy League and Emergency Aid of Pennsylvania attended. It was the most notable prayer service for women ever held in this city.

The Rev. Dr. William Henry Roberts, stated clerk of the Presbyterian General Assembly, represented the Presbyterian Church.

Missionaries Appointed by Board

NEW YORK CITY.—At the meeting of the Executive Committee on May 7 preceding the meeting of the Board of Missions, the following appointments were made:

For St. Luke's Hospital, Ponce, Porto Rico, Mrs. Edward H. Rafter; for the Diocese of West Texas, the Rev. L. W. Heaton; for St. Andrew's Priory School, Honolulu, Miss Nina Ledbetter (who graduated from St. Faith's last Thursday); for Ketchikan, Alaska, Mr. Richard C. Jenkins; for St. Luke's Hospital, Tokyo, Dr. Peer M. Lund. An appropriation was made for training Miss Pauline Flint at the New York Training School for Deaconesses.

"KEEP BURNING FLAME OF WRATH," SAYS DR. MANNIN

Trinity Rector Preaches Stirrin Lusitania Day Sermon

NEW YORK CITY.—On Lusitania Day, great service under the auspices of vario patriotic societies was held in Trini Church. In the chancel with the rect were the chaplains of these societies. Tl Rev. Howard Duffield, D.D., pastor of t Old First Presbyterian Church, read t lesson. The choral service was based on t Burial Office.

Dr. Manning in his sermon said in par

"On the third anniversary of this crin on this day, which we should ever remer ber as Lusitania Day, we consecrate ou selves anew to the great task which is la upon us.

"We pledge ourselves afresh to give o time, our strength, our money, all that w are and have, to crush and destroy this fo and monstrous Thing which has arisen the earth, which bears the name of Pru sianism and to put an end to it forever.

"We pledge ourselves that we will n stay nor rest nor fail, we will have no fal ing short, nor abatement, nor compromi until this task is done.

"We will keep these vile deeds and brut wrongs plainly before our minds. We w not allow them to fall out of sight nor l forgotten. We will keep burning in o hearts the flame of fierce and righteo wrath against them and against those wh still continue to commit and exult in then a wrath which nothing shall be allowed t dull or dampen until these deeds have be atoned for so far as may be, and their pe petrators have been made incapable of co tinuing or repeating them."

Dr. Manning spoke with considerab scorn of those who think we must not dwe on the wrongs which Germany has don and who say we must carry on the w "without moral passion." "These people he said, "will bear watching."

"In reality this vapid sentimentality a spurious charity is as far off from Chri tianity as light is from darkness. It essentially unrighteous and thoroughly in moral. . . . . .

"As true Americans, as true men a women and as true Christians we have r right to be tolerant of the things whic Germany has done. We must keep the flam of our moral indignation hot and burnin We owe this to the world, to ourselves a to those who have so deeply suffered f the right. We owe this also to Germa herself. It is the stern condemnation her acts by the moral judgment of t world as well as our combined force arms which will at last bring Germany realization and repentance."

Dr. Manning dwelt at length on the fa that "those who represent Prussianism ca not be trusted."

"There can be no peace in this world unt the Prussian power is broken. And th power can be broken only by decisive d feat on the field of battle. Until that accomplished all talk of peace is either da gerous fanaticism or thinly disguised tre son. It breaks down the morale and weal ens the spirit of our people. Until Pru sianism is overthrown no treaty und heaven is worth the paper it is written on

50 PROTESTANT CHURCHES BOMBARDED IN FRANCE

Letter Reveals High Courage of Those in Charge

About fifty of the Protestant churches of Northern France have been under bombardment since the beginning of the war. The following letter written from Nancy, early in March, 1918, is characteristic of the deep religious faith of the Protestant people of France and their devotion to liberty and justice:

My Dear Friend:

The bombardment of ——— has been terrific; it lasted from half past six p. m. till midnight, and has been of surpassing violence after all the previous bombings. No quarters of the town have been spared, with the fortunate exception of the quarter in which ——— is living. We had, so far as we are concerned, to account for a new disaster in our church.

You know that, thanks to the generous gifts from the General Committee and the Protestant Rehousing Committee, to which other gifts had been added by generous friends, we had been able approximately to secure the most urgent repairs of the roofing.

An aerial torpedo fell into the manse garden and the Assembly Halls, making an excavation twelve or fifteen feet wide, and destroyed everything again. The shutters, the windows, outer and inner doors were torn down with an incredible violence and practically smashed; the cupboards are emptied of their contents and broken, the ceilings are pitifully hanging and the roof is again widely torn open. In the church, the remnants of the stained glass have been reduced to atoms, and nothing remains save shapeless wrecks and pieces of mortar, covering the soil, mixed with the tiles and all kinds of rubbish.

You can understand how I was upset by that new trial; it resulted in seventeen dead and an unknown number of wounded. Among the victims is a member of our church, an engineer of the electric station, killed with his wife. There have been dramatic scenes it would be too long to tell here.

Our poor town is now in a dreary condition. The Germans warned us they would destroy it.

At any rate they will not be able to destroy France, which will remain as alive as ever after such a hard trial. "Fluctuat; nec mergitur."

Our faith is our support, with the assurance that after having ploughed us so deeply God will grant us better days.

STEWARDSHIP CAMPAIGN

War Program of Movement Launched This Year by L. M. M.

New York City.—The Laymen's Missionary Movement is planning to emphasize this year the principles and need for the practice of Christian Stewardship. A special committee has made a thorough investigation and report on the whole question, and there is general agreement that the time is ripe for this special emphasis. This statement of principles is made by the committee:

1. God is the owner of all things.
2. Man is a steward and must account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgment involves the setting apart, for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner.

Today marks the churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the church is faced with the twofold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.

Present methods have proved their inefficiency. Systematic habits of *proportionate* giving are the solution for lax church finances and for lax principles of giving on the part of the individual church member.

This movement is taking in all communions with varying rapidity. It is incorporated in the Men and Missions Movement, the Five Year Program, and in the Million Dollar Campaign of the Northern Baptist Convention, the Southern Presbyterian Stewardship Campaign, the Methodist Centennial Campaign for Eighty Million Dollars, etc.

C. T. S. OWL LUNCH CAR FEEDS BATTERY GUARD

Red Cross Director Sends Letter of Thanks to Society

New York City.—Here is another instance of how the lunch wagons of the Church Temperance Society are called upon in emergencies. Captain Keener with a detachment of soldiers is guarding the Red Cross pier and warehouses in Battery Place. The matter of feeding the men properly was a serious problem. So Captain Keener sent an S. O. S. call up to the Woman's Auxiliary of the Church Temperance Society at the Diocesan House on Lafayette Street. Within a few hours one of the lunch wagons was turned over to serve as a canteen for the men on guard.

Miss Graham, the secretary, received the following letter of acknowledgment from the director:

THE AMERICAN RED CROSS
National Clearing House
New York
New York City, April 29, 1918.

Miss H. K. Graham, Secretary, Woman's Auxiliary Church Temperance Society.

My Dear Miss Graham:

I want to thank you and your society for your great kindness in allowing your Owl Lunch Car in Battery Place to be used by the company of soldiers under Captain Keener, guarding our Red Cross pier and warehouses.

The matter of properly feeding these soldiers under the best conditions seemed to be a difficult problem with us, but you have come to the rescue and the men are now happy and being well taken care of.

Again assuring you of our great appreciation of your kindness in assisting us, I beg to remain,

Very sincerely yours,
Clyde A. Pratt,
Director.

GIFTS AND MEMORIALS

On Easter Day a handsome altar book was presented to Trinity church, Asbury Park, New Jersey, as a memorial to the Rev. Dr. Scott Kidder, by his parents, the Rev. and Mrs. Charles Holland Kidder. An inside page was beautifully illuminated by his sister, Martha A. Kidder. It was blessed and used for the first time by the rector, the Rev. Francis H. Richey, at the early Easter Celebration of the Holy Communion.

SEND YOUR MAGAZINES TO OUR MEN AT THE FRONT

But Don't Do it in the Lazy Fashion, Says C. P. C.

New York City.—The following quotations are from mail received at the office of the Church Periodical Club during the past week:

"I hope that you will be able to render me much-needed aid in the way of reading matter. The men, especially those in hospital, are starved for magazines."

"There is so much to be done and very little to do with here, that at times one becomes discouraged."

"The soldiers in the hospitals are almost entirely without reading matter, and will be exceedingly grateful for any magazines of interest to them."

"The magazines are appreciated and enjoyed, they have done full service in the wards. The eternal cry is, 'Have you any magazines?'"

"We always need and appreciate any literature we can get. That is one thing which we have not very much of."

"A spare copy of *Judge* or *Life* would pave the way for a little comedy on these rainy days and would surely be acceptable."

"Any good literature that you may send us will be eagerly sought for by the fellows."

"These words are a definite challenge to every man and woman in the Church and there is exactly one way in which they can meet it, the way of personal service," said Miss Mary E. Thomas. "Do not give your magazines to any general agency. Do not send them unaddressed with a one-cent stamp. These methods may serve for those who have no other, but they are not good enough for you, who have an organization that can put you in direct touch with the definite needs of your fellow Churchmen who are serving their country. Do not hoard your magazines until they are a year, or even three months, old. Transportation is slow, and they will be none too fresh, at best, when they reach their destination. Ask your C. P. C. officer, or failing her, the Church Periodical Club, 2 West Forty-seventh Street, New York City, for an address, telling what periodicals you will forward, and remember that our men in camp and at the Front have as wide a range of intellectual interests as those at home. They will care for any magazine that you care for.

"Forward magazines as soon as read, wrapped, addressed and with full postage, the same at the Front as in this country, four ounces for a cent. Write a friendly note to the one to whom you are sending. You may receive an acknowledgment and you may not. This is unimportant compared with the fact that as the mails come in the man to whom you are sending has tangible proof that the Church at home is taking thought for him and backing his work.

"If your magazines are already going to relatives or friends, or if they are pledged to the regular C. P. C. recipients—and we do not want those given up—try to afford one more subscription. We cannot all enlist for direct service, but everyone of us can send a magazine."

MISSIONARY CAN'T ATTEMPT TO HUSTLE HISPANIOLA

But School of Nineteen Children Grows Overnight

Everybody has heard about the dire penalty that results from hustling the East. The result of trying to hustle Hispaniola would evidently be just as serious if one can judge from the letter received last week at the Church Missions from the newly appointed missionary to Santo Domingo, the Rev. William Wyllie. This is what he says:

On Easter Day I made arrangements to leave here 12:15 noon, and stood on the corner of a street quietly nursing patience until 3:15 p. m., when the carriage arrived. The driver informed me that he was *now* out of gasoline but would be all ready *poco tempo*. Monday morning got up at 5 a. m. to leave San Isido sharp 5:30. We actually did leave at 10 a. m. and we came like the wind over nature's own thoroughfare. I made my appointments on time. I believe that if a fellow does not lose his patience and keeps on lifting his hat and looking pleasant he will make his mark. I only hope I'm the fellow. But it certainly does try the temper. This country is a good ground in which to exercise common Christian patience, and it certainly does demand fortitude. We are forging ahead and if we don't starve or wear out we will have something in the way of an establishment before long.

However, when they really want to do things with a rush, it can be done. Bishop Colmore has just sent Miss McCollough, whose splendid work in Porto Rico is known throughout the American Church, down to Santo Domingo. She arrived on Thursday. Mr. Wyllie succeeded in renting an unfurnished and unfinished house. This is what happened:

There was no time for arrangements or advertisements, but on Monday evening nineteen children arrived—all ages. After three days' hard work I made desks out of packing boxes and bought chairs, and now part of my day goes to help out teaching. We simply cannot take any more. And if we could take in the submerged tenth we would be swamped.

The need for schools and teachers is very great. The attendance at the services is very satisfactory. During Holy Week services were held daily; on Good Friday sixteen people stayed throughout the Three Hour Service. On Easter at 7 a. m. twenty white and two colored persons received the Holy Communion; at 10 a. m. eight more white people, and "the place was full of officers and men, women and children and there was one baptism."

WOMEN IN HANKOW SYNOD

Diocesan Council at Recent Meeting Votes to Admit Women Delegates

HANKOW, CHINA.—The diocesan synod met in Hankow on February 20 and adjourned on February 25 after an unusually profitable session. Delegates, about fifty altogether, were present from all the stations except those of the Shasi circuit; even the Rev. James Tsang of Shihnan arrived after a journey of sixteen days through the war zone. The principal topics considered were: the work of the Archdeacon (vote: that he should be released as soon as possible from school duties); the advisability of electing a Chinese assistant bishop (referred to special committee, to report at next synod); principles of comity, set forth in the report adopted at last meeting of the China Continuation Committee (general approval of this report and report itself referred to committee to report at next synod); representation of women in the synod and standing committee (canons were passed providing that one delegate to synod may be elected by each ten appointed foreign workers, one by each ten licensed Biblewomen, one by each ten qualified school teachers; also that women shall have night to vote for delegates to synod in parochial elections).

MISSIONS GLISTEN LIKE JEWELS

Bishop Brent Says War Emphasizes Strength of Constructive Work

NEW YORK CITY.—Bishop Brent, writing to a friend in this country, says:

"I suppose it will become public that I have been given the colossal task of organizing and administering the Chaplains' Service in the A. E. D. God knows how little I have wanted it. I had hoped and expected to get things going and then slip out. This now looks impossible. I know you will say a prayer for me occasionally.

"This furnace of destruction in which we are living burns away the flimsy things. One sees from here the strength and beauty of constructive work as never before. Missions, being super-national and built on the secure foundations of Christ's largest principles and promises, glisten like jewels."

Red-Blooded Resolutions

SCRANTON, PENNSYLVANIA.—In adopting vigorous resolutions of loyalty and approval of the war aims of the country, the Lackawanna Presbytery in annual session here last week gave expression to sentiment and determination that sets an example for all men, sects and societies.

The resolutions said in part:

"The presbytery of Lackawanna county renews its pledge of absolute and unreserved loyalty to the Government of the United States", say the resolutions. "It believes absolutely in the righteousness of the cause for which America is fighting and that the ideals which have been proclaimed by the President are the fundamentals necessary for the safety of the world."

"The presbytery declares its steadfast belief that there is no possible inconsistency between its sincere profession of faith in the Christian religion and its advocacy of force to the utmost in this war, and it declares also that it can not tolerate within its bounds anything but unswerving and eager loyalty."

In regard to loyalty the resolution declares:

"There is no room for two opinions in this matter. It is not possible any longer for any true American citizen, no matter what may be the country of his birth, to stand aloof from decision. Either he must be for America or against America, and unless he declares himself to be entirely for America and proves it by his deeds, the presbytery can not do otherwise than to assume that he is against America."

Church Year Mystery Plays in Rome

ROME, NEW YORK.—*The Gifts of the Ascension*, a mystery play by the Rev. Carroll Lund Bates, one of the series of pageants on the Church year which have been presented in Zion Church here this Winter, was given by twenty-four young men and women on the Sunday afternoon after the Ascension. *The Light of the Spirit*, Mr Bates' Whitsuntide pageant, is already in leaflet form, and will be presented later here.

WOUNDED SOLDIERS HELPED BY LAYMEN'S ORGANIZATION

Institute of Applied Christianity Maintains Three Service Houses

NEW YORK CITY.—Christian people o New York recognize that their city is th gate port to the war front. About on hundred sons of American families are now being brought back wounded from Franc each week. The number is likely to increas rapidly. All of them are brought through the port of New York. In the division o war work by New York agencies the Insti tute of Applied Christianity, 52 Eas Twenty-fifth street, New York, is maintain ing three service houses. or headquarter for the care of enlisted men, and the findin of Christian homes. The institute is als charged with the duty of extending Nev York's hospitality to parents of enliste men.

The institute represents churches of al bodies, and offers its services as follows t all, without regard to Church membership

The Institute of Applied Christianity of fers homes in Metropolitan New York t parents and friends of men in war service It offers Marvel House homes to enliste men themselves. Arrangements complete before you leave home, camp or canton ment. Rates to suit pocketbook limits. W are here to serve.

We offer the institute address, 52 Eas Twenty-fifth street, New York, for the re ceipt and handling of letters, parcels an telegrams; introductions to banks to facili tate financial matters; information abou churches, ministers, hospitals and physician in cases of illness, especially of wounde men; volunteers to do errands and perhap save journeys to New York; all withou charge in any form if for war needs. Par ents are free to communicate in regard t other matters they want to know or to do.

MISSIONARY PREVENTS FIRE

Cool-Headed Bravery of the Rev Philip Williams Commended

NEW YORK CITY.—The United State Deputy Marshal at Hot Springs, Alaska, i his monthly report to the Marshal's offic at Fairbanks, says:

"While the gasoline lamp was bein lighted at the Hot Springs Roadhouse o the evening of February 13, some flamin alcohol dropped from the generating torc onto the floor, igniting a can of gasolin standing there, and a serious fire wa averted only by the cool-headed bravery o the Rev. Philip Williams, who immediatel seized the can of the blazing gasoline an carried it into the road."

The Rev. Philip Williams is our mission ary at Tanana. He was probably makin Winter visitations to the small white com munity at Hot Springs for holding service when the incident reported by the Marsha occurred.

ORDINATION

The Rev. Roman Liberato Harding wa ordained to the priesthood at St. Paul church, Washington, District of Columbi on April 18, by the Rt. Rev. Irving J Johnson, D.D., bishop coadjutor of Col rado. Mr. Harding served his diacona under the Rev. F. W. Oakes of Denve He went to Sterling, Colorado, on th first Sunday in May to become rector o All Saints' church.

SUBSTITUTES FOR SALOONS FOUND NOT NECESSARY

Prohibition Measure Strongly Supported by Convention of Pennsylvania

NEW YORK CITY.—On Monday and Tuesday, May 6 and 7, municipalities comprising a population of 51,871 voted "dry" in the State of New Jersey under the new Local Option Law. Two of the places voting "dry" on Tuesday were Milford and East Orange. So far there have been twenty-seven contests in New Jersey this Spring, of which the prohibition forces have won twenty. The total population so far voting to shift to the "dry" basis is 112,054 and the total population of the communities voting to retain saloons is 14,150. There will be six additional elections on the 14th of May.

Because of the extent to which the question has been raised as to what communities should do toward providing substitutes for saloons when the saloons are voted out, a communication setting forth the experience of Portland, Oregon, in this matter is timely. This communication states:

"Experience shows that substitutes for the saloon are not necessary. Coffee clubs and similar institutions, organized to combat saloons, fail when prohibition comes. The former habitues of the saloons congregate in the lobbies of second and third class hotels where they stop."

Portland, Oregon, made considerable preparation toward providing saloon substitutes, but it was found they were not needed. The First Presbyterian Church of this city, which maintains a men's resort in the nature of a Rescue Mission, states that it is almost impossible to keep it going since prohibition came, because the former "resorters" are so prosperous that they have no need of cheap lodgings and they find all the companionship they want in the hotel lobbies.

The Diocese of Pennsylvania at its Annual Convention last week passed a resolution urging the State Legislature of Pennsylvania to ratify the Constitutional Amendment—127 for ratification, 37 against.

Miss Helen Robertson Croes

YONKERS, NEW YORK.—Miss Helen Robertson Croes, who died recently at her home here, was the last surviving member of the family who bore the name of the first Bishop of New Jersey, the Rt. Rev. John Croes, D.D.

When Miss Croes unveiled the tablet erected to the memory of Bishop Croes by his old church in New Brunswick in 1915, THE CHURCHMAN published an outline of the life of that great man. Nor have accounts of her distinguished father and brother been wanting. No tribute would be more pleasing to her than the statement that she was worthy of her distinguished family.

Her activities were broad and varied. As a member of the Scenic and Historic Preservation Society, her intelligent enthusiasm led to her being appointed on the original committee in charge of Manor Hall, Yonkers, the famous old Phillipse Mansion, now the possession of New York State. As regent of the Keskeskick Chapter of the Daughters of the American Revolution from 1906 to 1908, she was known to many outside her immediate circle. As a communicant of St. Paul's church in Yonkers for over forty years, she was a part of the life of that parish, even after sickness had forced her to forego its services.

CURZON PAYS TRIBUTE TO CHAPLAINS IN SERVICE

Many Have Been Killed and Wounded, Many Decorated

The *Army and Navy Register* of April 12 quotes the following from the speech of Earl Curzon of Kedleston, delivered at the time of the British Parliament's vote of thanks to the forces:

But there are one or two more other debts of honor which you would wish to pay this afternoon. May I say one word about the chaplains of every church and denomination, 2,200 of whom are serving with the armies in the field, giving consolations of religion to the living and performing the last rites of the Church over the dead? How gallant and perilous their service has been may be shown by the fact that over seventy have been killed, many wounded, and many others have died from disease, two have won the Victoria Cross, 130 have been decorated, and many more have been mentioned in dispatches.

United Intercession Service

MONTCLAIR, NEW JERSEY.—On the evening of Rogation Sunday the four churches of the north end of Montclair gathered in St. James' Episcopal Church for a united service of prayer and intercession.

The music was rendered by the joint choirs and the ministers of participating churches took part in the service.

The lesson was read by the Rev. Dr. Milliken of the Reformed Church; the Roll of Honor (comprising those in service from all the churches of the community) was read by the Rev. Mr. Adair of the Presbyterian Church; the sermon, a wonderfully inspiring setting forth of the spiritual aspirations of the war, was preached by the Rev. Dr. Stocking of the Congregational Church, and the Intercessions were led by the rector, the Rev. R. W. Trenbath.

The Church was crowded and the whole community seemed to share in the devotional petitions of the Rogation Sunday. St. James' has sixty-six men in the service of the country.

DEPOSITION

Notice is hereby given that on April 25, 1918, being the feast of St. Mark the Evangelist, in St. Mary's Cathedral, Memphis, Tennessee, in the presence of the Rev. Arthur H. Noll, LL.D., and the Rev. George L. Neide, I did pronounce and record the deposition from the Ministry of this Church of Reginald Irving Raymond, presbyter, at his own request and for causes not affecting his moral character.

THOS. F. GAILOR,
April 25, 1918. Bishop of Tennessee.

The Rev. Mr. Raymond has become pastor of Plymouth Church (Congregational), Chicago.

HAVE YOU ONE OF THESE?

In order to complete our files we wish to secure copies of the Churchman dated December 29, 1917. If any of our subscribers have such copies, which they do not care to preserve, we shall be grateful to have them sent to: The Churchman, 381 Fourth Avenue, New York City.

LABOR ASSOCIATION HAS ITS ANNUAL DINNER

"Slacker Among the Workers Is a Marked Man," Says Bishop Burch

NEW YORK CITY.—An important annual dinner and meeting of the Church Association for the Advancement of the Interests of Labor was held at Zinn's restaurant on the evening of May 6. At the beginning "Our Father's God to Thee" was sung and toward the close of the meeting Mr. Whiting of All Soul's choir sang very effectively "The Battle Hymn of the Republic," all joining in the chorus. A number of Thrift Stamps were sold.

Bishop Burch in his address of welcome said:

"We have omitted our annual dinner since our country entered the great conflict. We resume it this year rejoicing that labor has come into the conflict with full force and spirit so that a slacker among the workers is a marked man. To me a most inspiring sight was in the Liberty Loan parade miles of laboring folk of every trade. There is so much for this society to do and I hope and pray that during my life the time will never come when C. A. I. L. will say 'I am no more use.'"

Miss Lawrance, assistant secretary, reported a number of Bishops from Canada and the United States accepting election as honorary vice-presidents. The chairman of the Legislative Committee, Miss Foster, recounted bills in different States which the society has endorsed, or protested against, and added "It is necessary to keep a watchful eye during the war on all States."

Dr. Floyd S. Leach, chairman of Organized Labor Committee, told of his appointment by the Central Union Labor Council to further the use of the union label and that if he had not been a fraternal delegate—a fraternal delegate not having a vote—he would have been elected president of the Council. He referred to the appreciation of C. A. I. L.'s work shown by union labor.

Dr. Daniel, chairman of the Tenement House Committee, described the privations of the East Side during the food and coal famine of the Winter, but through it all was the spirit of patience and helpfulness with the realization that it was not a trouble confined to the poor. There was a greater equality than usual.

The chairman of Church and State Committee stated that the New York Chapter of the Actors' Church Alliance had been curbed in its energies by the war, but referred to the late Shakespeare Anniversary Service in St. John the Divine as an evidence of vitality.

The executive secretary, Miss Keyser, said that C. A. I. L. had always engaged in the work of conservation and in 1887 began to help conserve organized labor. We have the American Federation of Labor with that splendid patriot, Samuel Gompers, at its head. If labor were all unorganized, we would have men of different races and different opinions all pulling different ways—confusion worse confounded, anarchy.

Liberty Bonds for School

RALEIGH, NORTH CAROLINA.—The latest bulletin of the progress of the Anniversary Fund shows that on April 25 $10,040.86 had been contributed in cash and $1,300.00 in Liberty Bonds, making a total of $11,340.86.

SPRING CONVENTIONS REFLECT WAR

PHILADELPHIA, PENNSYLVANIA.—The 134th Annual Convention of Dioceses of Pennsylvania was held at the Church of St. Luke and the Epiphany here on Tuesday and Wednesday, May 7 and 8.

After an inspiring address by Bishop Rhinelander the Convention organized by electing the Rev. C. L. Fulforth secretary. Mr. Fulforth appointed the Rev. C. S. Lyons as his assistant. Other elections during the course of the Convention were: Treasurer of Diocese, Mr. Ewing L. Miller; Chancellor, J. W. Bayard; Lay Deputy to Synod of Washington, C. E. Beury; Trustees of Diocese, the Rev. Messrs. L. C. Washburn, J. R. Nording, A. J. Arnold; Standing Committee, the Rev. Messrs. J. DeW. Perry, E. M. Jefferys, L. M. Robinson, L. C. Washburn, F. M. Tait.

Bishop Rhinelander reported that 15 chaplains had gone to France, 3 chaplains were to go to France, 8 chaplains were at camps; 13,000 men, or 20 per cent. of the community, had enlisted. Also that the Divinity School had sold its old site and acquired a new one near the University of Pennsylvania.

The Standing Committee reported that $4,651 had been expended on the Richmond trial. The Treasurer of the Diocese reported a bequest of some $15,000 for the Convention Fund from the estate of the late Penelope Shepherd. The Social Service Commission asked $600 from Convention for diocesan and general work. This was granted. The Rev. Elliot White of this commission introduced a resolution urging clergy to recommend registration and balloting of Churchmen in civil elections.

The Rev. Percy Stockman introduced a resolution on Prohibition which said:

"Resolved: That it is the belief and the desire of the Convention of the Diocese of Pennsylvania that the State of Pennsylvania should take its place with those States which have already ratified the amendment; and to that end Churchmen are urged to enter earnestly into the campaign to nominate and elect legislators pledged to work and vote for its ratification; and, be it further

"Resolved: That this Convention once more urges like earnestness and interest in securing immediate emergency prohibition by act of Congress for the duration of the war."

The second resolution passed without much discussion, as the Convention was agreed on the pressing of emergency war prohibition.

Debate was allowed on the question of the proposed national amendment looking to permanent prohibition. The Rev. Dr. Nodge, Mr. R. F. Wood, Mr. Edward Biddle spoke against the resolution. The Rev. Mr. Noll, Mr. F. A. Lewis, Mr. C. R. Woodruff and the Rev. Mr. Stockman in favor of it. The vote resulted in its adoption by 178 yes to 37 no.

An increase of $10,000 was voted to be apportioned for missions in the diocese for the next year ($50,000 in all). The increase was voted in order that the salaries of missionaries might be increased $150 each, that work at Hog Island and like growing places might be cared for, and that one-half of the salary of the Rev. John Nort, at the University of Pennsylvania, might be cared for. The Board of Missions of the diocese was authorized to take steps for incorporation. $1,500 in Liberty Bonds were given at Convention to meet missionary work deficit.

The Rev. Dr. Washburn for his committee moved that the Christmas Fund of the diocese be merged with the Church Pension Fund; this was laid on the table after debate.

The Rev. Dr. Robinson introduced new canons for the diocese, which were adopted with little debate. The changes were: The Commissary rather than Chancellor in the trial of clergy. A new form of information or charge to be filed (1) with the Bishop, (2) Standing Committee, (3) the Ecclesiastical Court.

Dean Bartlett submitted a report for the Committee on Candidates for the Ministry and the Convention moved that it be read in every parish at a Sunday morning service.

Resolutions were adopted urging (1) the parents and people of the Church to realize and meet the needs of recruits for ministry; (2) a committee of three clergymen and three laymen to recruit; (3) recruiting of older men (especially those who have been in the war) and special preparation for their entering the ministry; (4) parochial scholarships for those who intend studying for Orders; (5) help that men studying may work under direction.

Bishop Garland went to Camp Dix on Thursday, May 9, to confirm a large class of soldiers in the camp there. Quite a party of Churchmen from the diocese accompanied him. IRVING A. MCGREW.

ALBANY, NEW YORK.—The fiftieth annual convention of the Diocese of Albany was opened on Tuesday evening, May 7, with an address by Bishop Nelson dealing with the subject of Christian Unity in the light of present-day events. "There are two human dispositions," said the Bishop, "upon which we must fix our attention if we are to grasp the fundamental issue of the world war, and if we are to perceive the necessary conditions of peace. The first of these is that instinctive desire for liberty, which is the fruitful stimulus of investigation, progress and creative activity. The second is the disposition toward social organization for the well-being of those who live together. A right conception of law and liberty must lie at the foundation of every theory which aims at the happiness and harmony of human beings."

The report of the Committee on the State of the Church given Wednesday showed that eight clergymen of the diocese are now engaged in war work. The Convention went on record as favoring increases in the salaries of clergymen because of the increased cost of living.

William Gorham Rice, the retiring treasurer of the diocesan mission funds, presented a report showing that the permanent fund amounted to about $100,000 and that the aggregate receipts during his term of office were well over a half million dollars. Mr. DeLancey M. Ellis of St. Andrew's Church, Albany, has been chosen as Mr. Rice's successor. The annual report of the Diocesan Board of Missions recommended the creation of a mission at Chazy, Clinton County, where th communicants have been heretofore unde the charge of the rector at Champlain, an at Chatham, Columbia County, where the have been under the care of the rector a Philmont.

The Standing Committee for the comin year is composed of the following: Cler ical, James Caird, Charles M. Nickerson D.D., Edward T. Carroll, D.D., Henry F Freeman, D.D.; Lay, H. W. Thompson Robert C. Pruyn, Elias P. Mann, Samue B. Coffin. RUSSELL CARTER.

LINCOLN, ILLINOIS.—One of the brightes happiest, and most successful meetings th Diocese of Springfield has ever held cam to a close with the adjournment of th Forty-first Annual Synod, May 1 and 2, i Trinity Church, in Lincoln, Illinois, the Ver John C. White, Rector.

The weather seemed to have been mad to order for the occasion. There was not hitch or a dull moment from the arrival o the delegates on Tuesday afternoon an evening to the close of the business sessio on Thursday, the second day of the meet ing, at 1 P. M. The Synod made recor time in transacting its business and wa through so quickly that when the motio was made to adjourn scarcely half the dele gates realized that the Synod was reall over and had adjourned *sine die.* Trinit Church just freshly decorated in time fo the meeting was beautiful in her new dres and was greatly admired by the delegate

The Bishop's address was delivered be fore a large congregation on Wednesda afternoon. It dealt with the war, the cele bration of the one hundredth anniversar of the admission of Illinois into the Unior the progress of the Diocese during the yea and his plans and expectations for the de velopment of the work in the future.

The report of the treasurer showed th Diocese to have all debts paid and abou $800 cash in hand. Almost $1,000 of th apportionment for General Missions hav already been sent the General Board. Th Sunday School Lenten offerings almost dou bled that of last year and the Woman' Auxiliary offering was increased consider ably.

A Joint Missionary Meeting of the Syno and the Woman's Auxiliary was held i Trinity Church on Wednesday evening, a which addresses were made by the Rev John T. Lillard, the Rev. A. J. Keuhn an the Ven. John C. White.

This meeting was followed by a receptio tendered the Synod and the Woman's Aux iliary and others at the delightful home o the Misses Latham.

The Synod accepted the invitation of Im manuel Champaign to hold its next meetin there in 1919.

It was ordered by the Synod that th Treasurer of the Diocese and the Treasure of the Endowment Fund be required to b bonded by some reliable Bonding Company

The proposed Amendment to the Consti tution admitting women to be delegates t the Synod and the proposed amendment t the Canons allowing women to be elected t the Vestry was rejected, and the propositio to do away with the Canon providing for a House of Church Women in the Diocese was also vetoed.

SPIRIT OF PATRIOTISM RUNS HIGH

A resolution looking towards making "Osborne Hall" at the University of Illinois a regular Diocesan institution was adopted.

The Standing Committee, Board of Trustees and other Boards of Finance and Church Extension were re-elected. Delegates to the Provincial Synod which meets in Gambier, Ohio, next October were the Rev. Wm. Baker, the Rev. J. M. Page, the Rev. L. L. Riley and the Rev. F. D. Butler, Mr. C. C. Carroll, Mr. F. W. Potter, Mr. H. F. Gilbert, Mr. Bluford Wilson.

J. C. White.

Phoenix, Arizona.—The twenty-sixth annual Convocation of the diocese was held in Trinity pro-cathedral here April 23-25. The Bishop's address and the reports of the various committees showed the excellent condition of the diocese, in spite of the war, specially marked progress having been made in the work of the Tubercular Hospitals.

On the evening of the first day the new Bishop's House was dedicated, followed by a general reception. At luncheon in the Cathedral House on the second day the Rev. Dr. Newell Dwight Hillis was the special guest and gave a thrilling address on the war situation. At a public meeting Wednesday evening addresses were made by the Rev. F. M. Johnson of Globe, a Major in the Officers' Reserve, and by two prominent laymen. One of these, Mr. Dan Tillet, a large cattle owner and a vestryman of the pro-cathedral parish, gave an excellent definition of "Morale." "Morale," he said, "is the spirit in an individual or a nation that holds the individual or nation steadfast, and drives it on to the accomplishment of a desired end."

On Thursday, St. Mark's Day, the Convocation adjourned to St. Mark's Church, Mesa, eighteen miles east of Phoenix, in the heart of the wonderful Salt River Valley, where luncheon was served by the guild in the parish house. After luncheon the new rectory was dedicated. Convocation closed with a special service of intercession for the war, held in the church. The next meeting will be held at Tucson in January, at which time the Diocesan canons will probably be amended to permit of all parish meetings being held the first Monday in January, instead of after Easter. The holding of such meetings, as well as of Convocation, near the beginning of the fiscal year will undoubtedly be of great advantage to the work of the Church in this part of the country.

J. R. Jenkins.

Westhampton, Virginia.—The Richmond Convocation held its seventieth session on April 23-25, in St. Stephen's Church here. On Tuesday after Morning Prayer and a sermon by the new city missionary, the Rev. R. Cary Montague, luncheon was served at the new Ellett Country School for Girls, after which a business session was held. A service was held in the evening in the interest of religious education, when interesting addresses were made by Mrs. E. E. Osgood of Brook Hill, and Mrs. Randolph Watkins of Holy Trinity Church.

On Wednesday luncheon was served by the ladies of the congregation in the rectory, after which a business meeting was held. Convocation decided, for the time being, that it endeavor to raise no funds for missionary and other work of the Church. While apparently expressing the consensus of opinion of the members, this action does not commit them to a final policy of entirely doing away with missionary work supported as heretofore by the convocation. It does give time, however, for the thought of the men to crystallize before another meeting and to determine whether or not in this day of efficiency in the Church as well as the business world the time has not come for the doing away of unnecessary machinery in the raising of the Church's funds.

An interesting essay was read by the Rev. W. H. Burkhardt of Grace Church, the speakers for the essay being the Rev. G. Freeland Peter and the Rev. Dr. W. R. Bowie. The Rev. R. Cary Montague was the speaker at the missionary meeting in the evening. On Thursday the preacher was the Rev. G. Freeland Peter of St. James' Church. Luncheon was tendered by the vestry at the Country Club of Virginia.

Fenton Williamson.

Macon, Missouri.—The spring meeting of the Northern Convocation was held in St. James' church, Macon, April 23-25. The Rev. Dr. John Davis of Hannibal presided as Dean. The Bishop of the diocese preached the sermon on the opening evening on Christianity and the War. The visitors at the Convocation were entertained with real Macon hospitality at the hands of the Rev. Charles F. Edwards, rector, and the people of the parish.

By vote of the Convocation, the Rev. George E. Wharton, rector of Mexico and Moberly, was nominated to the Bishop for the office of Dean. The Bishop Coadjutor was absent on official visitations in the southern part of the diocese and sent his regrets at being absent from the deliberations of the Convocation. Miss Henrietta F. Scheetz of Kirkwood, traveling secretary of the Woman's Auxiliary, visited Macon at the time of the Convocation and conferred with the ladies on matters relating to the Auxiliary.

Harrington Rogers.

Boydton, Virginia.—The spring meeting of the Central Convocation was held in St. James' Church here April 23-25. There was a notable increase in attendance, owing to the good work of a committee appointed at the last meeting charged with the duty of arousing interest. The afternoon sessions were of particular interest. On Tuesday the Rev. J. Lewis Gibbs gave a review of recent books relating to the war. He showed a remarkable familiarity with current publications and fine discrimination. Many joined in comment and discussion.

On Wednesday the Rev. G. Wallace Ribble read a paper on War and Missions, which was of such distinct merit that it was ordered printed. Bishop Thompson and others entered into the discussion of this paper, dwelling on the possible ways of securing fit men for the ministry. On Thursday Dr. Jesse M. Jones, of the Virginia Polytechnic Institute, gave an address on "The Church, the Clergy and the War," showing the rare opportunity of the clergy as leaders in activities to help win the war.

Large congregations gathered at all meetings.

On Thursday night the Convocation met at Christ Chapel, Kimono, where Bishop Tucker preached and confirmed a class prepared and presented by his son, the Rev. H. N. Tucker, rector of the parish.

A loving memorial was adopted by the congregation in testimony of their esteem and gratitude for the life and work of the late Bishop Randolph and assurances of devotion and loyalty to the present Diocesan who so wisely and ably has been serving as Coadjutor.

G. Otis Mead.

New Orleans, Louisiana.—The eightieth annual session of the Diocesan Council of Louisiana was opened in Christ Church Cathedral here April 17 and lasted three days. At the night session the Bishop delivered his annual address. It was ordered printed and a copy sent to the state, as an argument for Liberty bonds. To quote only one passage, the Bishop said:

"Christianity seeks the abolition of war and will achieve it. But when a government deliberately plans to enslave the world, relapses into barbarism, scorns the ideal of a permanent peace, shows itself inaccessible to any argument except force, threatens the world with immeasurable suffering of recurrent wars and itself proceeds in war on a plan of absolute ruthlessness and ferocity, nothing remains but for other governments and nations, even by war, to take from it the power to dominate and afflict humanity."

The diocese this year has been apportioned $10,100 for general missions and, contrary to the custom heretofore, the full amount will be assumed.

A resolution was adopted to merge the widows and orphans of clergy fund with the fund for aged and infirm clergy. The financial system of the diocese was changed by a resolution to separate the functions of the treasurer and give the finance committee power to appoint a custodian of funds who shall handle the trust and endowment moneys of the diocese and devote full time to the work. R. P. Mead was elected treasurer. The finance committee announced it would name Edwin Belknap, treasurer, retiring after twenty-six years of service, custodian.

The date of council meeting was changed from the third Wednesday after Easter to the third Wednesday after the Feast of the Epiphany. Another change in the canons allows churches to pick vestrymen and wardens as the parish vestry chooses.

At request of the Bishop, on account of present conditions, the usual luncheon served at the noon hour during the council by committees of ladies from the various New Orleans parishes was abandoned.

The Clergy Pension fund has been heartily endorsed and responded to in this diocese and its quota for the War Commission oversubscribed.

A well-attended missionary service Sunday night, at which many of the clergy were present, closed the sessions of the council.

J. Orson Miller.

"Right Will Prevail"—Pershing

NEW YORK CITY.—"Right sure to prevail" was a cable message received recently in this city by Bishop Darlington of Harrisburg from General Pershing. The message was in reply to one of greeting sent to the commander of the American expeditionary forces in France by Bishop Darlington at the conclusion of the recent meeting of the House of Bishops.

As fifteen members of the family of Bishop Darlington, including two brothers and three sons, are with the colors, he was selected as the one most eligible in the House of Bishops to send a message of greeting to General Pershing, who is a communicant of the Episcopal Church.

Bishop Darlington's cable was as follows: "Greetings from the House of Bishops of the Episcopal Church, with prayers and best wishes for victory and for safety of all."

The reply came back: "Our forces appreciate your message. Right sure to prevail. Pershing."

Albany Summer School Plans for 1918

ALBANY, NEW YORK.—The Albany Summer School for the Clergy has issued a most alluring leaflet with plans for the 1918 session of the school. The various possible questions are answered as follows: *Where?* In the Cathedral of All Saints', Albany. *When?* June 24 to June 28. *Who is it for?* All the clergy. *How many come?* Upwards of sixty. *How much?* Ten dollars for all expenses. *When and where register?* Any time before June 10, with the Rev. G. H. Purdy, Warrensburgh, New York. The lecturers announced for this summer are the Rev. W. E. Johnson, M.A., the Rev. H B. Washburn, M.A., the Rev. Dickinson S. Miller, D.Sc., the Rev. Stuart Tyson, D.D., Chaplain Howard K. Bartow, the Rev. Winfred Douglas, Mus.Doc.

Dean Johnston Granted Leave

ATLANTA, GEORGIA.—Dean Thomas Henry Johnston has been granted an indefinite leave of absence by the Chapter of St. Phillips Cathedral, Atlanta. Dean Johnston announced to the Chapter his decision to join the forces of the Army Y. M. C. A. in France.

Mr. Johnston is a pure-bred Irishman, untouched by the Roman Catholic anti-English taint found in certain parts of Ireland.

The Dean is an able man, and has done a splendid work in Atlanta.

Dean Gresham Declines the Philippines

SAN FRANCISCO, CALIFORNIA.—The Very Rev. J. Wilmer Gresham, dean of Grace Cathedral here, has telegraphed to the Presiding Bishop his declination of his election as missionary bishop of the Philippine Islands.

A Patriotic Farewell Service

IRVINGTON, NEW YORK.—A Patriotic Service was held on Sunday evening, May 12, at St. Barnabas' Church here on the occasion of the departure for France of the rector, the Rev. William Neely Colton, as a Red Cross chaplain. Addresses were delivered by the Rev. Theodore Sedgwick, rector of Calvary Church, New York, and the Rev. W. Francis Irwin, D.D., of the Irvington Presbyterian Church.

Our Weekly News Letter

BOSTON

Annual G. F. S. Service—The annual "May Tea" and diocesan service of the Girls' Friendly Society was held this year on May 13. The May Tea was in the great Main Hall of the Mechanics' Building on Huntington Avenue. From 1,500 to 2,000 girls and women were present. There are few, if any, other Church organizations which would be obliged to seek such immense quarters once a year for a gathering of members from all over the diocese.

For the first time in a number of years the Massachusetts Girls' Friendly Society welcomed its own diocesan as preacher at the Annual Service in Trinity Church. Bishop Lawrence gave a direct and ringing message, singularly applicable to his great congregation of girls and women and stressing the specific duties and opportunities that come to such a Society and to its individual members in a world at war.

Belgium at the Cathedral—On the second Sunday in May there was a "Public Meeting" in the Cathedral which was addressed by Dr. J. B. de Ville, special representative of the "Belgio-American Alliance," on "Belgium's Message to the United States." Dr. de Ville has already made five trips between Belgium and America, bringing over with him some 1,500 refugees and searching out and reuniting scattered families.

Dr. de Ville's address was given to a great gathering of sympathetic listeners, which included the Belgian Consul at Boston and several officers of the New England Belgium Relief Fund.

The collection at this meeting and all the offerings at the Cathedral services on this day were given to the New England Belgium Relief Fund for the suffering babies of Belgium.

The "Silent Mission"—The congregation of Deaf-mute Church people which has its own impressive silent services regularly in Trinity, Boston, gathered, over 100 strong, on the Fifth Sunday After Easter at a Confirmation visitation by Bishop Lawrence. They welcomed back for the first time at this service their devoted deaf-mute missionary, the Rev. George F. Hefflon, who has been seriously ill with pneumonia for some time past.

The Patriotic Motor-Car—The "Boston War Camp Community Service Committee" makes the practical suggestion to Church people of Boston and vicinity that those who are owners of automobiles can render practical patriotic service by inviting enlisted men of the army and navy to take Sunday afternoon rides to the many points of interest in and around Boston. We have thousands of young men now quartered in and near Boston who come from distant parts of the country and to whom our so-familiar objects of patriotic interest here in New England have been hitherto almost as sacred fables to them.

Massachusetts Clerical Association—The Massachusetts Clerical Association, the general Clericus of the clergy of the diocese, held its annual meeting on May 6. Professor William Roscoe Thayer, whose *Life of Cavour* has brilliantly interpret the ideals and accomplishments of the Ita ian people to so many Americans, spo to the Association on "Italy's Aims in Th War." He was greeted by a goodly nur ber of the clergy and their guests and h speech aroused much enthusiasm.

Officers of the Association for the fo lowing year were elected as follow President, the Rev. Daniel D. Addiso D.D.; Vice-President, the Rev. Emilius V Smith; Secretary-Treasurer, the Rev. Fra cis L. Beal, D.D.; Executive Committee, t Rev. Dr. John H. Cabot, Ph.D., the Re Messrs. Harry Beal. W. Appleton Lawren Ernest M. Paddock, James A. Thomps and Edward Tillotson.

Y. M. C. A. Furlough Work—A litt known, but highly important and very e tensive project of the Y. M. C. A. in Fran is the founding and equipping of numero recreation centres in districts where soldie will come in large numbers to spend th furloughs.

Seven or eight "leave areas", as they a called, have already been planned whi will accommodate some 30,000 men. A when the American forces in France rea the million mark, "leave areas" for at le 60,000 men will be needed.

A large part of the responsible and acti preparation of this department is in t hands of the Rev. Karl S. Cate, a pri brought up in this diocese, but canonica resident in Rhode Island, where he was a sistant at All Saints' church, Providen A recent letter from Mr. Cate gives a viv description of some of his work:

"The day I got back I found that the Arr had decided and I left that night for A to complete my preliminary work, begun November and carried on mostly by lette and telegrams after that from Paris a Brest. You understand that when c travels in France these days, or rath nights, one never sleeps, for there are sleepers, there are things they call couche —which means that you control three sea on one side of a compartment and c stretch out there covered with your coat a blanket—if you provide it yourself, and you pay for this rare privilege is 20 fran ($5.00), a jolly little figure, so as a r we get a seat and sit up, or, if you ca find a seat you stand in the corridor, a the next day you have to work as hard ever.

"Well, anyway, I went to Aix and w there for two weeks getting all the milli details arranged, contracts signed, circ lars published, signs printed, buying pian hiring orchestras, engaging cooks, renti cold storage vaults for extra supplies, s tling price lists, surveying each hotel a classifying it, drawing regulations for t police, etc., etc., *ad inf.* till my he buzzed. . . ."

Church Schools in Summer—There h been some discussion lately of the pos bility of Summer sessions of Church Scho and of the methods necessary for th successful working. There have been f years a number of our parish schools whi have held continuous successful Sund sessions throughout the year. Their expe ence may now prove of value to others w

seeking out a similar path of service the children of our parishes. St. John's, xbury, and nearly all the schools of the urch in Fall River and New Bedford we lerstand have long conducted such Sum- r sessions.

Service—St. James', Somerville, re- ts 38 men in war service to date; Christ, incy, 46; Advent, Boston, 98; Trinity, wton Centre, 36; St. John's, Winthrop,

KENNETH RIPLEY FARBER.

NEW YORK

Faith's Commencement—On Thurs- , May 16, five young women graduated m the New York Training School for aconesses. The students and faculty, the ending deaconesses and the clergy rched in procession from St. Faith's use to the Chapel of St. Ansgarius, the ntington Memorial Chapel, in the cathe- l. Dr. Gardner, Warden of St. Faith's, de an address on the "Enlarged Con- tion of the Deaconess Order." Bishop rch presented diplomas to Ethel M. nce, Mabel C. Hicks, Vivian H. Johnson, ia M. Ledbetter, Marian Miller.

e Diocesan Convention—Last Autumn vas determined to hold the diocesan con- tion hereafter in the Spring. Accord- ly it is called for Tuesday, May 14. It probable that the session will be very rt. The Diocesan Missionary Commit- is planning a dinner that night.

nity Closes Schools—Announcement just been made that Trinity Parish will se all the parochial schools this Spring. t Summer the decision was made to close nity Chapel School, a fact recently com- nted on in THE CHURCHMAN. For a g time the parish has been running be- d very seriously; the vestry have there- e adopted a policy of retrenchment ch is affecting the work in the various pels. The kindergarten and primary ool at St. Agnes' Chapel has been a well- wn institution for many years, and has ays been full to overflowing. At St. gustine's Chapel, where a successful ian work was built up by Dr. Anthony, weekday work centred about the school. Anthony left St. Augustine's a few ks ago to take up work in the Diocese Pennsylvania.

rinity this year will have no year-book, first time a year-book has been omitted e this annual publication was originated. nother way in which the parish has cut enses is the well-known Ascension Day ival service. Contrary to the usual cus- there was neither orchestra nor flowers. service, however, was unusually beauti- and solemn and the church as crowded in the years when its accompaniments e more brilliant.

xiliary Votes for Women on the ard—At the annual meeting of the man's Auxiliary which was held last k at the Church of Zion and St. Tim- , the matter of chief interest was the on the recommendations submitted by committee on a national organization the Woman's Auxiliary. Interest of se centred on Recommendation No. 6, ch suggests that eight women be added he Board of Missions. The other rec- nendations were passed with little dis- sion, although No. 5, providing for an cutive Committee with quarterly meet- ings, will affect the work of the Auxiliary more fundamentally than No. 6. Miss M. J. Hobart opened the debate on No. 6 for the affirmative and Miss Helen Mahan for the negative. A lively discussion ensued. The final vote was 2 to 1 in favor of recommending No. 6 to the 1919 Triennial. Miss Lindley was present at the meeting and told the women of the war time plan for an evangelistic campaign. Her plan was enthusiastically accepted.

Three Presbyterian Churches Unite—The amalgamation of the Old First, the University Place and the Madison Square Presbyterian Churches has been accomplished. The certificate of incorporation has been filed with the county clerk, and the three pastors have laid their resignations on the table awaiting the election of a younger man as pastor of the new Old First Church.

Bishop Lloyd at Calvary—On Sunday morning after his arrival Bishop Lloyd held the Calvary congregation spellbound with an account of his recent experiences in Liberia. It is almost impossible to find the Bishop at the Church Missions House at present, so busy is he with appointments to speak of his trip. He expects to go to Washington this week to confer with the State Department.

New Kempe Windows at the Cathedral—Some beautiful Kempe windows have been placed in the Chapel of St. Ansgarius (the Huntington Memorial Chapel) in the cathedral. The deep, rich, mellow tones of the antique glass and their wealth of symbolic detail recall the famous windows of York and Chartres. The subjects of the two great windows are taken from both the Old and the New Testaments. Their keynote is "Thy Will be done on earth as it is in Heaven." The three minor windows high up in the apse show representative figures associated with the early history of Sweden and Norway.

Liberty Loan Meeting at St. Paul's—At Old St. Paul's Chapel at the last of the Liberty Loan meetings two hundred army nurses from California, Philadelphia, Minnesota and Wisconsin, the famous Shell Shock Unit No. 117, Unit "O" and nurses of the British Expeditionary Forces, headed by U. S. soldiers, marines and sailors, marched across the churchyard from the parish hall. With them were Red Cross workers, young women who give time after business hours to the work, and women with service flags. Trumpeters from the National Army led the singing, which consisted of hymns and popular war songs. Dr. Geer and the Rev. Christian Reisner were the speakers. Australian Anzacs were present, and one of them sang a solo.

MARGARETTA MILLER.

ARIZONA

Women Meet in Phoenix—I want to tell a little about what was accomplished at the annual meeting of the representatives of the Woman's Auxiliary and the Girls' Friendly Society in Phoenix on April 22, 23 and 24. According to our usual custom this meeting, which means so much to the women of the parishes and missions scattered over this Diocese, was held at the same time as the Diocesan Convocation.

The Woman's Auxiliary had really two meetings, one on April 22, and another on Wednesday morning, as well as a shorter adjourned meeting on Thursday morning, besides the joint session of Convocation, the Woman's Auxiliary and the Girls' Friendly Society. One-half of the twelve W. A. branches were represented; and an endeavor was made at each session to give the spiritual touch and suggestion.

Tuesday afternoon's meeting was introduced by a half-hour class in "Personal Religion," conducted by the Rev. Harold S. Brewster of Winslow. Wednesday morning's meeting was preceded by a wonderfully spiritual quiet hour held by Mr. Shires of Prescott. Tuesday numerous reports from the officers and branches followed immediately the president's annual address.

It seems to me the adoption for the coming year of a watchword, an aim and a prayer was the thing of supreme importance accomplished. These are they: Our aim—"Christ for us, and we for Christ." Our watchword—"Day by Day." Our prayer—That well-known one beginning "O Eternal God, Who hast committed unto us the swift and solemn trust of life."

A well worth-while discussion followed the reading of Miss Lindley's "War Suggestion" for a house-to-house visitation for instruction in prayer of individuals and of families and for the deepening of the spiritual life thereby.

It was the sense of the meeting that this plan, exactly as outlined, was hardly adapted to our Western life. We, however, agreed to join in it if some laxity would be allowed in the method of its fulfilment. We would, for instance, be willing to gather groups of Church people or of the un-Churched—not those of the third suggested class, viz., those of other Churches—in our homes for prayer.

We created one new office, a second vice-president, whose duty it will be to further the spread of the Church Missionary Calendar.

The Woman's Auxiliary here in Arizona is, I think, growing in interest in the deeper things. Let me illustrate by telling of the effect of our gatherings upon one of the representatives of our mining camps. She came to the president and said: "I enjoyed the meetings as I have never done before, because no time was wasted. It was the deeper, more spiritual side of the Auxiliary life which came to the fore; and it I should like to adopt in our mining camp. I think it would help in this time of stress and strain in bringing to us the underlying devotion we perhaps most need." This mining camp has never before had any branch of the Auxiliary at all.

The Girls' Friendly Society met upon the afternoon of the second day. The reports from its branches gave an interesting insight into the life of the Society. It has indeed spread its roots strongly and deeply in Arizona, and under Miss Freeland's capable leadership it promises much power for the future.

A small mining centre with as yet no church, only an occasional service from a visiting minister, brought through a representative a hundred dollar check for the ambulance work of the G. F. S. An interesting story was told of the different ways in which the money was earned. The meeting was followed by an exhibition of G. F. S. training, viz., the serving of a delicious buffet supper in orderly fashion by the Girl Scouts, who in Phoenix were formed under the leadership of the G. F. S.

Preceding this meeting was our Joint Session with Convocation, when inspiring talks were given by Miss Freeland, the district president of the G. F. S., and Miss Jacobs, the provincial secretary. The president and secretary-treasurer of the Woman's Auxiliary also gave reports at the Joint Session.

LAURA F. M. DIXON.

WASHINGTON

Canons Installed—On Rogation Tuesday in his Cathedral at 11 a. m., the Bishop of Washington installed formally in office two new canons, the Rev. Walden Myer, M.A., and the Rev. J. Townsend Russell, M.A. The service consisted of a special office followed by the Holy Communion. The office was modeled on the lines of the spiritual and essential features of the English Cathedral offices, omitting the elements due to the union of Church and State, and the mediaeval controversies as to temporal and spiritual rights in the investitures of Church dignitaries. And at Washington the oath of office taken by the Canons is expanded so as to include the service of the diocese and the nation and the general Church as well as the Cathedral, and is deepened so as to cover the most sacred ministries of the priesthood. Bishop Harding preached a strong and suggestive sermon on the Church, the Cathedral, and the Canon's office. The Bishop was assisted in the service by Dean Bratenahl, Canon De Vries, Canon Nelms, the Rev. C. S. Abbott, and the Rev. Edward Drown, and many of the clergy of the diocese were in the congregation.

Canon Myer has been a priest of the Diocese of Washington for his entire ministry of some twenty years, and Canon Russell, formerly Archdeacon of Brooklyn, Long Island, has been resident in this diocese for about ten years, and serving the Cathedral and the diocese in numerous helpful ways.

W. R. DE VRIES.

CHICAGO

Annual Meeting—The annual meeting of the Diocesan Assembly of the Brotherhood of St. Andrew was held at the Church Club Rooms, in the Heyworth Building Saturday afternoon, May 4. Mr. Courtenay Barber gave interesting reports of the National Council meeting and the National Convention meeting. Henry Lawrence Choat, Brotherhood secretary at the Great Lakes Naval Training Station, spoke of his work at that point, and E. C. Swigert spoke of the work at Camp Zachary Taylor. After the business meeting all present adjourned to a nearby restaurant for supper. The Assembly then attended the "Billy Sunday" services at the Tabernacle on the North Side.

Free Tuberculosis Lectures—The Theodore B. Sachs Tuberculosis Study Class has just completed a series of five lectures and discussions on the general subject "Tuberculosis in Relation to Modern Problems," which were held weekly under the auspices of the Chicago Tuberculosis Institute.

Free Dressmaking Shop—One of Chicago's newest and most helpful charities is that recently established under the auspices of the Washington Park Business Women's Association and known as the "Free Dressmaking Shop." Clothing given for distribution among the needy is usually of a nondescript character and not available for use. This organization overcomes the difficulty by remodeling and repairing the garments given for distribution to needy families and individuals.

The Webster Memorial at Trinity—The wardens and vestrymen of Trinity Church, Chicago, have placed a beautiful brass tablet in the Church in memory of George Huntington Webster, Jr., many years senior warden of the parish.

ALBERT EDWARD SELCER.

BUFFALO

Sir George Adam Smith Visits Buffalo—The outstanding event of the month in Buffalo, in the writer's mind, was the visit of this great scholar and patriot; and never in my thirty years' residence in town have I seen a speaker receive such an ovation as Sir George received at Convention Hall on the evening of April 26. The audience stood and cheered and cheered and cheered and waved handkerchiefs and flags until one wondered when the guest would be allowed to speak. When he did do so it was with characteristic modesty. He thanked the audience for the warmth of its welcome, which he said he knew was meant for his country and his nation and not for him personally. Such a message followed as will not soon be forgotten by those who listened to it. Sir George spoke three times the day he was in town, at a men's luncheon, at a women's meeting in the afternoon and the big mass meeting at night. Needless to say I trailed about to everything where women were admitted and had many undeserved favors because of the old Aberdeen tie, and I found that not a few who had never seen Sir George before turned up at every meeting and the dinner given in his and his daughter's honor, and that of the other speakers. Hearing the Archbishop of York in Toronto and Sir George in Buffalo, the same month, brought deep satisfaction to the soul of a Scot!

Geneva Summer Conference Rally—The officers of Section 3 of the Woman's Auxiliary, Buffalo district, were fortunate in having as their guests at the Spring meeting Bishop Stearly and Miss Margaret Jefferys Hobart, who spoke at a supper of the Geneva alumni and a rally in St. John's Church on the evening of April 17. The faculties of all Church Schools, workers in the Junior Auxiliary and everyone interested in Geneva were invited to come and hear about the 1918 Conference, and a goodly number responded. Miss Hobart spoke at supper to the group of Buffalo alumni, and they decided to send a young man or young woman to Geneva this year, providing a scholarship and selecting someone who had not before been at Geneva. Bishop Stearly's address before the evening audience was listened to with much interest, and we feel that a distinct impetus was given to the subject both by the President and Secretary of the Conference. Miss Lucy Arnold, head of all Junior work of the diocese, and Mrs. B. B. Chace, head of the work of Section 3, both came to Buffalo for the meeting

Inter-Church Missionary Conference—For the past nine or ten years we have had this women's affiliation, and a meeting is held annually at which the work of two denominations is presented. This year the Baptists and Congregationalists reported. Miss Lucile Foreman, Principal of the Girls' Seminary at Aintab, Turkey, gave a stro and moving address. With great restra —and hence more potency—she descrit the terrible conditions in Turkey as she h seen them. It was gratifying to notice goodly number of Churchwomen in gathering, as we are not very "obviou in inter-church groups, and Miss Arn and Mrs. Chace found the conference abu dantly worth staying another day to tend. I am hoping that our turn may co soon, and that perhaps Bishop Brent m be willing to tell of our work in the Ph ippines.

Annual Diocesan Meeting of the G. F.—This was held on May 1 in Grace Chu and Mrs. Atwater tells me it was one the most successful ever held. Mrs. Rob Matthews of Rochester presided, and w again re-elected president, which office s has held since 1907. Mrs. William T. A water of Buffalo was re-elected the fi vice-president. The chief speaker was M Cornelia Marshall of New York, who ga two addresses that rang with patriotis In the course of one address she spoke some length upon the advantage of Chu workers attending the Geneva Conferen so surely this year Buffalo ought to be w represented there. On the afternoon April 30 the branch secretaries held th annual meeting in St. Paul's parish ho and in the evening the annual service the members and associates was held St. Paul's Church, Dr. Jessup giving address. Miss Campbell of Toronto, Canadian G. F. S. Secretary, attended t twenty-sixth annual meeting of West New York.

St. Philip's Church Celebrates Its Fif seventh Anniversary—On St. Phili Day the parish rounded out its fifty-seve year and the occasion was suitably c brated. A service was held in the eveni very largely attended, at which the preac was the Rev. Chas. A. Jessup, D.D. number of the Buffalo rectors were in processional and several took part in service. After the service a reception s held in the church parlors and the sh reports given there by members of the v try, the Church school, the Woman's A iliary, the Brotherhood of St. Andrew a the Boy Scouts showed a most encourag condition in the parish. The work th has been greatly stimulated by the pres rector, the Rev. Edmund Bennett, who been in charge for the past two years. the following Sunday evening Mr. Benn gave an historical sketch of the par since its formation. At both these servi a number of men and women of ot parishes were present to offer their fel tations, men of the Churchmen's Club a the Laymen's League, members of Brotherhood and of the Woman's Auxili being prominent. It was announced t every boy in the Scout troop at St. Phil was either buying Thrift Stamps or a L erty Bond.

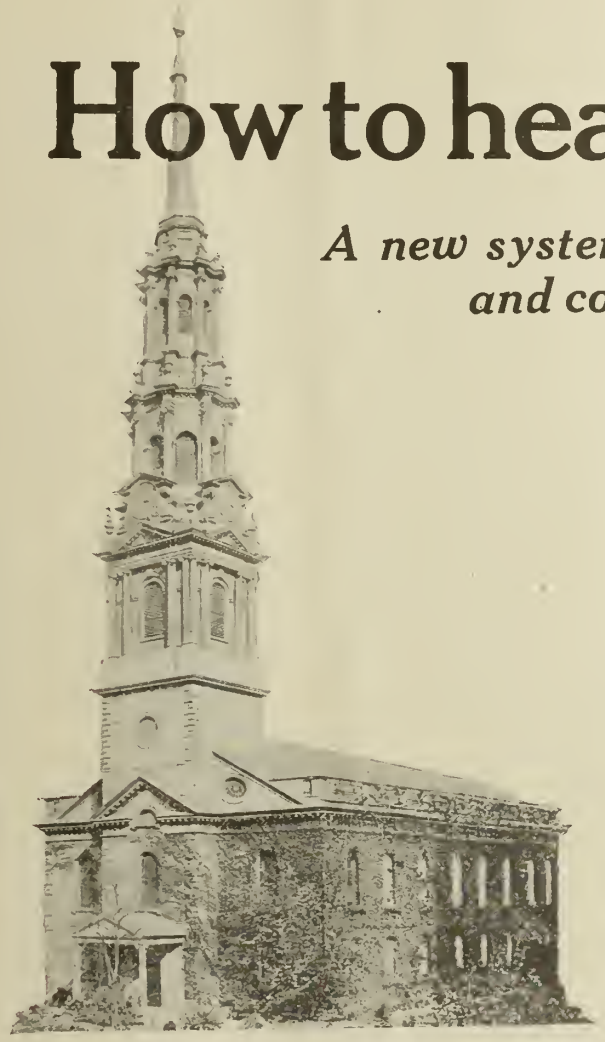
ELIZABETH A. LAWRENCE

GEORGIA

An Interesting Rural Mission—A v interesting work is developing in To County, far removed from any town village at a cross roads called Perrys M where William R. Lilliott, a Canad Churchman, and his family have t home. Mr. Lilliott is giving a lot

How to heat a church

A new system, cheaper to begin with and costs less to operate



A CHURCH is the most extravagant, wasteful building in town to heat.

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The trouble is that *no furnace* is built to heat different parts of a building intermittently.

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MARK THIS: Grinnell Ready-Heat is not like any other form of gas-heating. As a matter of fact, it is the most hygienic of any form of heating, because all the products of combustion are drawn into a central flue and carried away. The pastor's residence, church-house, etc., at a distance, can be connected to the same duct.

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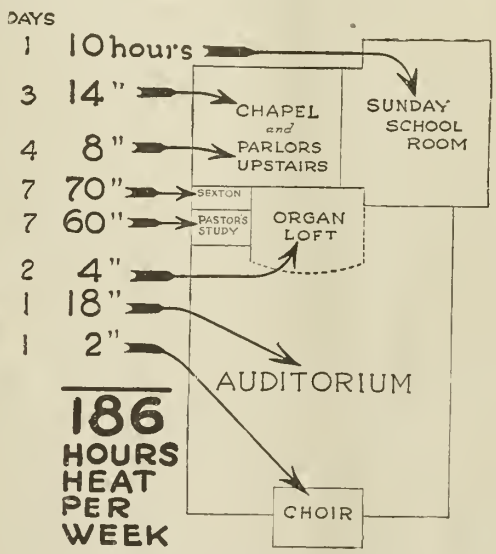

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2. Cheaper to operate since even an unskilled person can run the system; no ashes to dispose of.
3. Gas bills are generally less than coal bills.

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Address the General Fire Extinguisher Company, 280 West Exchange Street, Providence, R. I.

GRINNELL
READY HEAT RADIATORS
Keep the Air Pure

others in the neighborhood are giving timber, and a neat church will shortly be built by volunteer labor. The Rev. W. W. Webster has visited the place a number of times, and had large and interested congregations from the farms and mills around. So by the zeal of this family a splendid rural mission will soon be developed. Mr. Webster is the missionary at Hawkinsville and Dublin, but tries to cover a much wider area.

In a Camp for 60,000—At Camp Hancock, Augusta, the Rev. N. B. Groton, who has been civilian chaplain for the past six months, has returned to his parish at Whitemarsh, Pennsylvania, and the Rev. Cyril B. Harris, of Ann Arbor, Michigan, has been appointed by the General War Commission. The troops of the 28th Division, which have been here since last August, are being rapidly moved, and ordnance and machine gun men are taking their places. If reports are true, the camp will soon contain nearly 60,000 men and very many of them of a very high type. So far there seems to be a large proportion of Churchmen and the local churches are busy giving them a welcome.

Archdeacon Leaves—The Rev. Jas. B. Lawrence, for the past twelve years rector of Calvary Church, Americus, has resigned his charge and accepted the rectorship of St. Mark's, Brunswick, in the same diocese. Mr. Lawrence is also Archdeacon of Albany. He is greatly beloved, not only by his own parish, but by every one in Americus, and he will be surrendered with heartfelt regret. As Archdeacon he has done a remarkable work in developing the Church in rural districts and in searching for scattered communicants. At St. Mark's, Brunswick, he will have a beautiful new church and fine rectory and a devoted congregation in a rapidly growing Southern seaport. Mr. Lawrence is a member of the Standing Committee and Board of Missions and has spent his entire ministry in the Diocese of Georgia. G. Sherwood Whitney.

VIRGINIA

Dr. William C. Sturgis Visits Richmond—Dr. William C. Sturgis, General Secretary of the Missions Board, spent two very strenuous days in Richmond April 14 and 15. On Sunday afternoon he was the principal speaker at the mass meeting of the twenty Episcopal Sunday Schools of Richmond, when the Lenten Offering, amounting to $3,317.09, was made. On Monday he made an address to the Richmond Clericus, and was tendered a reception at the Soldiers', Sailors' and Marine Club, where he addressed the men of the Brotherhood of St. Andrew; at All Saints' Parish House he addressed the Woman's Auxiliary and Mission Study Class leaders in the afternoon, and later spoke to the Junior Auxiliaries and Brotherhood of St. Paul. He made the principal address at Grace Church Monday evening, when certificates for Sunday School study classes were awarded by Bishop Gibson. Every service he was greeted by large congregations and his earnest addresses left a deep impression.

Virginia Seminary Commencement—On account of war conditions the exercises at the Virginia Theological Seminary were greatly abridged last year. This year the usual commencement exercises will be held and the customary program will be followed. Fenton Williamson.

UTAH

Boy Scouts Active for Loan—The Boy Scouts of Salt Lake City met in a large rally on the eve of their drive for the Third Liberty Loan. The Rev. H. E. Henriques opened the program with prayer, and during the course of the evening Mrs. Mont Ferry, chairwoman of the Utah Woman's Loan Committee, presented President Wilson's flag to the Cathedral troop No. 51 for securing the greatest number of subscriptions to the Second Liberty Loan. Dean Fleetwood accepted the flag. The Scouts of Utah are predominantly Mormon, but no thought of religious differences entered the minds of the seven hundred boys present, as they stood at salute and afterward wildly cheered the Cathedral lads.

Nurses Graduate—St. Mark's Training School for Nurses graduated a class of fifteen young women on St. Mark's Day. The exercises were held in the Cathedral, where the service was read by the hospital chaplain, the diplomas were presented by Dean Fleetwood, in the absence of a bishop, and the address to the class was delivered by Dr. John L. Critchlow, representing the staff of the hospital. St. Mark's Training School accommodates fifty pupil nurses and ten graduate nurses.

Sunday School Offerings Presented—The Sunday School Lenten and Easter offerings were presented on the third Sunday after Easter at a special rally service at the Cathedral. Offerings from thirteen schools totaled nearly $300, including the sums sent in by three Indian Sunday Schools. This sum won't put us "over the top," but compares favorably with past years. The largest per capita ($1.80) was sent in by a small town mission, while the smallest (20 cents) per capita was sent in by a large town parish.

"Plant a Garden"—"One Million Dollars from Our Gardens" is the rallying cry of the people of Salt Lake City. Competent instructors have been placed in charge of the various districts to see that the gardens are properly planted and cared for, and the city has offered free water to all war gardens. Plenty of free water is a big item in the arid West, where water depends upon the storage of the melted snows. The garden bureau will give a diploma to every family producing its entire supply of vegetables, which should rank along with the Liberty Loan button and the Red Cross service badge.

Thrift Stamps in Sunday Schools—Many of the Sunday Schools are furthering the sale of Thrift Stamps by weekly reminders to the children. Some schools report every child a regular buyer.

Hoyt E. Henriques.

RHODE ISLAND

Missionaries' Salaries—At the annual meeting of the Convocation of Pawtucket, April 23, a chief topic of interest was a proposed increase of the salaries of the missionaries, on account of the increased cost of living. It was voted to ask the board of managers to offer to each missionary parish an increase of salary equal to whatever increase the parish shall make. The Convocation of Providence, at its annual meeting on the following day, took similar action, without, however, suggesting any ratio of increase.

Gifts—The new missionary parish at Coventry, Christ Church, has received from Grace Church, Providence, a paten, to match the chalice already given, together with cruets and altar linen. Grace Church has also given to the diocesan deaconesses a folding organ for their traveling services around the diocese.

Debt Paid by G. F. S.—The Girls' Friendly Society of the diocese have paid the mortgage on the property at Plum Beach, purchased a year ago for a Holiday House. Funds will now be raised to make extensive additions to the house on the premises, plans and specifications for which have been prepared by Clarke & Howe, architects. Joseph M. Hobbs.

NORFOLK

War Work—A very interesting service was held in St. Peter's church on a recent Sunday night when a service flag containing twenty-six stars was unveiled and also an Honor Roll placed in the vestibule.

The special preacher for the occasion was the Senior chaplain of the Naval District, the Rev. R. B. Patrick. He preached from the text "Lay hold on life". It was an inspiring and helpful sermon.

The flag was unfurled by the President of St. Peter's Chapter, Daughters of the King, through whose instrumentality the organization had obtained the flag.

The Rector of St. Peter's, the Rev. W. E. Callender, began Sunday at St. Helen's Training Station early celebration of the Holy Communion for a number of boy members of the Episcopal Church, who were desirous of having that service.

OHIO

Mrs. Abbott Dies—Mrs. Ada Downman Butler Abbott, wife of Archdeacon Abbott of Cleveland, while visiting at the home of her friends, Mrs. A. G. Torian, at Evansville, Indiana, was taken suddenly ill with pneumonia on Wednesday, April 24, and died the following Monday night, April 29. Her husband was called to Evansville at once and was with Mrs. Abbott when she passed away. After a brief service at the home of Mrs. Torian Tuesday afternoon, April 30, conducted by Archdeacon Plummer, of Southern Indiana, and the Rev. Albert Leonard Murray, rector of St. Paul's, Evansville, the body, attended by Archdeacon Abbott, was taken for interment to Shepherdstown, West Virginia, and buried from Trinity Church, the rector of the parish, the Rev. Josiah W. Ware, and the Rev. John S. Alfriend, rector of Zion Church, Charles Town, officiating.

Mrs. Abbott, born and reared at Shepherdstown, was the eldest daughter of Vincent Moore Butler, M.D., Captain in the Stonewall Brigade, and Mrs. Matilda Wickham Berry Butler. She and Archdeacon Abbott began their married life in Evansville in 1889, at the same time that the Archdeacon entered upon a six years' rectorship of Holy Innocents Memorial Church, that city. Mrs. Abbott was a member of the Daughters of the Confederacy of Shepherdstown, and affiliated with the Cleveland branch. She is survived by two sisters, Mrs. Joseph S. Bragonier, of Shepherdstown, and Mrs. George W. Moore, of Charles Town.

For Country

A MEMORIAL SERVICE for the Rev. Walter Handley, who was killed in France, was held in Christ church, Springfield, Massachusetts, Wednesday morning, May 1. Sections of Christ church choir and St. Peter's choir sang under the direction of Mr. Thomas Maxom.

THE REV. J. PHILLIP ANSHUTZ of St. Luke's church, Billings, Montana, is attending a school for chaplains at Louisville, Kentucky.

THE REV. W. E. CALLENDER will be glad to have the names of any boys who are in the service at the Naval Base of St. Helena and it will give him much pleasure to call on them and be of any assistance. His address is St. Peter's Rectory, 832 Park Avenue, Norfolk, Va.

THE FIRST AMERICAN women to be mentioned in the dispatches from the battle front are Gladys and Irene McIntyre of Mount Vernon, New York, who kept the men in battle with the Germans supplied with food as they fought. They were constantly under fire as they went about their duties, quitting their posts only when they were ordered to and then reluctantly. The sisters are daughters of a Salvation Army colonel and are themselves in France in the service and the uniform of the army. They are college women.

THE REV. GEO. A. ALCOTT has resigned as rector of Grace church, New Haven, Connecticut, to become rector of St. Stephen's church, East Haddam.

THE REV. D. CAMPBELL MAYERS, rector of Emmanuel Church, Greenwood, Virginia, has arrived safely in France and taken up his work with the Y. M. C. A.

THE REV. W. D. SMITH, D.D., rector of Christ Church, Winchester, Virginia, has been appointed by the Bishop of Maryland to have charge of all the work of the Church at Camp Meade, Maryland, and took charge on May 1. Dr. Smith will, however, retain charge of his parish.

THE REV. W. H. COMPSTON, who resigned Trinity Church, Fredericksburg, Virginia, to take up war work with the Y. M. C. A., has arrived safely in France.

DR. BERRYMAN GREEN, JR., son of the Rev. Dr. Berryman Green of the Theological Seminary in Virginia, is with the University of Virginia Hospital Unit, now awaiting orders.

THE ALL SAINTS SISTERS at Orange Grove, Ilchester P. O., Maryland, have joined the Women's Land Army. One of them recently wrote to the Editors of THE CHURCHMAN: "Through the Summer I can only write on Sundays and wet days. We are afflicted like everybody else by shortage of out-of-door help, to say nothing of shortness of money, and I have had to join the Women's Land Army at an age usually thought ineligible."

LIEUTENANT CHARLES BAKER, familiarly known as "Hoby Baker" in his Princeton days, the son of Mr. Stephen Baker, a well-known Churchman of New York, has been decorated with the Croix de Guerre for gallant action on the Western Front.

THE REV. W. BERTRAND STEVENS, rector of St. Mark's church, San Antonio, has taken charge of the field work of the American Red Cross at the Base Hospital, Fort Sam Houston, Texas. Under a recent order of the War Department, the scope of the Red Cross activities in all base hospitals has been greatly enlarged. The work at Fort Sam Houston is of a particular importance because of the fact that the hospital there has recently been designated by the Surgeon-General as one of the fourteen to do "reconstruction" work on men invalided home from overseas duty. The Rev. Dr. Stevens will be glad to give his personal attention to any men whose names are sent him by the clergy and others. He can be addressed for this purpose, in care of the American Red Cross, Base Hospital, Fort Sam Houston, Texas.

CHAPLAIN WALTER MARVINE, U. S. A., has been transferred from Fort DuPont, Delaware City, Delaware, to Fortress Monroe, Virginia. For three years he has taken charge of Christ church, Delaware City, where his services have been highly appreciated

GREAT NUMBERS OF men chosen under the selective draft law are coming daily to A. and M. College, College Station, Bryan, Texas. In order that St. Andrew's church, Bryan, may get in touch with newly arrived churchmen, the Rev. H. B. McC. Jamison, rector St. Andrew's church, Bryan, earnestly requests rectors of parishes to send the names of men coming to A. and M. College.

THE VERY REV. BERNARD IDDINGS BELL, dean of St. Paul's cathedral church, Fond du Lac, Wisconsin, has resigned his office, to take effect June 1, and will devote his time to the service of the War Commission, particularly at the constantly growing naval station at Great Lakes, Illinois.

The Dean has been on a leave of absence for this work during the past six months. The Fond du Lac people insisted that he return to his parish and he found himself impelled to resign rather than tie himself down to parochial administration when he felt he was needed more in camp work.

Dean Bell may be addressed at Building 903, Detention Chaplain's Office, Great Lakes, Illinois, until further notice.

THE REV. JAS. M. OWENS, rector of St. Mark's church, Shreveport, Louisiana, has gone into Red Cross work to be absent from his parish for six months, beginning May 1. He has been appointed as Associate Camp Director for Home Service and his duties will be to act as a clearing-house agency between the enlisted men and their home problems. His initial work will be in New Orleans in connection with Camp Nichols, Jackson barracks and the Algiers Naval Station. Mr. Owens was the prime mover of Red Cross work in Shreveport. Both the Men's Club of St. Mark's and the Lions' Club of the city have tendered him a farewell luncheon, the latter presenting him with a handsome comfort kit to take with him.

FROM THE CHAIRMAN of the Speakers' Division of the Third Liberty Loan of Phillips County, Arkansas, Bishop Winchester has received a letter from which the following is quoted:

Please pardon the liberty I am taking in writing you upon a subject in which I thought you might have an interest, but I feel so grateful to Dr. D. E. Johnson, the colored minister now engaged in Y. M. C. A. work at Camp Pike, for his tremendously valuable assistance in the Liberty Loan work in Helena and Phillips County that I cannot resist the temptation to tell you about it. To begin with, the population of this county is 768 percent Negroes, and Mr. Hunter at some happy moment, in response for our request for speakers, sent us Dr. Johnson, who spent five days with us, touring the county and cities in the interest of the Liberty Loan. We had speakers of national reputation with us on the campaign, but I tell you frankly that Dr. Johnson did not suffer and will not suffer in comparison with the best. We found him to be simply wonderful, and I cannot begin to tell you how much real, actual assistance he was in the work. Always practical, always logical, and yet with the fire and spirit that carried his audiences with him.

A Y. W. C. A. WORKER in the restaurant in Feyzin for French women munition workers writes: "A visitor at the *Mess Feminin* ejaculated only yesterday: 'But the girls are so old!'

"As a fact, many of these girls are aged in appearance though they may be actually not more than eighteen years old. A few months in the strenuous poison atmosphere of their munition work has done it.

"The women in the bureaus or offices have to get up at five o'clock to be at their posts at six-thirty and they often do not reach home until nine o'clock at night. Girls who work on powder rarely last more than a year. An officer said that he would rather risk his life at the front than in some of the work that women are doing in the factories."

THE REV. JAMES P CONOVER, of St. Luke's Church, East Greenwich, Rhode Island, has accepted an appointment as Red Cross chaplain, and sails immediately for France. His long experience with young men during his previous years of service as master at St. Paul's School makes his appointment of great value.

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for May

1. St. Philip and St. James' Day.
5. The fifth Sunday after Easter. Rogation Sunday.
6. Rogation-day.
7. Rogation-day.
8. Rogation-day.
9. Ascension-day.
12. Sunday after Ascension-day.
19. Whitsunday.
20. Monday in Whitsun-week.
21. Tuesday in Whitsun-week.
22. Ember-day.
24. Ember-day.
25. Ember-day.
26. Trinity Sunday.

Preachers for Next Sunday

WHITSUNDAY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), Evensong.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. Cedric Charles Bentley.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

The Board of Missions

Correspondence is invited from those who wish to know:
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What its work signifies.
Why the work can be helped most effectively through the Board.
Address THE RT. REV. A. S. LLOYD, D.D.
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THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

The Daughters of the King

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired by every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

MARRIED

HUNTINGTON—LEDEBOER. At Grand Rapids, Michigan, on Thursday, May 9, 1918, Ethel L. Ledeboer to the Rev. David Crosby Huntington.

DIED

COXE.—At St. Agnes' Hospital, Philadelphia, on April 23, Arthur Cleveland Coxe, U. S. Engineers, only son of Reginald Cleveland, and Hermine I. Coxe, and Grandson of the late Bishop A. Cleveland Coxe.

"Christ's faithful soldier and servant unto his life's end."

HALL—In Suffolk, Virginia, April 23, 1918, Joseph Patton Hall, aged seventy-five years, Junior Warden of St. Paul's Church for many years.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

ORDINATION

NORTH CAROLINA.—In St. Paul's Church, New Albany, Indiana, on the Feast of Sts. Philip and James, Mr. James Reginald Mallett, a candidate of the Diocese of North Carolina, was ordained to the Diaconate by the Rt. Rev. Joseph B. Cheshire of North Carolina. The candidate was presented by his father, the Rev. Frank J. Mallett, rector of the parish, and the sermon was preached by the Rev. Lewis Brown of Indianapolis. Other clergy present were Dean R. L. McCready and Canon F. W. Hardy of Christ Church Cathedral, Louisville, and the Rev. E. C. McAllister.

MUCH COURTESY EXPRESSED, VERY LITTLE EXHIBITED

Action of House of Bishops "Beats All Analysis," Says Periodical

In the current number of *The Continent,* of the Presbyterian Church, under the heading "Want to Absorb, Not to Unite," appears the following:

The House of Bishops of the Protestant Episcopal Church at its recent session found on its docket of business two communications from non-Episcopalian sources offering practical suggestions to facilitate unity of Christians in this time when unity in every other aspect of national life makes Christian disunity look worse than ever. As everybody knows, the bishops of the Episcopalian organization without exception advertise themselves as apostles and engineers of Christian union. The propositions laid before them had both been constructed on the idea of at least compromising with them on a number of points which they talk of as essential to Christian union. But they turned down both propositions—with much courtesy expressed and very little exhibited.

The first document was signed by eighty or ninety ministers and laymen in other churches proposing that chaplains in the army should receive a series of ordinations, Episcopalian, Congregational and Presbyterian, in order that they might think of themselves and be thought of by the public as representing all denominations alike. The second was the proposal from New Brunswick, New Jersey, asking permission for local Episcopalian, Reformed and Presbyterian churches to commingle their membership by having the communicants of each congregation join the other two. An added suggestion hinted that perhaps Episcopalian ordination also might be granted to any pastor who desired it in either of the other denominations.

In response, the first idea was criticized as "denying that any truth, including the triune being of God or the incarnation of the eternal Son, is of real importance or necessity." How on earth they could read into such an innocent proposal this portentous meaning, beats all analysis. The New Brunswick suggestions were thrown out just as summarily. The reasons alleged were that "confirmation cannot be treated as an optional alternative to any other form of reception to full church membership, and also "ordination cannot be given to a minister who would exercise his ministry in partial independence of the body which gave his commission." Here too the deductions fail to honor the bishops' candor. Indeed, these responses scarcely say at all what they mean. Yet what they mean is quite apparent—that the bishops of the Protestant Episcopal Church in America really have no idea of church union whatever on any give-and-take basis, but when they talk church union, desire and mean only that all other Protestant Christians in the United States shall become Episcopalians. Of course not all Episcopalian bishops are of this spirit, but the dominating majority is. Like the Roman hierarchy, the Anglican hierarchy manages mostly to keep its liberal clergy from reaching the bishopric.

REV. C. GEORGE CURRIE, D.D.

When some years ago the Rev. Dr. Hall of Holy Trinity, Brooklyn, passed away, a paper made the announcement in these words: "On such and such a night the Rev. Dr. Hall 'exchanged worlds.'" "Exchanged worlds"—so we think of one who has recently left us—the Rev. C. George Currie, D.D., who on Easter Sunday closed his eyes upon this world to open them, as we believe, upon another. It is not easy to associate with him the thought of death; he was so alive through all his days, so fairly throbbing and thrilling with mental and spiritual life. Up to the last his mind was busy facing and solving in his own inimitable way the problems of existence. To catch his thought about the present and the future was simply fascinating. His own faith in immortality was so strong that in his company it was easy to believe. He endured as seeing Him who is invisible—as seeing not only Him but the life eternal with Him. So to the last it was given him to do what Peter was charged to do—strengthen his brethren.

His was a long and brilliant ministry. In Covington, in Providence, in Philadelphia, in Baltimore men and women thronged to listen to his stimulating words. He thought largely in pictures—and the pictures were so vivid that they told their story so plainly that it could not be mistaken. Original in thought, profuse and happy in illustration, and effective in delivery his sermons were intensely interesting and greatly illuminating. That his congregations were large and enthusiastic goes without saying.

Matthew Arnold's desiderata for character were "sweetness and light." To know Dr. Currie well was to learn something of what Arnold meant. If by sweetness is meant tenderness of feeling, kindliness in judgment, regard for the rights and the happiness of others, the love that thinketh

evil, speaketh no evil, hopeth all things, eveth all things—then sweetness belonged an unusual degree to Dr. Currie. And o have a mind open—opened wide on all es to new thought, new knowledge, if meet all problems fearlessly confident t truth is truth and will prevail, if thus face the sun is the condition of being ded with his beams, then may we say t not only sweetness but light also rked the man we have lost. To meet was always a pleasure, to talk with a stimulation, to know him well a high ilege. There was a charm about him ch brightened a whole company. None w him but to love him. Now that he gone the world seems poorer by his s. One who loved him brings this wreath lay upon his tomb. REESE F. ALSOP.

OWARDS CHRISTIAN UNITY

(*Continued from page 652*)

Ve have carefully avoided any discus- n of the merits of any polity, or any ocacy of one form in preference to an- er. All we have attempted is to show reunion might be brought about, the ditions of the existing churches and the victions held regarding these questions their members being what they are. As are persuaded that it is on these lines l these alone that the subject can be roached with any prospect of any asure of agreement, we do earnestly ask members of the churches to which we ong to examine carefully our conclusions l the facts on which they are based, and give them all the weight that they de- ve.

n putting forward these proposals we so because it must be felt by all good- rted Christians as an intolerable bur- n to find themselves permanently sepa- ed in respect of religious worship and nmunion from those in whose characters l lives they recognize the surest evi- nces of the indwelling Spirit; and be- se, as becomes increasingly evident, it only as a body, praying, taking counsel, l acting together, that the Church can e to appeal to men as the Body of rist, that is, Christ's visible organ and trument in the world, in which the Spirit brotherhood and of love as wide as manity finds effective expression.

(Signed) G. W. Bath: and Well: (Chair- n), E. Winton:, C. Oxon:, W. T. Davi- n, A. E. Garvie, H. L. Goudge, J. Scott lgett, W. B. Selbie, J. H. Shakespeare, gene Stock, William Temple, Tissington tlow (Hon. Sec.), H. G. Wood.

Russian Church Consecrated

SOUTH RIVER, NEW JERSEY.—On Monday, ly 6, the new and beautiful Russian Or- dox Church of St. Peter and St. Paul e was consecrated by Bishop Alexander the Russian Cathedral of St. Nicholas, w York, assisted by Archdeacon Sieve- ll. There were also present the Rev. ter Semashko, to whose untiring efforts : new building is due and who is about leave for Pueblo, Colorado; the Rev. natius Lachno, who now takes charge the congregation; the Rev. John Sem- ko, formerly of Coatesville, Pennsylva- ; the Rev. E. Lihkovich of Perth Am- y; the Rev. Alexander Aleklein of enton; the Rev. Sidney H. Dixon of the iscopal Church of the Holy Trinity, uth River.

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BUSINESS WOMAN desires board for child aged six, near city. Minister's home preferred. Address V. COUZENS, 195 Twenty-fifth Street, Elmhurst, Long Island.

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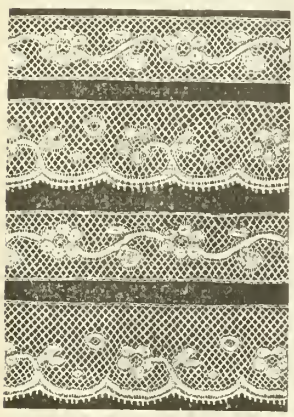

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OUTDOOR NUMBER

ISSUED JUNE 1st

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with special articles and illustrations on Summer camps, resorts, tours, etc., will bring your camp or hotel or cottage before a well-to-do class of vacation seekers.

For Country

The Rev. Jas. Craik Morris, D.D., Rector of Grace Church, Madison, Wisconsin, has been given leave of absence and has accepted an appointment of the War Commission of the Church as Episcopal Pastor at Camp Greenleaf, Fort Oglethorpe. His address is Post Library, Fort Oglethorpe, Georgia. Camp Greenleaf is the principal training camp in the army for medical officers, containing at present eleven thousand physicians and enlisted men. There are no attached chaplains and the office of Camp Pastor has been given an official status by the Government. Many thousand more men are expected within the next month, and Dr. Morris asks that names be sent him by the clergy as early as possible.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, South Carolina, and has succeeded the Rev. Mr. Grebbin as the Church's volunteer chaplain at Camp Sevier. He wishes the name, regiment and company of any one whom he may visit at the camp. Address, care Y. M. C. A., Headquarters, Camp Sevier, Greenville, South Carolina.

Miss Elisabeth R. Delafield, President of the Woman's Auxiliary in the Diocese of New York, expects to sail for France early in June. She is to do office work in Paris in connection with Miss Anne Morgan's relief work. Miss Delafield expects to return to New York next December.

Corporal Milo H. Plant, who is among the "Pershing Veterans" now in New York, is a member of the Chapel of the Intercession, Trinity Parish. He was decorated with the Croix de Guerre and the Divisional Cross for extreme gallantry in action. He rescued a French officer under heavy shrapnel fire and was afterwards wounded. Now that the Liberty Loan drive is over, he will spend the rest of his leave working for the Red Cross. The congregation of the Intercession are planning to give him a special testimonial.

The Chapel of the Intercession, Trinity Parish, New York, is raising an ambulance fund. When enough is in hand to purchase and equip an ambulance, the congregation expects to do so and to name it the *Milo Hudson Gates Ambulance* after the vicar.

The Rev. B. J. Osborn of Calvary Church, New York, spent his furlough after completing the work in the Ground School at the parish house. He has now gone to one of the Texas aviation camps.

Miss Healy of the staff of Calvary Church, New York, has gone to France to do secretarial work for the Red Cross.

Lieutenant Wm. Dwight Crane of the 165th Infantry was reported recently among those wounded in action on the battle front in France. After some considerable delay, the good news has been received that he is progressing satisfactorily. Lieutenant Crane is the son of Mr. Geo. F. Crane, a member of the vestry and comptroller Trinity Parish.

The Rev. R. W. Baxter has resigned position at Grace Church, Brookl Heights, and taken army work under t War Commission.

The Rev. Herbert C. Corell, Rector the Church of the Epiphany, Ozone Pa has been granted a year's leave of abse and sails for France this month to take duty in the French army.

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Things in General

The Right Rev. Dr. Gore, the Bishop of Oxford, writing in his *Diocesan Magazine*, says:

"May I give notice that I propose to eat my portion of meat, etc., at home, so that when I visit parishes I shall neither want nor be permitted to eat meat or any other rationed food? I only say this that kind hosts may not try to provide me with any such food."

A little girl in a "CHURCHMAN family" sends us the following advertisement for a lost doll: "Lost, strayed or stolen! Reward will be given for any information concerning a black curly-haired, brown-eyed child two years old." It is nice to have the confidence of the young!

Chaplains are having multitudes of interesting experiences these days. The Rev. Herbert P. Tyler, on duty at Camp Merritt, tells this one:

"A boy from the West, on the eve of sailing for France, came to be baptized. He brought three husky Westerners with him to act as sponsors. At the close of the service one of them turned to the boy who had just been baptized and said: 'Well, old man, now you're camouflaged so the devil can't see you!'"

A layman from the Pacific Coast who has been a lay reader and *locum tenens* as well as everything else in a Western parish and who is now in the East holding down a war job, was talking recently about the lack of real use to which many rectors put their laymen.

"It reminds me," he said, "of the story of the little boy who was questioning his mother. 'Did God make lions?' he said. 'Yes, sonnie, God made the lions.' 'Did God make ephelants?' 'Yes, God made the ephants.' 'Did He make flies,' the boy persisted. 'Yes, dear, God made the flies.' 'Well, mother,' he commented, 'I think making flies is a pretty fiddling thing to do.'"

The Rich Man's Poverty and the Poor Man's Wealth

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The *Cleveland Plain Dealer* says: "They are man-to-man essays on subjects of every-day interest—Secrets of Good Luck,' 'Getting On,' 'Worry,' 'Troubles That Should Not Trouble,' twenty-five of them altogether — vigorous, picturesque, frank and sincere."

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MRS. HOUGHTON, DAUGHTER OF MINUTE MAN, DIES

DENVER, COLORADO.—Mrs. Julia A. Houghton, one of the last of those early daughters of the American Revolution, who are only once removed from a soldier of Washington, died here last week. She was born in Cambridge, New York, in 1823, and passed her ninety-fifth birthday on February 3. Her father was a Minute Man in the Revolution and she was the descendant of some of the earliest settlers of America. For many years she made her home in Denver with her son, the late Rev. John H. Houghton, rector of St. Mark's Church, who died on December 8 last year.

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Our Contributors

The Rev. John P. Peters, D.D., the Rector of St. Michael's Church, New York City, and a frequent contributor to THE CHURCHMAN, at the Editor's request answers in article *Essentials of the Faith* a letter in Open Forum on *The Church of Rome*.

The Rt. Rev. David H. Greer, D.D., Bishop of New York, whose address is our leading article this week, needs no introduction to our Church people.

The Rev. George Herbert Toop, D.D., the Rector of the Church of the Holy Apostles, Philadelphia, finishes his stimulating essay on unity, *Together*, this week.

Florence Converse's spiritual romance, *The Knight of the Labyrinth*, is also concluded this week.

Miss Grace Lindley, Secretary of the Woman's Auxiliary, at the request of the Editor, has outlined the war plan of the Woman's Auxiliary, *The Advent Call*.

The Rev. Percy Trafford Olton is the rector of Christ Church, Towanda, Pennsylvania.

The Rev. Arthur Chase, whose Trinity-tide Latin verses, *Deo Optimo Maximo*, we are glad to publish this week, is the Rector of Trinity Church, Ware, Massachusetts.

The Art News for April 13 published a cut of THE CHURCHMAN Easter cover design with the following gratifying statement:

Among the special covers for the Easter season, one of the most original was that of THE CHURCHMAN, which portrayed an angel passing through the stricken fields of France and Belgium and leaving behind her Easter lilies. The design is by the daughter of Mrs. Ella Condie Lamb, who modestly signs herself K. S. Lamb. Miss Lamb shows distinct decorative sense.

The Merciful Hand

From the Red Cross Magazine

Your fine white hand is Heaven's gift
To cure the wide world, stricken sore,
Bleeding at the breast and head,
Tearing at its wounds once more.

Your white hand is a prophecy,
A living hope that Christ shall come
And make the nations merciful,
Hating the bayonet and drum.

Each desperate burning brain you soothe,
Or ghastly broken frame you bind,
Brings one day nearer our bright goal,
The love-alliance of mankind.

—By VACHEL LINDSAY.

A Bit from Billy Sunday

"Never bring anybody to church with you", said Billy Sunday the other day in Chicago to an audience of fifteen thousand people. "Let the pastor do all the work. The general does all the fighting, while the privates sit around under the shade, smelling the coffee boil and the bacon fry. See that his salary is always behind time. He can work down here and board up in heaven.

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"And if he doesn't visit you as often you think he should, or that you dese treat him very coldly. He has nothing p ticularly to do but to wait on you. He c has to preach two sermons a week, and the prayer meeting, and marry people, bury people, and settle individual and Chu quarrels, and visit the sick, and pray w the dying, and collect church subscripti The Church hires him just to look nice amuse you. He hasn't anything spe to do.

"And try and run the church. If see anybody willing to take hold and h with the Church work, be sure and find f with them and accuse them of being h and forward, and never speak to anyb about Jesus Christ. Your pastor should all that kind of work—don't you say a w .And don't be particular about how G house looks inside or out, but keep y own fine.

"Oh, you've got Persian rugs and the c delabra of wealth on your floor; the Chu is good enough for the 35-cent ingrain.

"Insist on your views being adopted all questions brought up before the Chu And don't give in for the majority. Government is run on the majority rule, in the Church, the tail wags the dog."

The Churchman

SATURDAY - MAY 25 - 1918

Theology and Life

PROFESSOR ALLEN used to trace the connection between the Arian controversy and the Declaration of Independence. The triumph of Athanasius over ius was a victory for democracy. This is not imme-tely patent to busy people, but we should do well to on our guard against the popular fallacy that theology s nothing to do with life. Such a statement discredits reason. Thinking men are bound to go on thinking out religion and to codify their thoughts. Ultimately man thinks so he acts. We do not mean that the duct of the man holding a trinitarian view of God l be perceptibly different from that of his brother o holds another conception. Too many elements ect conduct to make it safe to dogmatize upon which ment controls. But in the long run what the philos-her thinks the man in the street will reflect in his ly life. It takes about twenty-five years for the ory of the philosopher to get to the man in the street. etzsche got there quicker. Maeterlinck said that the l of the peasant would not be what it is today had to and Plotinus, of whom he had never heard, not ed, and Shelley once said that poets are the unacknowl-ged legislators of the world.

No one would dare prophesy what effect upon the-gy the war will have. The testimony of writers l chaplains at the front is contradictory and con-ing. The witness of men like Donald Hankey uld lead us to expect a re-examination of the funda-ntal truths of religion and an attempt to express them language which may be understood of the people. ain comes the testimony that the war has given im-us to superstition. If that be true, we shall expect no did scrutiny of Christian theology. On these matters man's prophecy is about as valid as another's.

But one fact seems to stand out clear and rugged inst the background of the war—the whole Christian rld is eager to acknowledge the absoluteness of the rist. His lordship over the whole of life is the only ution men can now see for the cruel and tragic prob-s of existence. We are likely to have in the coming rs a more earnest and conscientious endeavor on the t of Christians to apply the teachings of the Christ very department of living—personal, social, national international. Such a universal Christian ethic has yet been tried; in that ethic alone can we find any e for making an end of war. Other devices have n tried. We know the result. Everywhere we now r the cry: "Let us trust Christ and make the Chris-experiment." The Church will lamentably fail of its nifest opportunity and duty unless it makes a domi-t issue of the insistence that the way of Christ be at-pted as the solution of our industrial and international fare. The Christian world has not yet acknowledged practice the absoluteness of the Christ. We acknowl-e Him in the Creeds; we recite our Creeds in the rches; we have not practised them in the workshops the world and the council chambers of the nations. s is to be the issue in the period of reconstruction.

Pastor Wagner

N the midst of the noise, the hate and tumult of a world at war, the author of the *Simple Life* dies in Paris. It was less than fifteen years ago that Pastor Wagner ted our country as a guest at the White House of the nor of the cult of the strenuous life. One wonders t were the thoughts during these latter months of his of this Alsatian preacher of the serene and quiet d. During these last four troubled years he has been ost constantly within sound of the destroying guns. he was drawing to the end of his days, he must have rd the bursting of the shells in the streets of Paris, hurled by the monster gun sixty miles away. The world which his eyes closed upon must have seemed to him a very different world from that which he had struggled to organize in the hearts of men.

"It is not enough to believe in God," he once said, "one must believe in man . . . in humanity and its future." Did he despair of civilization, of progress and of the race, as he saw man's cleverness and might working agony and ruin around him? Not if we have read aright his sermons on the simple life. In diagnosing the restlessness, the hunger and anguish of the human heart, he also laid bare the primary causes of this great war. Individuals, nations, our whole civilization were seeking happiness and prosperity in precipitous paths. Nothing but evil could come from the false and foolish quest. With winning spirit he pointed this out to the individual. The war has written the moral in ruined cities and the sacrifice of ten million youths. Pastor Wagner, like the true Christian prophet, tried to tell his brothers what is worth while in life. Is it too much to hope that after this war nations, too, will seek in the Gospel a knowledge of the abundant life?

We wonder, too, whether it was not somewhat disquieting to this discerning Christian pastor to see, during the war, an increasing tendency to identify Christianity with nationalism. As we turn again the pages of his sermons, we see a more spacious temple of the spirit than any which the State can supply. We feel that had he lived he would have been the first after the war to warn allies and enemies against the unchristian precept that the Christian's City of God can be confined to race or country.

The closing paragraph of his essay on "The Essence of Simplicity" is worth recalling:

"All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope, or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity, those who have made another object of their desires than the passing satisfaction of selfishness and vanity, and have understood that the art of living is to know how to give one's life."

Balanced Councils

THIS is the time of year when diocesan conventions flourish. Annual meetings of the Woman's Auxiliary are the usual accompaniment. The question which is occupying the centre of interest in both gatherings in many dioceses is Shall women sit with men in the councils of the Church? Or shall they occupy the guild house in non-legislative conference about the work of the diocese while the men occupy the church in legislative sessions and define the conditions of that work? The question of whether the Woman's Auxiliary shall recommend to the Board of Missions the admission of eight women members, which is occupying the attention of the women this Spring, and the question of whether women delegates shall be admitted to the diocesan conventions, which is confronting the men, is in its essence the same. We are divided. Massachusetts, in conservative spirit, has voted against the admission of women into its councils. Hankow has voted to give them equal representation with the men.

The most appealing and plausible argument presented by those who oppose women in the councils of the Church is that such action would deprive men of their privilege of government. In support of this argument the instance of women in the diocesan councils of California and of Eastern Oklahoma is cited. "We are just discovering the layman; don't let's discourage him by taking away from him any work he is willing to do."

That argument looks to us like a boomerang. How

can men effectively legislate in matters of which, because they are not doing the work, they can not have first-hand information? The question we take it is not one of advantage to the laymen, but of advantage to the Church's mission. Clearly it is of advantage to the Church's mission to have in her councils those who can represent every phase of activity in the mission field and the home church.

In the cases of Eastern Oklahoma and California there was no provision for proportionate representation of men and women. In the matter of women on the Board of Missions the question of depriving men of the privilege does not exist at all. There has been no thought there of substituting women for men on the Board. What is proposed is to add eight women to the already existing number of forty-nine men. It is hardly to be thought that men of the character of the members of the Board of Missions, who have accepted their office in full realization of the responsibility it entails, will lightly hand over their duties to eight women, however brilliant and devoted those women might prove themselves.

In the realms of social welfare and civic philanthropy, in the war programs of city, state and nation, we find men and women working side by side without friction or jealousy or loss of the sense of responsibility on the part of the men. The women on those boards are not taking the place of men, they are supplementing the knowledge, the experience and the limitations of the men, just as the men are supplementing the knowledge and experience and limitations of the women.

It is just exactly because men and women are different, because the sexes can not be identified, that it is impossible to segregate any question of social and civic and religious welfare and say "this is a man's question" and "this is a woman's question" that it is imperative for any effective work for the community that men and women think, confer and act together. What is needed is the women's point of view on every question that arises.

That is what the eight women on the Board of Missions would do. That is what women delegates in diocesan conventions would do. Conference committees can not do it. The whole point is to have a judgment embracing every point of view.

When women ask to have their voices heard in the councils of the Church it is not because they wish to assert identity with men. If men and women were exactly alike there would be no special hardship in excluding women from places where they were so adequately represented. The broad distinction that is sometimes made that men are more interested in the general and women in the particular has much truth in it. The two sexes are intended to be complementary.

Take the concrete instance of women on the Board of Missions. The work of that Board touches at every point the needs and interests of women as closely as it does those of men. The problems affecting the education of boys and of girls are so closely related that a policy directing one independently of the other is practically impossible. Women teachers, Bible women, deaconesses, women physicians, are affected by the same conditions as are men.

Corporate life is of the essence of the Church. We glory, and rightly, that in this country we have a single missionary society, the Church; a single board of strategy, the Board of Missions. If we fail to knit up into an indissoluble unit the work of parish, diocese, province and Church by admitting women to the councils of the Church, we impoverish the life, impair the judgment and lessen the effectiveness of all that is done.

There is another and a real danger. We hear a good deal about "losing our young women." In the West and Southwest not only the young women, but the older women as well, are accustomed to taking an active part in the direction of affairs that concern them. The war is simply hastening a development which all whose eyes have not been closed have realized If women feel that work in the Church is hampered and rendered ineffective through lack of co-ordination and co-operation between men and women, they will do their work outside of the Church. Many Churchwomen are already doing this; and many more women communicants will be lo to the Church's working force unless these restrictio are removed and women are able to make their contrib tion and do their work in the Church as effectively they are doing it in the spheres of social and civic li

THE WEEK

Chronicle and Comment on Current Events

Memorial Day

MEMORIAL DAY must not be let pass this year as mere Summer holiday. The President's proclam tion sets forth the appropriate spirit of its observanc Had the call come from the Church it could ha sounded no deeper and finer spiritual note. It is si nificant and perplexing that the head of the State shou call our people to penitence and prayer, while the Hou of Bishops in their recent pastoral remind us "that t support of those in authority is a religious duty," and th "we are to pray without ceasing for the success of o armies," but not a word is said about self-examinati and penitence. Is the State to show more spiritual d cernment than the Church? Is victory in this war mean nothing more than conquering our enemies a the preservation of our freedom? Some who are drea ing dreams of a better tomorrow for the children of m throughout the world know that there is a good d yet to be done in the way of converting Christians b fore the peace of God can come into the councils nations.

Among the prayers which we Churchmen utter in c churches on Memorial Day, let us ask God for the gra to know what things we ought to do and for the streng faithfully to fulfil the same.

Our Saturday Night Sermons

A NUMBER of our contributors have written to kn if Dr. Dowling's sermons are no longer to appear the columns of THE CHURCHMAN. His announcem a fortnight ago that the series is approaching the e aroused anxiety among those who have looked forwa week by week to these Saturday Night talks. The edi shares with Dr. Dowling's many parishioners regret t Dr. Dowling feels unequal to the task of contribut to THE CHURCHMAN during the Summer months. I physician has urged him to take a complete rest, but hope that with the coming of Autumn he will return his old place in our columns. It is gratifying to him a to us that he should have this quick response of app ciation and affection on the announcement of his tem rary withdrawal from THE CHURCHMAN staff.

For Law and Order

THE State and national officials in Illinois have indict sixteen persons for the lynching of Robert Prager Collinsville and a plan has been set on foot for cru ing at the outset any similar outbreak of lawlessness. also read the encouraging news that twenty-one pers in Bisbee, Arizona, implicated in the business of depo ing strikers have been indicted. If now the Governm will show interest in the Negro atrocities in the Sou we shall begin to take on the appearance of a law-ab ing people.

Another Element Mastered

THE horrors and devastation of war are so persi ently before our minds that we must not let pass u noticed any of its creative forces. Wars not only destr the products of man's labor, they also stimulate his ventive energies. The Napoleonic wars gave impetus the utilization of steam for transportation. The pres world war is likely to see electricity harnessed to do t world's work. But undoubtedly the new marvel will airplane service.

Events have so stimulated the imagination of t reading public that it takes a good deal of a thrill make a noticeable headline in our daily papers. The was very little excitement over that first trip of

airplane bearing mail between New York and Washington. But it was one of the events that will stand out symbolically in the twentieth century. Men have at last mastered the air.

We recall hearing Dr. Huntington say at a Church Congress just before his death: "The twentieth century will be marked by three great triumphs, the mastery of the air, the abolishing of wars and church unity." We have mastered the air. Now for peace and unity!

As Others See Us

"WHEN war is for the common weal, then war is worship, war is prayer." Treitschke? No, this came from Boston and was spoken at the meeting in Philadelphia of the League to Enforce Peace. Virile and statesmanlike utterances were made at this great meeting where nearly 4,000 of America's best citizens gathered to discuss the issues of the war. We believe that every peace-loving American is heartily in sympathy with the "war to the finish" attitude of this fine organization of which Mr. Taft is the president.

But does America need to be goaded on to see her duty and get it done by ecstatic exaggerations such as that of Mr. Filene's which we have quoted above? It really does not help to make war more effective by identifying it with worship. The soldier himself in the trenches has no such illusions. He is far more sane and a good deal more reverent. War is a necessary but a horrible business. Prayer and worship are words not to be loosely uttered. Is there to be no holy of holies in life left unsmeared by the temporary passions of war? The men who see war at its worst and best, we are sure, would have us show a little more reticence in our patriotic fervor.

Professor Foerster on Belgium

THERE is at least one high-souled and peace-loving professor in Germany.

Professor Foerster pleads eagerly that Germans should endeavor to comprehend the passionate determination of the allies to carry on the war. He frankly admits the ever-growing desire in England and America for the superseding of war by the methods of arbitration, and boldly proclaims that the enemies of Germany are fighting to remove the menace of war out of the world. On the question of Belgium the Professor is splendidly outspoken. But let us hear his own words:

"In the Belgian question also the more advanced section of our people must at last pass from ambiguous generalities to concrete (action) before it can stand before the throne of justice of . . . inner truth and talk about the hand of peace which has been thrust aside. . . . Only if we see in the restoration of Belgium an affair of national honor and not a matter for bargaining, only if we return to the word of the Chancellor regarding a wrong which has been done, only if the sense of justice of the German nation comes so strongly into the foreground that it sees through the futility of the so-called proofs with which certain professors of national law have tried to cast suspicion on the neutrality of the Belgian Government and absolve us from all wrong doing—only then shall we find the right decisions and the right words to convince the remainder of the world of the existence of a new Germany."—*The Commonwealth.*

The Auxiliary War Plans

ELSEWHERE in this issue appears Miss Lindley's account of the war plan of the Woman's Auxiliary. To our mind this is one of the most significant forward steps the Auxiliary has taken in many years. The trouble with the Woman's Auxiliary, to quote the criticism of one faithful Churchwoman, is that "it is so far away from the heathen." Its members have been occupied with raising money, packing boxes and learning about the work others are doing. It has its splendid body of representatives in the United Offering missionaries, but the rank and file of the Auxiliary have never been given opportunity to do direct evangelistic work.

Opportunities for the very same kind of work that the missionary and the Bible woman do among the "not-yet-Christians" of China and Japan and India present themselves here in half-Christian America. A great part of the time of these women we send across the seas is occupied with visiting and talking and reading with those who have never heard or understood the Gospel. Now at last there comes a call to the women at home. It is a magnificent vision that the Auxiliary leaders have conceived, and the time is ripe.

The English Pilgrimage of Prayer had much the same purpose. The Pilgrims went from town to town and village to village holding cottage prayer services. The English Pilgrims with whom we have talked feel that their work was well worth while.

The Messengers that the Auxiliary plan calls for must be well prepared. That is part of the plan. The success of it lies, however, in the hands of the clergy. It will be due largely to the leadership of the individual rectors and to the use to which they wish to put the women who present themselves as Messengers, whether the "Advent Call" proves of value in the parish.

A Proclamation by the President

WHEREAS, The Congress of the United States, on the second day of April last, passed the following resolution:

"RESOLVED by the Senate (the House of Representatives concurring), That it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and he is hereby, respectfully requested to commend a day of public humiliation, prayer, and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth";

AND WHEREAS, It has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life;

NOW, THEREFORE, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer, and fasting, and do exhort my fellow-citizens of all faiths and creeds to assemble on that day in their several places of worship and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and good-will.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this eleventh day of May, in the year of our Lord nineteen hundred and eighteen, and of the independence of the United States the one hundred and forty-second.

WOODROW WILSON.

By the President,
Robert Lansing,
Secretary of State.

SATURDAY NIGHT SERMON

"Full Steam Ahead!"

By THE REV. GEORGE THOMAS DOWLING, D.D

"Who is this uncircumcised Philistine that he should defy the armies of the living God?" 1 Samuel xvii—26.

I HAVE never in my life been so proud of being an American as I am today. And I have never in my life been so ashamed of being an American as I was two years ago. Not in the history of mankind has there been, in so short a time, so great a transformation in any people.

Then, the whole world was ablaze—except ourselves. And while the fire leaped from home to home and city to city and nation to nation, and the very heavens were red, we sat, looking on, limbs crossed, and saying that we were too proud to fight the flames.

All that, however, is now in the past, to be forgotten if possible; though it can never be forgiven. Never! not when we realize, as we shall more and more, the firesides which must become desolate and the untold treasure which must be poured into the sea, because, with the years of warning behind us, when the hour struck, we were not ready.

But, thank God, at last we have awakened; not at the eleventh hour. No! it was far past eleven and nearly twelve. *But it is not twelve yet.* There still remains time to save the world, if we hurry up. *But we must hurry!*

And we are hurrying now. If that is not your spirit with all your heart, whether in the conscientious conservation of food, or the purchase of bonds, or the cheering of husband or brother or lover or son to go across the sea, or the casting of your ballot for a 100 per cent. American, then you have been left behind by your countrymen. Realize it well. You have been left behind. You are helping the Kaiser. *Every man and woman today is either for this nation or against it. There is not a neutral alive.*

In the moment when President Wilson sounded that wonderful call to war, the voice of the great God was heard, as in olden time, "This People is not dead but sleepeth. Come forth!" And the dead came forth. At first we made mistakes; we stumbled and fell; for we were "bound hand and foot with grave-clothes, and our face was bound about with a napkin." But today the grave-clothes have been thrown aside. The napkin has been taken from our eyes. We have been "loosed" and we have been "let go." *And we are going:* half a million men today; soon two millions; then five; then ten; then, in the words of our President, "to the last man and the last dollar." We are going; we are going strong; we are going—over there!

At last the spirit of our forefathers has awakened in their sons, and we seem to hear again the voice of John Adams as he grasps his musket from the kitchen wall and with his comrades hastens forth to the battle of Lexington, shouting as he runs, "O what a glorious morning!"

Never since Calvary has there been so supreme a moment in the world's history as we are witnessing now. It is no figure of speech when I say it; it is the awful fact, that on yonder field of Flanders all the forces of Hell are in a death grapple with the forces of Righteousness, determining the question, apparently, for all time, whether the future of this world shall be Christian or Pagan, Civilized or Barbarian, a Slave World or Free. We are at war. It is a real war. We have got to beat them or they will beat us. *And if that should happen—then the deluge!* Verily

"We are living, we are dwelling
In a grand and awful time,
In an age, on ages telling,
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray!
Hark! what soundeth is creation's
Groaning for its latter day.

"Will ye play then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally,
God's own arm hath need of thine.
Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! oh, up! thou drowsy soldier,
Worlds are charging to the shock.

"Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward, for the right!
Oh! let all the soul within you,
For the truth's sake go abroad.
Strike, let every nerve and sinew
Tell on ages, tell for God."

"Who is this uncircumcised Philistine that he should defy the armies of the living God?" This is who he is. I heard in Plymouth Church, Brooklyn, the Honorable T. P. O'Conner say, "Soon after this war began, I refused to believe the stories of German atrocities. I felt that they must be exaggerations, until an intimate friend related to me her experience in Brussels. She said, 'I went to the officer in command; told him of the babies I had seen dying for want of milk, and begged permission to collect a fund to purchase it for them. While I spoke he impatiently twirled his mustache, and then with arrogance and contempt exclaimed, "Madame, what you ask is not only impossible but absurd. Remember, that to a German soldier *every man, woman and child is the enemy!*" ' "

We ourselves could not believe such things. We did not. But we did not then know that in the handbook of military tactics, published in 1902 by the General Staff of the German Army, its very opening sentence was this: "Terrorism Becomes a Principle Made Necessary by Military Considerations." We did not then know that on page 52 of that same book these words are printed: "A war conducted with energy cannot be directed merely against the combatants of the enemy states, but it must in like manner seek to destroy the total intellectual and material resources of the latter."

At last Germany stands revealed, exactly as she is—*Kaiser and people alike.* Now we know what was in her brutal, putrid soul when she commenced this war. Now we know that it was all a part of her well-defined plan, thought out during forty years, that as a method of warfare, breaking every treaty and disregarding every law of Christian civilization, she should bayonet babies, and rape young girls, and crucify nuns, and practice such mutilations on men that these can be spoken of, even among men, only in whispers.

And as surely as God lives, whether it shall take one year or ten years to accomplish it, she shall pay for the evil that she has wrought, to the last drop of her rotten blood.

These then are my closing words to you: Whatever it may mean in personal sacrifice, in the loss of money, or in the death of those whom you most dearly love, for the sake of your country, for the sake of humanity, for the sake of the religion of the holy Christ, for the sake of all that you hold most precious and most sacred,—*Full Steam Ahead!*

I have now, for the present at least, finished my work in connection with these Saturday Night Sermons. When this is published, I shall just be entering upon my seventieth year, and have decided to lay aside all engagements which might tie me to my desk, and so far as practicable spend life in the open.

It is possible that I may resume them in the Autumn, but whether I shall or not, I cannot permit this moment to pass without referring to (*Continued on page 697*)

Spiritual Values of the War

By THE RT. REV. DAVID H. GREER, D.D.

THE CHURCHMAN *is glad to publish for its readers part of Bishop Greer's address to the Diocesan Convention. What the Bishop of New York thinks ought to be and will be the spiritual outcome of the war is of interest to the whole church.*—THE EDITOR.

I AM led to speak of another matter: not only are many of the clergy giving themselves to the service of the country in this its time of need, but also many laymen. How many have already gone from us I do not know. I have tried to make or collect a full roster of them, but so far I have been able to do it only in part, although I am still engaged in trying to make it complete; so that through the agency of our Church chaplains, or the members of the Brotherhood of St. Andrew, or by some other personal means, we may be able to follow them up and minister to their needs. I have before me at present the names of about seven thousand men. I wish I could read them to you, as the names of those who have gone from us to do and perform a hard and patriotic task. May God bless and keep them both in soul and body and give them strength and courage to do the work which they are trying to do, or which through them, as a nation we are trying to do.

And what is that work? We have time and again said it, said it to ourselves, and it has been said for us by our Chief Magistrate. Namely, to rescue and redeem the world from tyranny and oppression, from a harsh and brutal and brutalizing force, and to give a larger freedom to the peoples of other lands.

But why should we as a nation engage in such a task? Why is it not enough that we should try to keep our freedom to and for ourselves and enjoy it by ourselves? Why? Because it is impossible. I do not mean morally impossible, but from the very nature of the case psychologically impossible.

For what is Freedom? Freedom is not an independent entity, a privilege, a prerogative, which we can develop in ourselves alone or for ourselves alone. Freedom is a relation or is in a relation found, between ourselves and others. We find it as we share it; we get it as we give it, and which therefore we cannot win or cannot keep and hold simply by ourselves or simply for ourselves, but which, if we would make it grow more and more in us, we must be willing to let it grow, yes, and try to make it grow more and more in others. As a man cannot live for himself alone in this world, neither can he be free for himself alone in this world; and the freedom which he wins or which he thinks he wins, but doesn't, simply for himself, is not freedom but selfishness. And selfishness is slavery. And whether he be poor or whether he be rich, the selfish man is a slave and the worst kind of slave, tied, bound and fettered both in heart and soul, and often to his body bound and the passions of his body.

Now what is true of the personal or individual life —that it cannot find its full freedom stature in itself alone, but only in relation between itself and others— s true of life in groups. We cannot in this land be free, we American people, with a full national freedom, simply for ourselves. There is not, there cannot be, any such freedom neutrality as that; and if we would work out, we American people, our heritage of freedom, we cannot work it fully out simply by ourselves, but must try to work it out in relation to the peoples of other lands than ours, sharing it with them and working it out together.

We did not think so once perhaps; we thought on the contrary that whatever might be true of the people of other lands, however great the force, the autocratic force, that ruled and governed them, we at least were free. But that was our mistake, as now we are beginning to see and learn; not so much from our own volition and choice, but because of that relation, that close world relation, in which today we are, and from which we are learning that only as we win or as we try to win freedom for the peoples in other lands than ours do we or can we win freedom for ourselves, and touch and reach our own full freedom stature.

But that is not all. Something more we are winning or beginning at least to win. For that struggle for freedom, for a world freedom, in which we are engaged, is a sharp and costly struggle, costing us much, very much, in suffering and sorrow, sacrifice and loss, and the possibility is that in the coming months, or perhaps the coming years, it will cost us more in sacrifice and loss. And just as an individual does in fact so often and for the first time find and win his soul only through the sharp mordant of a suffering experience, so does a nation find and win its soul, so will this nation, by the sharp mordant of its present suffering and disciplinary experience, find or win its corporate soul and become more and more spiritually alive. There is indeed latent and potential in it, in this American people, in this American nation, a rich spiritual treasure trove, which it has not yet developed and brought out, exercised and used; which, like an undeveloped mine, it has not put to work, but which at times it feels, vaguely, dimly feels, of which at times it dreams in high ideal dreams, which come and flit and go again like vision dreams of the soul, but which it has not bodied forth or practically expressed. But now it is coming out, that latent life of the soul, that corporate soul of the people, is taking hands and feet, is taking form and face and working body on. Now it is coming out, that spiritual idealism which is latent in the American people. The lower human life which had seemed before so practical and real, is going, dropping, drooping: the higher life is coming out, that higher life of the soul, like "meat out of the eater and sweetness out of the strong," as the only life which now it seems worth while to live, if the nation would be alive, or if it would live at all.

Can we not see it? Are we not beginning even now to see, through all the smoke and battle noise and confusion of the strife, with all its variant voices and its discordant cries—can we not see some of the best and noblest qualities of the human soul more and more appearing, and which will more and more meet and blend and merge and become at last the corporate soul of the nation!

And still something more is coming out of it all; or may we not hope at least, may we not believe, that in and through it all, this sacrifice and loss, we are coming face to face with the reality of God? As Joseph said to the sons of Jacob, so God in His Providence seems to be saying to us, "Ye shall not see my face except your brother be with you." And is it not the testimony of many persons today who on the battle line and at the battle front are suffering hurt and loss and making costly sacrifice to rescue and recover their brethren in the world and bring them back to freedom, that for the first time and as never before they are coming face to face with the reality of God. Not indeed by an intellectual process or by the arguments of the schools or the apologetics of the churches, but through their own suffering experience in behalf of others, their brethren in the world: they are finding, winning and laying hold on God, and in laying hold on God they are laying hold upon eternal life.

Why it should be so, that a sacrificial suffering in behalf of others, is the way to God I do not know; I cannot understand. It is the mystery of the Cross. I only know it is so, and that many persons have found it so and are finding it so today.

And again, what is true of the personal or individual life is true of the corporate life of the nation.

Here then are some of the deep and true and spiritual realities, which, in wrestling and contending, through suffering and hurt and sacrifice and loss for the freedom of the world, this American nation is winning for itself the reality of the soul, the reality of God, the reality of an immortal life; and which, *(Continued on page 697)*

Essentials of the Faith

By THE REV. JOHN P. PETERS, Ph. D., D. D., Sc. D.

This article was written at the request of the Editor as a reply to a letter which appears this week in the Open Forum under the title "The Church of Rome."

"WHAT would be required of one, either in faith or practice, to be an acceptable member of the Church of Rome which is not allowed to be taught and practised in the Protestant Episcopal Church of the United States or in the Church of England?"

Perhaps we may best approach the answer to this question by putting another question. What would be required of one to be an acceptable citizen of the German Empire which is not allowed to be taught and practised in the United States?

In the form in which it is propounded there is only one answer to the first, as there is only one answer to the second question. The one thing required of one to be an acceptable citizen of the German Empire which is not allowed to be taught and practised in the United States is allegiance to the German Emperor. The nearest approach to a categorical answer which can be given to the first question is allegiance to the Pope. One thing only in each case, but that one thing carries tremendous implications, which cannot, however, be easily laid down in details.

In faith the essential doctrine of the Roman Church, which separates us from it, is the recognition of Papal Supremacy, or since 1870 Papal Infallibility, modified possibly by subjective interpretation.

Outside of this within very broad limits anything may be allowed in Rome. The Uniates of the Greek, Armenian, Syrian and Coptic churches may retain their ritual and practices, if they acknowledge the supremacy of the Pope, for, after all, celibacy of clergy, Communion in one kind or both, Confession, use or non-use of images, the language of the ritual, the nature of the music to be sung or played, the interpretation of the Scriptures, literally or by the extremest modern method, are canonical, not fundamental matters. Practically, creeds and decrees to the contrary, the same is true of belief. I have known as faithful members of the Roman Catholic faith a "Unitarian" and a "Presbyterian", I have known advanced Biblical critics and scientific progressives. If they are ready to hold these views as "private" and submit themselves to the discipline and order of authority—there is no difficulty. The one essential thing is that they recognize and obey the authority of the Pope; but in actual practice the effects of this obedience are very far reaching, and this principle of authority of one over all stretches down from above, affecting all use, and in the end determining all doctrine, even in minute matters.

The essential element in Protestantism is the right of free determination by the individual; in Catholicism, of union under authority. Carried to a one-sided conclusion the first means anarchy; the second, rigid and inhuman uniformity. In practice both are combined in varying degrees in every church. Most Protestant communions, at the outset at least, sought to establish authority by rigid doctrinal definitions. That was done also in the Episcopal Church by the Articles of Religion; and in Rome by the Tridentine Decrees. In practice Rome has substituted for the latter the principle of authority centred in one infallible person; while the Episcopal Church has allowed its articles to lapse, and depends for its authority on custom, practice and a habit of working together. The Presbyterians and some of the other older and more highly organized Protestant Communions have tended latterly to follow the same course. These differ from the Episcopal Church, however, in tradition. At the Reformation the Episcopal Church did not break with mediaeval and early Catholicity as completely as they did, preserving in organization, form and ritual, much of the old, which the others abandoned, and hence permitting in certain directions a much greater liberty. That liberty has been rather increased in latter years, so that an Episcopalian may hold to ancient or mediaeval views on the one hand, or extreme modernist views on the other, provided he conforms to certain prescribed forms, and works with other Episcopalians in sufficient harmony of spirit and of government to permit of such a degree of cohesion as to constitute some sort of a unity.

The Roman Catholic, by his increasing emphasis on the authority of the Pope (as witness the decree of Papal Infallibility), has tended more and more toward uniformity in faith (cf. the modernist definitions of the Pope) and in practice (cf. such minutiae as the Papal directions governing music in churches the world over). Presbyterians and others who had thrown away mediaeval and ancient tradition have tended to broaden only in one direction. Episcopalians have by tradition and use a liberty of faith and practice at both ends.

The Churchman is bound by certain regulations of constitution and of canon law. These prescribe the Bible, two Creeds, two Sacraments, Confirmation, and Ordination in three grades: bishop, priest and deacon; and methods of organization and administration in the nation, the diocese and the parish, including forms of religious service. The latter matters are confessedly subject to change at any time, questions of use and practice only. The former are so considered by some and not by others. All that is or can in fact be required of any one is that he shall observe and use the things prescribed. Provided he do this, he may add what forms and uses he will, and he may strive in a constitutional manner to have them changed or abandoned if he will. He may interpret them for himself, and indeed to some extent he must, for within limits no two persons can interpret any doctrine and perform any ceremony in just the same way, even when authoritatively defined; in the Episcopal Church there is neither authoritative definition nor authoritative interpreter.

How far any Churchman may go in using practices and teaching doctrines associated in the Protestant world with Rome, how far he may go in adopting practices and teaching doctrines associated in the Catholic world with Methodists, Anabaptists, Presbyterians, Congregationalists or what not is ultimately a matter of individual interpretation; and indeed it is safest and wisest to have it so. In practice we find among us in the teaching of the Sacraments here the doctrine of Zwingli and there of Rome, in orders, of Greece and Congregationalism; in inspiration, on the one side the exaltation of the letter of the Scriptures to divinity, and on the other an equalization of the Bible with all other books; in ritual the pomp of the mass in a tongue understood by none, and services as bald as Quakerism, or as erratic as Methodism. Yet through it all there is somehow a very recognizable unity of purpose, of spirit and of belief. Authority is recognized by all in greater or less degrees, but the authority of one over all is everywhere repudiated; individual liberty of thought and expression is also recognized, but is kept within some bounds of order. The Church, it is true, seems to some sometimes like a chance concurrence of atoms, always about to disintegrate and form new combinations. The extreme Protestant mistrusts the extreme Catholic and vice versa, and each is always trying to dictate his *ism* to the other. This distrust shows itself in the questioning of the practices of each by the other. How far may he go toward Rome and stay in the Church? How far may he go toward Geneva, toward Unitarianism, toward the Salvation Army, toward Christian Science? Precise definition of these things is impossible, as experience and history show. No two men and no two ages make the same definition. The Church is always changing and yet it never changes. It is a way of life, to use the ancient name, not an enclosure of law.

In matters of detail in faith or practice, where there is a way of life, as I see it, the question asked cannot be answered in essentials, only as I have answered it; albeit to explain my answer I have been obliged to present an explanation of what in my understanding the Church is.

Together. II

By THE REV. GEORGE HERBERT TOOP, D.D.

LIBERTY, unity, democracy—these are the compelling watchwords of today.

Liberty the world is winning, unity achieving, emocracy establishing in the face of kings and all other ıds. A fettered Church will not avail for free life, an ıtocratic Church for democratic states, a divided Church ır a united world.

Liberty of thought and speech and action must be ers. A Church bound by fear of truth or favor of ıan is of all things the least useful and most negligible ır free men.

For helping to win the new democracy being born ıday she finds herself not only without effective weapons, ıt as an institution out of consonance with much of its ıirit.

Some of her forms of government are archaic, some her formularies out of harmony with the times. To ·ove herself a really divine institution she must be uly and fully human. She needs a new baptism in the ıirit of her Lord, Who was real democracy's true ex-ınent. Born of a peasant woman; a laborer; of a free ıirit; companion of men erring and virtuous alike; orner of subtleties; lover of truth; without money or ace whereon to lay His head, but enriching men with ıerty of spirit and intellectual and moral honesties out His own boundless stores.

"Son of Man," He loved to call Himself; the one ue democrat of His day, and still the incomparable ıder of the world in democratic idealism and its fight r freedom.

William Temple has thrown into his own language a ble from the masterpiece of the Russian novelist, ostoievsky, which is pertinent here.

"In the days of the Inquisition, this fable runs, our ɔrd returned to earth, and visited a city where it was work. As He moved about, men forgot their cares d sorrows. He healed the sick folk as of old, and eeting with a funeral procession where a mother was ɔurning the loss of her only son, He stopped the pro-ssion, and restored the dead boy to life.

"That was in the cathedral square, and at that moment ere came out from the cathedral doors the Grand In-isitor, an old man over ninety years of age, clad now, t in the cardinal's robe in which only the day before he d condemned a score of heretics to the stake, but in a nple cassock, with only two guards in attendance. eing what was done he turned to the guards and said, rrest Him'. They moved forward to obey; and he nt the Prisoner to a cell in the dungeon.

"That night the Grand Inquisitor visited his Pris-er, and to all that he said the Prisoner made no reply. know why Thou art come', said the Inquisitor; 'Thou come to spoil our work, to repeat Thy great mistake the wilderness, and to give men again Thy fatal gift freedom. What did the great wise spirit offer Thee ere? Just the three things by which men may be con-olled—bread and authority and mystery. He bade Thee e bread as the instrument of Thy work; men will low one who gives them bread. But Thou wouldst t; men were to follow Thee out of love and devotion not at all. We have had to correct Thy work, or there ould be few to follow Thee. He bade Thee assume thority; men will obey one who gives commands, and nishes the disobedient. But Thou wouldst not; men re to obey out of love and devotion or not at all. We ve had to correct Thy work, or there would be few follow Thee. He bade Thee show some marvel that n might be persuaded and believe. But Thou wouldst t; men were to believe from perception of Thy grace d truth or not at all. We have had to correct Thy ork and hedge Thee about with mystery, or there ould be few to believe. And which of us has served ankind the better? Thy appeal was to the few strong ils. We have cared for the weak. Many who would disorderly and miserable have been made orderly and ppy. And now Thou art come to spoil our work and repeat Thy great mistake in the wilderness by giving to men again Thy fatal gift of freedom, through trust in the power of love. But it shall not be; for tomorrow I shall burn Thee'.

"The Grand Inquisitor ceased; and still the Prisoner made no reply; but He rose from where He sat, and crossed the cell, and kissed the old man on his bloodless lips. Then the Inquisitor, too, rose, and opened the door; 'Go,' he said. The Prisoner passed out into the night and was not seen again.

"And the old man? That kiss burns in his heart. But he has not altered his opinion or his practice."

Merely a tale of a past time?

But Pharisaism, Sanhedrins, Inquisitions, and Hierarchies are not dead things. Their spirit still persists to oppose the free play of the free spirit of free men.

When the Church shall have thrown off the shackles of her self-imposed autocracies, then shall she be able to lead men up to the mountain tops of truth and spiritual freedom—not before.

Her first and most essential step toward the establishing of herself as a moving power in human life is to create a unity within herself. And, as in the world, so in the Church. There are visible signs of that unity.

Not long ago a hint, indirect to be sure, but still a hint, came forth that the Vatican might be willing to reconsider the question of Anglican orders. And if the great Roman or Anglican communions were to come together what a mighty step toward Church unity that would be. The Anglican and the Greek churches were exchanging inquiries before the war, and drawing each year nearer and nearer together. We can confidently expect a much more rapid progress there so soon as peace shall smile again upon the earth. The Anglican and Swedish churches had commissions appointed before the war examining all the possibilities for closer interrelationships. The Episcopal Church in America has a standing Commission on Faith and Order, which is trying to bring all the churches of the world into conference on unity.

In Australia a serious effort was shortly made to set up a really national church, which should be a composite of all the churches there. In Canada efforts are being made toward a unity of all the Protestant churches, which holds much of promise for the future.

The Presbyterian churches in the United States are gradually drawing together and are laying plans for a union of their various branches or cognate churches throughout the world. The various Methodist churches are reconciling their differences, and have made a beginning of the task of drawing all their members everywhere into a great world Church. The Lutherans of the United States are merging themselves into one body. In England the Non-Conformists are laying plans for a closer union after the war in preparation for the great tasks which will then confront Christianity; while the Wesleyans, for the first time since they left her, are looking toward the Church of England, with not only a question, but something of hunger in their eyes.

In the mission fields of Protestantism there has long been a unity of action and harmony of purpose, which has had a healthy reflex action on the Churches back home.

But still there remains much to be done, much underbrush of prejudice, intolerance, and bigotry to be cleared away before we come out into the open spaces of unity.

Old and strongly intrenched organizations of any sort do not easily yield to pressure, and especially do not those organizations have to do with men's religious convictions.

Our fathers, however, brought about spiritual liberty by changing their convictions.

An opportunity without fellow in the history of time now offers itself to us of this generation to complete the task our fathers began, and hand on to our sons a Church quite free and united and one with life.

A dozen men from each of the great branches of the Church, a new kind of Twelve Apostles, apostles of liberty, in a new kind of Ecumenical Council, with free hands and the love of God in their hearts, could draw up a program for progressive action making for unity, which the Church could refuse only at her peril. But, whether in this or in some other way, conference is the way to promote harmony, and is the necessary preliminary to unity.

But such a conference must have the cross in its midst as its symbol of action, and refuse no sacrifice which it demands.

Christ's body was a torn body, Christ's heart is a torn heart, and His Church a torn Church, because of the intolerance and dissension within it.

Within our own Church we have known internal division and discord. Differences of opinion have been intense, strong feelings, if not passions, have been aroused. Many have given way to unbrotherly acrimony and petulance in the irritation of the hour. Discussion has descended to dispute and debate debased itself into questionings of motive.

To some it seemed that the only logical and honest solution was to be found in disseverance. But within the Church's life, as elsewhere, the war is effecting many changes. Even before the war one found evidences multiplying of a better and more brotherly attitude of mind developing. Saner second thought was exercising its usual conciliatory function and ministry. We each knew and loved adherents in the other schools of thought, and in spite of logical formulas we argued, as men always have done and will do, from the particular to the general. We knew in the bottom of our hearts that these brothers we loved were not guilty of disloyalty to the inner self and vital truth of the Church we both loved, even though our definitions of her differed.

The last General Convention did much to further the process of peace already begun. There was a very evident spirit of conciliation informing and guiding its deliberations. Many who faced it in prospect with disturbed thought turned to their tasks at its close with quiet assurance. Were a General Convention to be held today we would know beforehand that suspicion and dispute between parties would seem too trivial for tolerance, and that differences would be obliterated and forgotten in the tremendous issues of the hour. There would be no divided counsels, only a consuming enthusiasm for a great cause.

Well will it be for us if we can keep that temper.

We have prided ourselves on being the Church of the conciliation, and have prayed that Christ might use us as His mediating agency for restoring His Church's lost unity. That unity must be a very passion in the soul of Christ. Civil discord is not half so heinous a wrong as discord in the Church. Disputes between nations cannot be more pitiable to the Mediator than the antagonisms of His torn Bride. Said a Presbyterian minister to the writer as he met him casually on the street the other day: "If Christ were to come to Philadelphia today, as He might come for He has been here in the world before, I wonder to whom He would turn as His representatives? What Church would He claim as His? Could He find any exemplifying His spirit? Suppose He turned to the Romanists, what would that mean to us? Suppose He turned to us, or some branch of us, what would that mean to the rest? Haven't we made our differences our real religion?"

It expresses a startling thought, and one that must needs trouble us.

There are no precedents to guide us in the times that are coming. The world is in flux. Only one thing seems certain and that is change, change in thought, in problem, in values, in very speech.

The Church cannot escape the compelling influences of the time, she cannot remain what she was before.

Cabin her in the confines of the past and she will be apart from the controlling impulses of the future. Keep her in the swaddling clothes of a childhood's day that is done, and she will not have a masterful, compelling message for the day of the race's maturity which is to come.

Some day all the churches of the Crucified will one Church. How ineffable a satisfaction and joy would be if the Master find us the instrument meet f the mediating task. If so, even if we are to have a part in the process of mediation, it must be, it can b only because we ourselves are one. One in love a brotherhood, one in a consuming, eager, passionate lo for the Christ, which burns up the chaff of discord in a fire of white heat, and leaves only the garnered gra of a pure faith and a sincere and loving brotherhood.

It is a day of great visions. Wide vistas of undream possibility open before us. One finds a facility of thoug about great problems altogether new. It seems not or entirely natural, but the challenge of the time to be co structively revolutionary.

Great days bring great causes to the fore, and gre causes insure great days. But both wait on unity of a tion. While the mood is upon us let us accomplish t evident will of the Spirit.

Again conference is the door to concert in thoug and purpose and deed. And again sacrifice is the key the door. It is not a time for societies accentuating pa tisanship or agencies born for defense of difference. Th strike discordant notes in the mighty orchestration of t time with its threefold theme of liberty, unity, a democracy. We shall be without avail in the preser of an unparalleled opportunity if we are not willing a praying and acting together.

As the national life is being consolidated; as t world is drawing together; as the broken Church assuming new and kindlier relationships; so, pray G may we become one within ourselves. One in a too cl and restricted doctrinal interpretation and liturgical e pression we can never be, nor would want to be. Tl way lies stagnation and death. One sees that to be t today if he could not before. But one we can be i truer unity than that. One in the determinations of f appraisal, kindly speech and constructive criticism those who differ from us. One in magnifying the gr things that unite us and in minimizing the lesser thi which divide.

Together for a great part in a great cause in a gr time. Accoutred with the weapons of the Spirit, wh are His fruit in Christian brotherhood, "love—pea longsuffering, gentleness—meekness, temperance," mol for His leading, and responsive to the great challen

The spirit represented in such words as togeth co-operation, association, unity, call it what you will, is essential and significant spirit of today. Out of harm with it we are out of harmony with the times, and oppose it only to our loss, and negatively will hinder fulfilment of our Lord's prayer—"That they all n be one; as Thou, Father, art in Me, and I in Thee, t they also may be one in us."

A dream? Yes, but sometimes dreams come tru and with startling and unexpected suddenness. And t dream is based on the prayer of One, Who is the H of the Church, and Whose desires cannot wisely be regarded, not suffer permanent frustration.

"Together." It is the first word of the new les for the new times for the Church to learn to spell. T fulfilment of her great mission will halt and wait u her ability to spell and enter into willing acceptance all the implications of that word. Once that be maste all doors of freedom and action will open wide bef her. The rusted hinges may creak and groan, but o up they will, never to close again.

"Together." It is an alluring and potent word! other of the Church's great and vital tasks wait upon establishment. When fall crumbling the walls of markation, then, too, shall fall the walls of limitati But let there be no mistake. The times demand dem racy, and democracy is always bought at the price sacrifice. The Church should be the last to shrink fr paying that price. Anyhow pay it she must if she is keep pace with the new world's need.

"Together." With the word is bound up much if all of humanity's hope for its highest good, in both St and Church. It is the Church's watchword for the gr tomorrow if she would be a vital force and a determin agency in world affairs.

The Knight of the Labyrinth

By FLORENCE CONVERSE

XI

Rightso those that made the map began to speak one after one, and by times all together, interpreting the meaning of the map. And one saith, "Here thou seest the rose-garden, and 'tis entered from this side". And another saith, "Nay, brother, thou mistakest, for here is not the rose-garden but the banquet hall, and from this side thou enterest". And yet a third saith, "An error, an error! For here is neither rose-garden nor banquet hall, but they are to left and right of this place, which is the jousting field". Whereupon cried out five or six, "Nay, brother, nay, nay! For the jousting field is to south of here and this is the wanton's bower, or else it is the hall where is the Morality toward".

Then saith one, and he was sore perplexed, "I will show ye a strange thing. Be it understood for an hypothesis, as they do say in Bologna and in Oxford, that here on the map is the Scriptorium wherein we now stand. Are ye agreed"? Wherefore all they cried out, "We are agreed"! "Now this my finger that traceth this inky lane is I, that thread the labyrinth. Are ye agreed"? And again they cried out, "We are agreed"! "Now thread we the labyrinth so, and so, and so", saith that wise one, "And here we are come to——" Then interrupted him Sir Hugh and saith, "We are come to the high cliff and the vision of the blue sea", and all those others cried out agreeing together, "Yea, 'tis the place where is the high cliff"! And he that threaded the labyrinth with his finger made answer, "So say I also, brothers; 'tis the place where the cliff is. But look ye, likewise 'tis the place from whence we set forth but now; 'tis the Scriptorium. Can the same place be the Scriptorium and the high cliff"? And they knew not what answer they should make.

Then saith the wise one, "Again an hypothesis! I will set my finger here, at the bottom of the map", for afore he had set his finger at the top, "And I will say, 'Here is the Scriptorium'! Are ye agreed"? And they made answer, "We are agreed"! "Now, this my finger that traceth the inky lanes is I, that thread the labyrinth. Are ye agreed"? And anon they cried out, "We are agreed"! "Now do we thread the labyrinth so, and so, and so—and here—we are come—to"—and a second time Sir Hugh interrupted him, but now he saith, "We are come to the fair pleasaunce and the sun dial". And immediately all those others cried out with one voice, "Yea, we are come to the fair pleasaunce and the sun dial"! And the wise one agreed with them, saying, "Yea, ye say well; 'tis the pleasaunce, but likewise 'tis the place from whence we set forth but now,—'tis the Scriptorium. If the Scriptorium is here, at the bottom of the map, is the pleasaunce also here? Euclid saith not. For how may two tangible phenomena of equal dimensions occupy the one space? And if the Scriptorium is here, at the top of the map, is the high cliff here also? Again I say, Euclid saith not. And if the Scriptorium is at the top of the map, is it also at the bottom of the map? Brethren, this labyrinth overturneth all the axioms of the schoolmen". And all they that hearkened were sore abashed, and they might not answer him; wherefore they fell silent, and bending above the map they began anew to trace the labyrinth with their fingers, pondering.

Thereafter, Sir Hugh Lepenseur betook him to the oriel window wherein were other wise folk that sat in the window-seat and spake one with another earnestly.

And one said, "Wherefore is it befallen that certain men linger on the high cliff, and others in the banquet hall, and others again in the wanton's bower, and others like unto ourselves escape these evils? Is it of our own will that we linger, now here, now there, or is there a spell upon us and we are not free"?

But Sir Hugh saith, "Beaux amis, how it is with other men, I know not; but I am free". Nevertheless, when they would have him prove that he said, he might not; for there was no proof. And they said to him, "How knowest thou this is freedom? Haply 'twas predestinate aforetime than thou shouldst be struck upon the mouth with thy lady's glove and escape those evils". And he said to them, "Are we indeed escaped? Who shall say if there lurketh no evil in the Scriptorium"?

Wherefore was their patience sore tried, and they answered him fretful, "'Tis plain thou art no scholar, for this is the argument: Whether we that wander in the labyrinth be free to do as we will, or whether we be under a spell. And thou sayest, 'Who shall say if there lurketh no evil in the Scriptorium'? Knowest thou not that this is a *non sequitur* and abhorred of the schools"?

Therefore Sir Hugh made answer right humbly, "I pray you pardon me, for of a truth I was not bred to be a scholar. But do ye prove to me that we are under a spell, and I will believe".

Nevertheless, this they might not do, for there was no proof. Howbeit, they spake at great length concerning that matter, on the one side of the argument and on the other, and in the end Sir Hugh gave them good day and departed from them, and they were still a-talking.

And there was an old man that read a book in one of the chambers of the Scriptorium, who, when he saw Sir Hugh Lepenseur, he laid down his book and welcomed him right courteously. And they spake together of the labyrinth. And Sir Hugh said unto the old man, "Father, an it please you, tell me, what book is this you read"?

Rightso the old man answered him, "Son, this is the book of the Scriptures of Holy Writ, the which telleth the good and evil fortunes of the most venerable patriarch Job. And behold, a strange thing; for it is written in the twenty-third verse of the thirtieth chapter of the book, 'For I know that thou wilt bring me to death, and to the house appointed for all living'."

Then spake Sir Hugh Lepenseur, and he was sore troubled, saying, "The house appointed for all living, this is a word I know right well, for it is writ over the gate of the labyrinth and I have got it by heart. Prythee, Father, what is this to mean"? But when the old man had said to him, "What thinkest thou"? Sir Hugh made answer, for that he was ever modest, "Who am I that I should think? Howsoever this is plain that Job bymeaneth. But is the labyrinth a tomb? Nay, then, I know not"!

Then said the old man, "It may well be that the old King, that made this labyrinth, wresteth Job's word to another meaning".

"Yea", agreed Sir Hugh. "It may well be that none liveth except he entereth into this house".

"Nevertheless," quoth the ancient then, "Who is it cometh forth a whole man"?

But Sir Hugh made answer, "Who is it hath won to the secret place? Shall a man be whole that is laggard on quest? And the King's daughter is dumb".

Quoth the old man thereupon, "Thou sayest well, fair sir. An it please thee to sit down, we will discourse concerning these things, for my heart is knit unto thee".

"If I say well", saith Sir Hugh, "haply it is not I. And here is a strange thing, for meseemeth 'tis the King's daughter speaketh. Nevertheless, how may this be, for who hath heard the voice of the King's daughter"? And Sir Hugh sat him down by the side of the old man, and said he, "Father, if this Scriptorium be the secret place?"

And the old man looked kindly upon him, howbeit when he made answer he was passing sorrowful, and he said, "Son, I have bethought me of this thing. But an this be the secret place, then is it hid from us forever; for here is no way to know if it be so or no, or if here the quest endeth. This is a doom indeed, to live uncertain to life's end".

Then rose up Sir Hugh upon his feet and made him ready to depart, and saith he, "When I am come unto the secret place I shall know, and I will take mine oath upon it".

And thereafter the old man smiled scornful, saying,

"Of a truth thou art no schoolman, else how art thou arrived at this conclusion; verily, not by method of reason nor process of ratiocination. But 'twould seem thou art a creature of intuition".

And Sir Hugh, when he had heard these words, cried out, "Now God grant I may be!" And when he had so said he was in haste to be gone.

XII.

Now within a while after Sir Hugh was departed out of the Scriptorium, he came into a blind alley, and in the blind end of the alley there was a man sat with his face to the wall and his arms about his knees, and his head was bowed upon his knees that his face was hid. And Sir Hugh drawing nigh was ware as how the man did sigh and make moan, wherefore Sir Hugh spake, saying, "What aileth thee, brother? What is to do?"

Then said that man, nor never lifted his head from his knees, "I am the beginning and I am the end; there is nothing but me. Woe is me!" And albeit Sir Hugh questioned him further, this only would he say, "I am the beginning and I am the end; there is nothing but me. Woe is me!" And he said it again, and again, and yet again. But Sir Hugh reminded him, saying, "Brother, hast thou forgot? There is the King's daughter". But the man said, "Voiceless". And for all that Sir Hugh might say he would not put off his melancholy, but he sat with his head upon his knees in the dark of the blind alley.

Now, Sir Hugh, being persuaded that this sullen wight would none of him, went out at the open end of the alley and turned once on his left hand; and lo, in the gray wall yonder, an opening!

And Sir Hugh groaned within himself, and saith he, "Here is yet another of those magical by-places of the labyrinth. Now whether is it garden or hall or bower, I care not, for I am right weary of this pageant". Nevertheless, he went onward as far as the opening in the gray wall, and when he was come thither he looked within. And on a sudden, or yet his feet had crossed the threshold of that place, he ran back again to the blind alley, and as he ran he called aloud, saying, "Brother, brother, turn hereabout! Methinks I am come at last unto the secret place".

But when he was at the open end of the blind alley, he beheld as how there was no one there. For that the melancholy desperate man had already wandered away.

XIII.

Then turneth Sir Hugh Lepenseur backward in his steps, and when he was come to the opening in the gray wall he entered in without more ado. And this was a little room in shape like a circle, and the walls pure white, and open above to the sky. And in the middle of the little white room there was an altar of marble, white, under the sky. And on the altar a fire of live coals burning in a pure flame, windless, and silver tongs to mend the fire. And also at one end of the altar was a white dove perched.

Now cometh Sir Hugh to the altar, very reverent, and kneeleth on his knees, saying, "Lord, show me that I shall do!" And he said, "Wilt thou that I rend the wings of the dove? Wilt thou that I offer the dove for a sacrifice that thereby the King's daughter may be healed of her infirmity? O Lord", saith Sir Hugh Lepenseur, "the King's daughter is very pitiful; she will mourn an the wings of the dove be rent. Nevertheless, show me that I shall do".

And behold, as he knelt praying, he cast down his eyes; and there was carven about the base of the altar these words: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged". And there was carven on the altar the prophet Isaiah and the seraphims, and one of the seraphims did lay a live coal on the mouth of the prophet Isaiah.

Rightso Sir Hugh, when he had read this saying, took up the silver tongs that lay upon the altar and plucked a live coal out of the fire and offered it to the dove that rested on the altar. And the bird came near and took the live coal in its beak, as it had been a red cherry; and when it had spread its wings it flew thrice round about the head of Sir Hugh and went up into the sky and away. And Sir Hugh Lepenseur being left alone in that still place knelt down to pray. And ever and anon he mended the fire.

Now within the secret place there were nor hours nor days nor years; and who shall say how long he was a-kneeling? And within a while, as he prayed, saying "Thy will be done! for what is a voice, and what is silence?" and again, "Thy will be done!" it came to pass that he beheld a vision as of a river that flowed into the sea. And he beheld the river flowing between its banks and it was never dried. And he beheld the sea. And he said within himself, "Lo, another marvel, for I behold the river, yet am I the river; and I flow into the sea. And I am never emptied of my flowing. Neither is my will emptied of flowing into the will of God". Then was the will of Sir Hugh Lepenseur one will with the will of God.

And about this time there came to his ear from very far away a sound of singing; and it came from a long way outside the labyrinth. And Sir Hugh hearkened. And the sound of the singing came nearer and yet more near, howbeit it was yet a long way off; but presently it seemed it was within the labyrinth, a-winding near and nearer. And it was one voice that sang. And Sir Hugh saith, "How may this be? For I dare take mine oath, never afore heard I this voice, yet it is familiar unto me as mine own soul!" And he hearkened. And that one that sang drew nigh. And the flame on the altar leapt and danced for it was no longer windless. Then came there one singing, and stood on the threshold of the secret place. And when Sir Hugh had lifted up his eyes, lo, it was the King's daughter, and she was singing the *Veni Creator Spiritus.*

THE END.

The Advent Call

By GRACE LINDLEY

THE Woman's Auxiliary to the Board of Missions has undertaken what we believe may be a very large contribution to the life of the Church and through the Church to the nation. We are to make an "Advent Call" by means of a "Campaign," but different in many ways from those with which we are so familiar. Those campaigns have asked for things; this is to ask for spiritual power, to seek, in St. Paul's expression, not *yours* but *you.*

Christians believe that *spiritual power* is the greatest force in the world. They follow a Master who said of His miracles "Greater things than these shall ye do." The time has come when this power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over. Therefore, the Church which has appointed its War Commission, and whose members are doing so much in many ways for the war, must find and release (more fully than has been done) the spiritual power latent in her members. But beyond her own borders she can and should lead in developing the spiritual resources of America. Much has been said about the awakening of the conscience of the American people, much about the morale of the nation, much about generosity for the world's appalling sufferings, and the women of America have taken a full share in all this. No one doubts that they have also exerted much spiritual power, their prayers, their courage, their services are proof of that, but the time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

It is the effort to awaken and use this tremendous

power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

During the first week of Advent (December 1-6, 1918) women will go from house to house to the women of the Church, reminding them of this greatest gift, spiritual power, and asking them to pledge themselves to do one or more of the following things:

First: Daily prayers.
For today.
For victory.
For our men.
For our allies.
For our enemies.
For the women at home.

Prayers in preparation,
For righteous peace.
For just and true democracy at home.
For Christian internationalism.
For Church unity.
That the will of God may be done in all the world.

Second: Prayer for these same objects at the Holy Communion on certain days.

Third: To make every effort to become more familiar with the Bible message by means of systematic reading and Bible study when this is possible.

Fourth: Preparation to take part in an effort to reach the women of America.

At the end of the visits (unless it seems unwise) the messengers will suggest praying for those objects.

Each diocese has been asked to appoint a leader for this work and to see that this leader goes to one of the Summer conferences for training. In the Fall she will undertake the messengers in her diocese. It will also be wise if she has a committee to help her in all this work. Every parish will be asked to furnish its quota of messengers. After their training they should be commissioned at a Celebration of the Holy Communion for we are desirous of making these visits not as individuals but as representatives of the Church. During the week whenever possible we hope for daily Communion services and an open church, where all day long at least one woman shall be praying for the messengers. Between now and Advent leaflets and suggestions will be sent from the Church Missions House.

Both because the undertaking is so large and because we covet the joy of working with others, it is earnestly hoped that it will not be done by the Auxiliary alone but by Churchwomen whether they belong to the Woman's Auxiliary or not. If we may have that co-operation and the leadership of the clergy and the willingness of the Auxiliary to do a hard thing we may carry out in a very beautiful and literal way St. Paul's thought and be among those who are truly "rejoicing in hope, patient in tribulation, continuing instant in prayer."

Life's Values

By THE REV. PERCY TRAFFORD OLTON

THE values of life are to be found in its relationships. To be conscious of the fact that we stand related to the rest of life and to seek to define and extend those relationships constitute the difference between man and the animal. All of the questions, all of the deep mysteries and the deeper satisfactions of life, originate in the knowledge that man neither lives to himself nor dies to himself. And our place in the scale of being is determined by the depth and extent of our relationships.

It is natural for the child to be egotistical, because its little life centres so largely around itself; but as the years pass there should be a constant narrowing of that interest in self and a constant enlarging of its relationships to the life around it.

The truth of that saying of the Master's, that only by losing one's life is one able to gain the larger life, is by no means exhausted when we apply it to the denial of self for the sake of others. It has a positive meaning in that it offers life to the one who seeks to find it outside of self. Life is a matter of relationships. The selfish, self-centred soul cuts itself off from the springs of its existence, and the end must be death.

Many of us recognize the necessity of relating ourselves to the life around us, but how few comprehend the truth that life is measured by the variety and kind of these relationships: how few deliberately seek life in this way. We accept the relationships in which we find ourselves—the home, the community, the state, the Church—and we regard them as necessary to the social order and to our happiness, but we do not seek, nor expect, to find by them the larger life.

Nevertheless it is through them that we come to an understanding of ourselves and of God. We cannot become aware of our capacities, our powers, the possibilities of self-expression, unless we are living consciously through these relationships. Of what value would intellect, genius, knowledge, be to the one cut off from the society of his kind? He might develop his surroundings, but he himself must remain forever restricted in the life of the spirit.

Is it not significant that when Jesus wished to reveal God He spoke of Him in the terms of human relationships—"Our Father"? And it is His "Son" Who becomes incarnate, and is the "Guide", the "Teacher" Who is to lead us into all truth. We know God only through our knowledge of man: it is as we live with our fellow creatures that we enter into the life which is eternal: "He that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?"

How careful then should we be to cultivate even the most ordinary relationships of life! How much more sacred become the ties of home and friendship and state when we realize that in them and through them we are finding God! And, again, how eager should we be to break through all the barriers and limitations placed by man, and strive to enter into that greatest of all relationships—the Fatherhood of God and the Brotherhood of Man!

Deo Optimo Maximo

By ARTHUR CHASE

PATER in Coelo, animum nunc fero
Tibi, oransque pius genuflecto.
Puerum duce per angustas vias;
Tolle ad astra!

Christe Salvator, adorabo semper
Illum amorem, fortem usqu'ad mortem.
Pendens in cruce, coronatus spinis,
Ama ad finem!

Spiritus Sanctus, laborans in mundo,
Spira in nostris animis, et semper
Fides et amor in me clare uret;
Sit Tibi gloria!

Trinitas Sanctus et incomprehensus,
Deus aeternus, omnipotensque,
Per saecula saeculorum adoratus!
Amen et amen.

NEWS OF THE CHURCH

SOCIETY WILL CARE FOR MORAL WELFARE OF GIRLS

War Emergency Brings into Being New Church Organization

BROOKLYN, NEW YORK.—On the evening of May 13 a second meeting was held at the Diocesan house, Brooklyn, which was the result of the meeting held April 15, to consider the "Moral Welfare of the Girls of Long Island."

Bishop Burgess, who presided, spoke of the three classes of women the committee would try to help: first, those who take up an immoral life professionally; second, those who fall into misfortune (the "unmarried mothers"), and third, those who live in an atmosphere of temptation on the "borderland."

For the first, the Bishop said, there was little one could do; for the second, Christian help would do much, also for the third, and in helping the third class, the first might be indirectly reached.

This meeting was called for the purpose of forming a sub-committee of the Long Island Social Service Committee to cooperate with the Church Mission of Help.

Mrs. John M. Glenn told of how, eight years ago, Dr. Manning and Fr. Huntington came to see her husband and herself to talk over forming the Church Mission of Help. Fr. Huntington's work on the lower east side of New York had brought him into intimate contact with all sorts of people and felt that there was no greater work the Church could undertake than to organize a society that would reach the three classes of women spoken of. Since its organization the C. M. H. has been doing everything possible to reach these women within the five boroughs.

Mrs. Capp explained the details of the work as carried out at St. Faith's, Tarrytown. There are now some Brooklyn girls at this home, mere children, who have gone to the home as unmarried mothers.

"It would be of enormous help to get Big Sisters in the parishes for girls returning from institutions to their homes," said Mrs. Capp.

The Society was organized under the name, Associates of the Social Service Committee.

Members are of four classes: Honorary, $50 a year; Sustaining, $10; Contributing, $5; Parish Associates who pay $1 a year, and endeavor to secure at least ten members as contributors from their parishes.

MRS. F. L. HAWKS POTT DIES IN SHANGHAI, CHINA

Well-Known Wife of President of St. John's University

NEW YORK CITY.—A cable received at the Church Missions House announced the death in Shanghai on Saturday, May 11, of Mrs. F. L. Hawks Pott, wife of the President of St. John's University, Shanghai.

Mrs. Pott was the daughter of the first clergyman of the American Church Mission in China. For many years she has been a leader in the Church's work on behalf of the women of her native land. On her occasional visits to this country Mrs. Pott was always a welcome guest at meetings of the Woman's Auxiliary and similar gatherings. Her fine enthusiasm and her abundant hope for the Chinese people have inspired thousands of women in this country to earnest service for the women of the Orient.

Miss Olive Pott is with her father in Shanghai. Three sons are at present in the military service of the United States. William Sumner Pott is a lieutenant of infantry. James H. Pott is in the Aviation Corps, and Walter Pott is in the Medical Reserve.

HOSPITAL BUILDINGS ARE A TOTAL LOSS BY FIRE

Main Building and Nurses' Home Saved by Prompt Work

SALT LAKE CITY, UTAH, May 16.—(Bulletin) Early this morning fire destroyed the engine and boiler rooms, the lighting and refrigerating plants and the laundry of St. Mark's Hospital. These buildings are a total loss. The Nurses' Home and the Hospital were saved only by the prompt and efficient work of the firemen.

MAR SHIMUN'S BROTHER CONSECRATED PATRIARCH

NEW YORK CITY.—On May 17, Mr. Paul Shimmon received the following cable (the words in brackets and punctuation marks are added for the sake of clearness):

"Have received the following telegram from Urmi: 'Paul brother [of] Mar Shimun consecrated patriarch [at] Urumia, April 27 [the] patriarch, [the] Metropolitan, [and] [the] Bishops request your influence for preservation [of the] nation. Relatives [of] Mar Shimun safe at present.'

"(Signed) ARCHBISHOP OF CANTERBURY."

For Government Use

BURLINGTON, VERMONT.—The trustees of the Vermont Episcopal Institute, situated at Rock Point, Burlington, through General C. P. Miller, their treasurer, have offered the boys' school building at Rock Point to the Government for use as a military convalescent hospital.

In conformity with the President's request to avoid unnecessary traveling, the biennial reunion of the Bishop Hopkins Hall Alumnae Association has been postponed until after the war.

A Correction

In the news story reprinted in these columns May 11 from the Detroit *News*, reporting a meeting at which both Dr. Newman Smyth and Bishop Williams spoke of the reply made by the House of Bishops to the Appeal to that body signed by Dr. Smyth and others, the statement: "The House of Bishops has fumbled a great opportunity" was credited to Dr. Smyth The statement was made by Bishop Williams.

MESSAGE TO PRESIDENT HITS LIQUOR TRAFFI

Signed by War Commissions of Al Protestant Churches

WASHINGTON, DISTRICT OF COLUMBIA.—The following memorial was presented t President Wilson last week. Among othe signers was the War Commission of th Episcopal Church:

A Message to the President and to th Congress of the United States of America

Our nation has, we profoundly believ with clean hands and pure heart engage in conflict for lofty and unselfish ends.

The attainment of those ends demands a the moral powers of our people, the co servation of our economic resources, ar the highest efficiency in service.

These powers are impaired, this efficien is greatly decreased, and our national v tality diminished by the liquor traffic ar all its attendant evils, resulting in the was of food, the waste of labor, and the was of life itself.

Having duly recognized this in our arm and navy by having taken measures to pr vent the use of liquor by our troops, w believe that those who remain and serve home should willingly apply to themselv the same principles which they apply our soldiers and sailors and should subm to the same limitations for the welfare the nation.

Therefore, in the interest of those wh defend our nation, for the saving of o own supplies of food, for the highest ef ciency of the industries which provide o means of warfare, and, for the strengthe ing of the moral health of the people, w earnestly urge the President and the Co gress of the United States to take steps prevent, during the entire period of t war, by whatever means are feasible, t manufacture and sale of intoxicating liqu of all kinds for use as a beverage, includi the importation of all liquor.

(Signed) THE NATIONAL SERVICE AND WAR-TIME COMMISSIONS OF THE AMERICAN CHURCHES.

General Seminary Commencement

NEW YORK CITY.—Bishop Stearly Newark will preach the baccalaureate se mon at the General Theological Semina on Monday night, May 27. At the annu meeting of the Associate Alumni on Tue day morning the Rev. Charles Malco Douglas will read an essay entitled "T Preacher's Vision and Task." The Boa of Trustees will meet on Tuesday afte noon. Commencement exercises will be he in the Chapel on Wednesday morning.

Colonel Roosevelt at Trinity

HARTFORD, CONNECTICUT.—The Hon. Th dore Roosevelt and Mr. George Whart Pepper will be the principal speakers the coming commencement of Trinity C lege. Excellent work has been do throughout the year by the officers' cad corps of the college, which recently r ceived Governmental recognition.

COLLEGE PASTORS PLAN TO CONFER AT HOWE SCHOOL

Will Discuss Student Needs With Y. M. C. A. Representative

Thirty Church clergymen from college towns all over the country will meet this month and plan ways and means to interest the college students in religion and hold those now drifting from the Church. This conference is the second annual conference arranged by the Department of Collegiate Education, of which the Rev. Paul Micou is secretary.

Dr. John H. McKenzie, a member of the General Board and headmaster of Howe School for Boys, Howe, Indiana, has generously invited the conference to be his guests from May 21 to May 24.

The importance of this conference is due to the loss of leaders within the student body. The best men in the upper classes have gone to the war and the new men upon whom student leadership now falls need all the support that can be given them. This is especially true in religious work. Every communion should endeavor to support the plans of the Y. W. and the Y. M. C. A.'s who understand more than anyone the religious conditions of the college students and are probably the religious leaders in the Nation who have the most definite program of appeal.

That our clergymen working among students may have first-hand knowledge of the plans of the Y. W. and Y. M. C. A.'s, Mr. Micou has invited Mr. W. H. Tinker of the Student Department of the International Committee of Y. M. C. A.'s, to attend this conference and speak on "The Plans of the Student Movement for the Next Year."

The conference will discuss the following subjects:

Co-operation with the College Christian Associations which are preparing for a new democracy by organizing war-time classes in Bible, mission and community study.

The best methods in advising and counseling students as to life work.

Plans for recruiting the ministry during war times.

Methods and materials for Advent and Lenten classes for students.

The advisability of a national Episcopal college society.

Preparation of a manual on approved methods to be followed by ministers and other workers among students.

How can funds be raised for adequate Church buildings and proper equipment in college communities?

Invitations have been sent to all student workers in the country. Many are unable to attend because of traveling expenses. The Board has a small fund which is already exhausted. It would welcome gifts from individuals to enable deserving college pastors to have the benefit of this conference. Those who have already registered for the conference are the following:

The Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor, Southern Ohio; Prof. B. W. Bond, Purdue University; the Rev. William Burrows, University of Indiana; the Rev. Spence Burton, Harvard University; the Rev. J. M. Collins, Michigan Agricultural; the Rev. Richard Cox, Kansas Agricultural; the Rev. C. B. Cromwell, Valparaiso University; the Rev. Graeme Davis, University of South Dakota; the Rev. E. H. Frear, University of Arkansas; the Rev. W. C. Griffith, University of Oklahoma; the Rev. S. M. Hayes, University of Nebraska; the Rev. J. R. Hart, University of Pennsylvania; the Rev. S. N. Kent, Lehigh University; the Rev. R. M. Marshall, University of North Carolina; the Rev. J. M. Page, University of Illinois; the Rev. H. D. Phillips, University of the South; the Rev. F. C. F. Randolph, Ohio State University; the Rev. Paul Roberts, South Dakota Agricultural; the Rev. F. B. Roseboro, Yale University; the Rev. M. C. Stone, University of Wisconsin; the Rev. C. L. Street, University of Chicago; the Rev. George C. Stewart, Northwestern University; the Rev. G. L. Tucker, Collegiate Secretary, Province of Sewanee; the Rev. H. M. Walters, University of Colorado; the Rev. J. Watson, University of North Dakota; the Rev. Robert Williams, Princeton University; the Rev. G. E. D. Zachary, Pennsylvania State College; the Rev. William E. Gardner, General Secretary, G. B. R. E.; the Rev. Paul Micou, Collegiate Secretary, General Board of Religious Education, 289 Fourth Avenue, New York City.

G. F. S. KEEP ITALIAN DAY

Will Wear Three Flowers and Write to Rosa Garibaldi

New York City.—The War Emergency Committee of the G. F. S. A. is going to help celebrate May 24, the anniversary of the entrance of Italy into the World War.

On account of the widely distributed Teutonic propaganda amongst the Italians both in their own country and in America, it is considered very essential that Italy should know what a strong ally it had in America in the present war. The Italy-America Society has decided that it would be a splendid idea to commemorate the third anniversary of Italy's entrance into the war on May 24 and to have a propaganda in her honor. As the time was short to start new organizations, it was therefore decided to ask as many as possible of the well-organized societies to assist. It had been suggested, and the suggestion was heartily approved by the Italian Ambassador, that if every man, woman and child would wear a flower on this day and if the Italians throughout the country could write this home, it would have an immediate effect upon the morale of Italy, and this would be of incalculable help.

It proposed that members of the G. F. S. not only wear the three flowers, red, white and sprig of green that will show the Italian colors, but that they write individually to Rosa Garibaldi, the oldest member of the G. F. S. in Rome. She is the granddaughter of the great Italian patriot. Since the war began she has been a Red Cross nurse and is now in a Roman military hospital. They will also write a word of greeting to the branch secretary, Mrs. Stone-Alcock.

Miss Lindley on Council of Advice

New York City.—It has recently been announced at the Church Missions House that Miss Grace Lindley, General Secretary of the Woman's Auxiliary, has been added to the Council of Advice. The Council consists of the President of the Board of Missions, the Treasurer and Assistant Treasurer and the secretaries at the Missions House. Heretofore, however, the Secretary of the Woman's Auxiliary has not been a member. The Council meets at least once a week and acts on current business, referring matters of importance to the Executive Committee, which meets monthly.

CUBAN MISSION SCHOOL WORKS FOR RED CROSS

Guantanamo Children Also Make $150 Mite Box Offering

New York City.—The following graphic account of missions in war time has been received in a letter from Miss Ashhurst, one of the missionaries at Guantanamo, Cuba.

"A Mrs. ———, a Cuban from Santiago, who is the wife of an American naval officer, a doctor, now in France, has just organized a branch of the Red Cross in her home city, and came on to Guantanamo to start the work here. They gave a dance at the Spanish Club on Sunday night, April 14, at which they cleared $440. I am thinking of organizing a branch in All Saints'—though I dread doing so, for I have already 'bitten off more than I can chew' in the way of work, but I feel it ought to be done. I am only waiting for Mr. Watson's return, before doing anything rash. In the meantime we are all thrilled by the prospect of the closing entertainment which the children of All Saints' School are to give in the garden back of the church on Decoration Day or Saturday, June 1, the proceeds of which are to be given to the Red Cross. We won't make more than $25, but every little counts, and our children will feel they have some part in the work.

"I am very happy over our Lenten Mite Box Offering, which was $150, the biggest offering ever taken up in the church. As we have about 140 Sunday School scholars, I think it is very creditable.

"The other day the mother of the ——— family died, and I had my first experience of reading a funeral service in Spanish. I read only prayers, because none of those present knew our service, but they entered into the Creed and *Padre Nuestro* very heartily, and were unusually quiet and sympathetic: 'Oh, would that my tongue could utter the thoughts that arise in me.' If I only was more fluent in Spanish so much more could be done among the poor Cubans I think. I don't think we will ever reach the better class, as long as we are the Church of the '*Jamaicinos*' to them. But we have *got* to have the Jamaicans, because they are pouring in hordes from Jamaica in response to advertisements for cane cutters spread broadcast through the Islands. The Marines keep us amused, we always have some on Sundays, and when there are not more than two or three I can ask them to lunch or dinner, but I can't serve more than seven at the table until I get some more table silver! Now that Dominica is living with me, we have four in the family. We are so very comfortable in our new '*altos*,' hard as it was to move. I am thankful, now that the move is made."

S. S. Associations Meet

Pawtucket, Rhode Island.—The three District Sunday School Associations of the Diocese of Rhode Island were held here, and in Newport, on three successive evenings, beginning May 7. At each of them the Christian Nurture Series of Lessons was discussed.

Graduates to Meet

Burlington, New Jersey.—The annual meeting of "The Society of the Graduates of St. Mary's Hall" will be held on May 27 at 10.15 a. m., at St. Mary's Hall.

PRESIDENT PEIRCE BACK AT KENYON COMMENCEMENT

Editor of New York "Herald" Will Make an Address

GAMBIER, OHIO.—The Commencement exercises at Kenyon College occur June 15 to 18. On the evening of the 15th the Senior class will present the customary play. At the College Baccalaureate service on Sunday the sermon will be by the President of Kenyon College. The exercises in connection with the formal conferring of degrees will take place Monday morning. The Class Orator will be William V. Mueller, '18, and the Alumni Orator, Josiah Kingsley Ohl, LL.D., Kenyon, '84, Editor of *The New York Herald*. The Alumni luncheon will be held at noon and in the evening will occur reunions of the Phi Kappa and literary societies. Several former classes also expect to hold reunions. Intercollegiate tennis will be played on the afternoons of the 17th and 18th.

There will be a formal dedication of the Service Flag presented to the College by Mr. James H. Dempsey, '82, of Cleveland, and of the Stand of Colors for the Kenyon Battalion presented by Mr. Ralph T. King of Cleveland. The interest of this occasion is certain to be more intense with the return to Gambier of President Peirce after his recent service in France in behalf of the American Red Cross and at the French war front in charge of Red Cross "Rolling Canteen."

PROTESTANT CHAPLAINS SERVE IN ITALIAN ARMY

Seven Waldensians and Three Methodists Hold Commissions

NEW YORK CITY.—It has recently been made known by the Waldensian Society at its offices here that seven Waldensian chaplains hold commissions in the Italian army. In the war with Tripoli only one Waldensian chaplain was permitted to serve. Three Methodists have just been commissioned, making in all ten Protestant chaplains. Seventeen reading rooms for soldiers are maintained by the Waldensian Church. Until very recently the Y. M. C. A. was not allowed to do any work among Italian soldiers, although the "Y." was in Italy working for Austrian prisoners. This year the Y. M. C. A. has been given permission to undertake welfare work for the Italian army.

Over 200,000 copies of the New Testament have been distributed by the Waldensian Church, very small, just the right size for the soldier's pocket.

Six Waldensian women now form part of the royal household. The head governess is a Waldensian, and each of the royal children has a Waldensian nurse. It is said that the little prince knows and sings many Waldensian hymns.

The Waldensians are doing much work among war orphans and the refugees.

Student Secretary for Province II

NEW YORK CITY.—To raise sufficient money to pay the salary of an organizing secretary for student work in the Second Province is the purpose of a committee of eleven clergymen and laymen appointed at the Synod in January. They face the problem of seventy-seven student communities in need of shepherding. In New York City alone there are about 20,000 students, some living in boarding-houses and so very hard to find and bring into church life. All the important colleges and universities have some clergyman working near them who feels responsibility for the students of the Episcopal Church. According to a questionnaire recently sent out, 12 per cent. of all students in the colleges of the Second Province are Episcopalians.

THE REV. DR. BERRY DIES

Warden of DeLancey Divinity School —Founder of Deaf Mute School

BUFFALO, NEW YORK.—The Rev. Thomas Benjamin Berry, S.T.D., warden of DeLancey Divinity School of Geneva and formerly for twenty-one years rector of the Church of the Good Shepherd in Buffalo, died at Geneva last week.

The funeral was held in the Church of the Good Shepherd. The Rev. Philip W. Mosher of Niagara Falls officiated, assisted by the Rev. James Cosbey, the present rector. Students of the DeLancey Divinity School were the active pallbearers. The honorary pallbearers were the standing committee of the Diocese of Western New York, the lecturers of DeLancey School, the wardens and vestrymen of the church.

Burial was at Manlius, New York, where Dr. Berry had also served as rector.

Dr. Berry is survived by his widow, one son, Frank T. Berry of Philadelphia, and two daughters, Miss Amelia Berry of New York and Mary Richards Berry of Buffalo.

The Rev. Thomas B. Berry came to Buffalo as rector of the Church of the Good Shepherd (Ingersoll Memorial Chapel) in 1888.

Dr. Berry was ordained deacon at Christ Church, Rouse's Point, New York, on All Saints' Day in 1871. The ordination was in charge of the late Bishop Selwyn of New Zealand and later of Litchfield, England, and the late Bishop Doane of Albany. Dr. Berry was advanced to the priesthood in St. Paul's Church, Albany, where he was assistant rector. Later he undertook mission work on the Western frontier. In the midst of his clerical labors there he established the territorial school for deaf mutes in Sioux Falls, South Dakota. He was one of the pioneers in the education of deaf mutes and was most expert in the use of sign languages, of which he had made a special study. In 1882 he returned to the East and took up work in the Diocese of Central New York. He came to Buffalo from a parish in Guilford, Chenango County.

In his twenty-one years of service as rector of the Church of the Good Shepherd, Dr. Berry won the respect and esteem of all Buffalo. He was prominent in civic activities; for seven years he was chaplain of the Seventy-fourth Regiment and won the admiration of officers and men by the manner in which he shared in camp and on other active service the duties of other soldiers.

UNIQUE WAR SERVICE AT BROOKLYN CHURCH

Roses Dropped at Foot of War Alta in Honoring Heroes

BROOKLYN, NEW YORK.—On the evenin of Ascension Day, which was also th ninth anniversary of the Rev. Andrew Chalmers Wilson as rector of St. Paul's a most beautiful patriotic service was held at which, after prayers being offered fo the safety of the men now fighting fo the preservation of democracy, every per son present dropped a red rose at th base of the war altar.

Miss Stewart, who is now residing i Paris, recently presented this altar to S Paul's Church, for the purpose of honor ing all the fallen heroes of the allied na tions who have lost their lives on Frenc soil, and providing a place where familie of our own soldiers and sailors may com to pray for those who are now at th front.

Captain H. Cornelius, a British office who served two years in the trench, an is now a military instructor at Princeton gave an interesting account of "The Fight ing Chaplains."

As an instance of reconstruction sur gery, it is interesting to know that thi man was invalided home, with both leg almost shot to pieces. All the injured bone was removed, the good bone grew together, and he is now perfectly well his stature being two or three inches shorter than when he went into service!

GOVERNOR MAKES RECTOR STATE REPRESENTATIVE

The Rev. Lester Leake Riley to At tend Social Work Conference

SPRINGFIELD, ILLINOIS.—Governor Lowden has appointed the Rev. Lester Leake Riley rector of Christ Church, as an Illinois representative to the National Conference of Social Work to be held in Kansas City. Mr. Riley was recently elected president of the Springfield Ministerial Association.

Enlarge Offices at Missions House

NEW YORK CITY.—The offices on the second and fifth floors of the Church Missions House have been entirely rearranged. The whole of the second floor, except the chapel and Board room, has been turned over to the Woman's Auxiliary. The rooms have been repartitioned, and the office space arranged much more advantageously. The exhibit department has been transferred to the Woman's Auxiliary for the present, and Miss Evelyn Withers has taken charge of it. The Educational Department has moved into the rooms on the fifth floor, which used to be occupied by the Daughters of the King and Church Periodical Club. The library has at last ample space; book shelves have been constructed with alcoves supplied with small tables, chairs and lights. Instead of having the library and the Educational Secretary's office one and the same room, a work room has been provided for those desiring to avail themselves of the unusually good collection of books on the mission field (their geography, history and religion as well as the work accomplished by the missionary churches). These books may be borrowed by mail, and are used in this way all over the United States.

WASHINGTON CONVENTION OF REMARKABLE INTEREST

Petitions Congress to Make Good Friday Legal Holiday

WASHINGTON, D. C.—The twenty-third annual convention of the Diocese of Washington was held, May 15 and 16, at the Church of the Good Shepherd in this city, the Rev. C. S. Abbott, Vicar.

The war, missions, religious education, and social service were in the forefront all through the convention, routine and business matters were dispatched with unusual celerity, and but for a confused and confusing debate over problems arising from the new fiscal year, the convention would have ended sooner than ever before, and, as it was, adjourned by 5 p. m. on the second day.

The Bishop took up this year chiefly the organization and plans of the Church's War Committee and the local problems arising from the war. The new community conditions, increased population, lack of sufficient training, traffic and transportation difficulties, moral and spiritual dangers and needs were noted. The Bishop asked the clergy and laity to study and act upon the wartime programs for local and for country churches prepared by the Federal Council of Church, of which copies were distributed in convention. He requested organized hospitality and personal care in every congregation for the many new civilian employees of the Government as well as for soldiers and sailors. He advised energetic co-operation with the Young Women's Christian Association and the Girl's Friendly Society, together with increased parochial and pastoral activities, for safeguarding the characters of the many young women lately come into the city and into the Government service.

He urged the giving of generous help to the weaker churches in their invaluable endeavors for the enlisted men encamped in this neighborhood.

We must plan for and carry out extensive operations for the education of aliens in American ideals. In this connection the Bishop put before the convention some very disquieting data from the Secretary of the Interior. There are, for instance, over 40,000 men in our training camps who can not take the word of command in English. There are 700,000 men of draft age in the United States who can neither read nor write in any language, and therefore are the prey of demagogues, and unable readily to learn and follow the great national ideas as set forth by the President, the press, and others.

In the field of social service, in addition to war duties, the Bishop pointed out the growing disregard of Sunday in the District of Columbia. Recently the opening of the regular theatres on Sunday nights and professional baseball games on Sunday afternoons have been licensed by the district authorities, and much printing and other Government work continues without regard to the Lord's day. This led to considerable discussion on the floor, and by unanimous vote a committee of six leading clergymen and laymen, headed by Bro. Dr. McGlinn, was appointed to memorialize the President and asking him to exert his great influence to procure a reasonable Sunday law for all District of Columbia, which at present has no Sunday law. The Diocesan Board of Social Service reported that its activities continue unabated in spite of wartime difficulties, and the convention memorialized Congress, asking the passage of the pending bill providing a home for the feeble-minded of the District of Columbia, of whom there are 800, 200 being colored women and girls. At present there is no local provision for this class of unfortunates.

Missions received much attention. The Bishop not only in his annual address, but also at the annual diocesan missionary meeting Wednesday night, and from his chair on the platform at noon on Thursday, dealt with the world situation, need and opportunity, the perils if we have great nations like China and Japan preys to materialism and the doctrines of force and autocracy like Germany, and also pointed out the internal situation, declaring the great question in America today to be the quality of our citizenship.

The Diocesan Board of Religious Education showed all activities maintained without serious decrease of interest as a result of war conditions.

The Diocesan Pension Fund Cammittee, by its chairman, Dean Bratenahl, reported a most successful operation of the fund in this diocese so far, premiums being paid with notable promptness and completeness, and presented an illuminating and exhaustive review of the system. In detail was shown its application to men ordained before and after March 1, 1917, to men without cures but not retired on that date, and to men pensioned by diocesan funds. The convention ordered 500 copies of this report printed for the information of the clergy and laity of the diocese. There were several miscellaneous items of general interest. Congress was memorialized to make Good Friday a legal holiday in the District of Columbia, so that the great numbers of Christian people in the Government offices will be free to observe the day. A resolution was adopted appointing a committee of the diocese to go before the Jewish Congress soon to meet in Washington, to express our sympathy with their national aspirations and to tell them of the decision of the last General Convention that Jews taking Jesus as Messiah are not thereby compelled to renounce their national feasts and customs.

In the District of Columbia it takes an act of Congress to secure women a right to vote in parish elections, and in Maryland it requires an act of the legislature. The Church in this diocese is under special laws enacted in 1798 for the Episcopal Church. Three parishes in Montgomery County, Maryland, Christ, Kensington, All Saints, Chevy Chase, and St. John's, Norwood, secured such an act of the Maryland legislature at its last session. In accordance with the usual consideration of the Maryland legislature for the Church, the operation of this act was made contingent upon its acceptance by the Convention of the Diocese of Washington, in which these parishes are located. The convention accepted the act by unanimous vote of the diocese.

The officers of the diocese were all re-elected, and so was the Standing Committee.

W. L. DEVRIES.

SOUTH CAROLINA ACTS IN INTEREST OF UNITY

Responds to Newman Smyth Appeal to Whole Church

AIKEN, SOUTH CAROLINA.—The 128th Annual Council of the Diocese of South Carolina was held here May 14-16.

By a unanimous vote the Council concurred with the Diocese of North Carolina and the Diocese of East Carolina for the Diocese of North Carolina to elect a colored Suffragan Bishop, who will have charge of the colored work in the Diocese of North Carolina, of East Carolina and of South Carolina under the Bishops of these respective dioceses. The Diocese of North Carolina agreeing to pay $1,200 per annum toward the salary of the Suffragan Bishop, South Carolina $600 per annum, and East Carolina $400 per annum.

The Council recommended by an almost unanimous vote that the Easter offering in all parishes and missions of the diocese be devoted to missions outside of the diocese.

The Convention passed a resolution resulting from the action of the House of Bishops in regard to the Newman Smyth appeal on unity, as follows:

Be it Resolved: That it would be inconsistent with the position hitherto assumed upon all similar occasions by our communion as the "hope of the churches being found precisely where the hope of the nations is to be found in coming together into a single compact Army of God" to fail altogether to rise to this call for faith and action (and that this is in the present emergency of ministering to the American soldiers in foreign service no longer a purely academic matter) and, furthermore, that our Church must not be "afraid of its own ideals;" and, that we, therefore, instruct that a copy of this preamble and resolution be forwarded by the Secretary of the Council to the respective chairmen of the Commission on Unity of the National Council of the Congregational Churches and the joint Commission on Christian Unity of our Communion, with an urgent recommendation to them on behalf of the Diocese of South Carolina to call together their respective commissions in joint session to confer upon a plan for reunion that may be by them jointly submitted to the next session of General Convention and to the National Council of the Congregational Churches for action.

Elections resulted as follows: Secretary, the Rev. A. S. Thomas, Cheraw, South Carolina; treasurer, Mr. William Godfrey, Cheraw, South Carolina; registrar, J. I. Waring, Charleston, South Carolina; historiographer, the Rev. John Kershaw, D.D., Charleston, South Carolina; chancellor, Frank R. Frost, Charleston, South Carolina. Standing Committee: The Rev. Messrs. John Kershaw, A. R. Mitchell, A. S. Thomas, S. C. Beckwith, W. H. K. Pendleton, Gov. R. I. Manning, T. W. Bacot, H. P. Duvall, J. N. Frierson, J. C. Bissell. Deputies to Provincial Synod: The Rev. Messrs. M. P. Logan, H. Thomas, G. C. Williams, T. T. Walsh, W. H. K. Pendleton, Walter Mitchell, Gov. R. I. Manning, J. E. Smith, H. W. Fraser, J. S. Whaley, Frank R. Frost, J. A. Ball.

WILLIAM WAY.

BISHOP WOODCOCK STIRS INDIANAPOLIS CONVENTION

Editor of "News" Reads Bishop's Address Written at the Front

INDIANAPOLIS, INDIANA.—"Thou shalt love thy neighbor as thyself" was the text of Bishop Woodcock's sermon at the opening session of the eighty-first annual council of the diocese of Indianapolis May 14-15. The attendance was large and the spirit of the convention carried throughout the keynote struck by the Bishop of Kentucky in his brilliant, intensely practical appeal to the patriotic and religious motives to serve with full devotion the one great cause. The ratification of the revised and amended canons and constitution of the diocese was the chief business transacted. A resolution assuring the President of the loyalty and unstinted service of the people of the diocese was enthusiastically voted. The following were elected for the term ending December 31, 1918:

Standing Committee: The Rev. J. D. Stanley, president; Hon. Thomas Sullivan, secretary; the Rev. Lewis Brown, the Rev. Wm. Burrows, Louis Howland, W. K. Hatt. Trustees of the Diocese: Aquilla Q. Jones, chancellor; W. H. Buttolph, W. D. Pratt, W. K. Hatt, Thos. L. Sullivan. Board of Missions (Diocesan): the Rev. Messrs. J. E. Sulger, Jno. White, Jas. D. Stanley, Jas. W. Comfort, F. Jas. Mallett, Messrs. Edward G. Peck, J. T. Sargent, Thomas T. Moran, F. D. Rose, W. D. Pratt. Provincial synod: the Rev. Messrs. H. W. Wood, Wm. Burrows, W. R. Plummer and J. E. Sulger, Messrs. J. S. Talbot, W. C. Mitchell, J. L. Rupe, T. L. Sullivan.

The Diocesan Convention of the Woman's Auxiliary met the day preceding the council and also had the uplift of addresses by the Bishop of Kentucky. The officers for the term are: President, Mrs. Frank Lewis; first vice-president, Mrs. Watkins; second vice-president, Mrs. J. S. Sargent; recording secretary, Mrs. Perkins; corresponding secretary, Mrs. Lew Wallace; treasurer, Miss Sarah Niblock.

One of the impressive incidents of the council was the reading of the Bishop's annual address by Mr. Louis Howland, editor of the *Indianapolis News*. Bishop Francis wrote his address three miles from a battle in France and in the midst of the sights and sounds of war.

Kentucky Kernels: Indianapolis Churchfolk will not soon forget the intellectual stimulus and the spiritual recharging that they received from the Bishop of Kentucky, who was both brilliant and practical in his sermons and addresses.

Some of the kernels:

On Missions: "Missions are as necessary for you to maintain your conversion as for the heathen that he may be converted." "If we were not doing more for our country than some of us are doing for God the war would soon be over—over here—" "The religion that is not willing to go everywhere is not fit to go anywhere." "Christ must be to you the best loved and the most lived."

On War: "Seventy percent. of the war is psychological. You aid and comfort the enemy if you lose faith in cause or express a doubt as to the outcome." "The clock of Christianity was not put back but was set forward. We know now what things held us down." "Christianity failed? I suppose that those who determined to have this war consulted the leaders of the churches. Did they?" "It's a lot more wicked to shirk than to fight." "We will fight, thank God, till we get that peace which is the conquest of the neighborhood over the jungle." "If we do not win there is nothing worth living for."

A. L. MURRAY.

SAYS BISHOPS ARE BLIND TO OUR CHANGING WORLD

Bishop Williams Again Takes Issue With House of Bishops

LANSING, MICHIGAN.—The eighty-fifth annual convention of the Diocese of Michigan was held in St. Paul's Church here, May 15-16, with the Bishop of the diocese presiding. The Bishop's address which followed was vigorous in its plea for Church extension, spiritual strengthening and unity of Christian people. Concerning the plan of Dr. Newman Smyth and others to have a national commission representative of all denominations to appoint and ordain all chaplains sent to the army and navy the Bishop said: "This respectful and altogether practical petition was answered by the House of Bishops in an utterance that smacks of the Middle Ages, an utterance which betrays not one note of humility, of sense of any responsibility on our part for our unhappy divisions which betrays no willingness to make a concession of non-essentials for the sake of a great cause.

"The House seems to have been utterly blind to the facts that we live in a changing world. Is the ecclesiastical system so utterly rigid and inelastic that it cannot bend to adapt itself to the new world? If so the whole system is bound to smash. It was a great opportunity fumbled. I believe that this action did not reflect the mind or heart of the Church, but only a bit of fossilized ecclesiasticism in the body thereof.

"At the front our minor distinctions are fused and disappear, our shibboleths are meaningless."

The Bishop warned the clergy to be careful of their public utterances. He said that the clergy should not let "the imperative but temporary demands of the war crowd out the essential permanent work of the Church."

Wednesday afternoon was given over to reports and routine business. In the evening there was a missionary mass meeting. Dr. Henry Tatlock of Ann Arbor reported as chairman of the Committee on War Work. The Rev. William Heilman, voluntary chaplain at Camp Custer, told of work there and stressed the great value of the health board and its activities. He said that the men of the camp were unusually clean, morally much better than the men in civilian life. "The boys realize that the country is appealing to them to keep themselves clean and strong, that they may give the best service and they are living up to this appeal."

The Rev. J. B. Pengelly, the Rector of St. Paul's, Flint, told in a humorous way of the work being done at the aviation school at Mt. Clemens. There with a start from our Church Committee a large civic committee has been formed and

(*Continued on following page, column 2*)

NEW YORK CONVENTION SHORTEST IN HISTORY

Bishop Greer Calls Attention o Clergy to Canons

NEW YORK CITY.—In conformity with th action taken last November the Annua Convention of the Diocese of New Yor will hereafter be held in May instead o November as in past years. The first meet ing under this new order was held at Syno Hall, New York City, on Tuesday, May 1 Inasmuch as only six months had elapse since the last Convention there was littl business for consideration and the work o the Convention was concluded in one da

In his address to the Convention Bisho Greer, referring to the Canon Law, said

"I do not mean the old historic Cano Law, but the present Canon Law of tha particular part or branch of the universa Church which is named the Protestan Episcopal Church, and as that law is com prised in the Canons of the General Con vention and the Canons of this diocese, an which so many laymen, vestrymen an wardens, through their ignorance of then so often fail to observe.

"There is for instance a Canon of th General Convention which reads as follow (Canon 15):

"'No election of a rector shall be ha until the name of the clergyman whom is proposed to elect has been made know to the bishop, and sufficient time, not ex ceeding thirty days, has been given to hi to communicate with the vestry thereon.'

"In not a few cases which have come t my notice this Canon is not observed, an the failure to observe it is, as I have sai above, due no doubt to ignorance upon th part of those who, as officers of the parish vestrymen and wardens, should make their duty to know what their duties an responsibilities are and the limitations o them.

"There is another Canon, local or dio cesan (Canon 18), which says:

"'No rector or parish shall employ th services of any clergyman without cu for more than one day, unless he shall hav the written license of the bishop.' This to is often disregarded, not again intentionall but as the result of ignorance in the off cers of a parish.

"Now these may not seem to be matter of great importance, and yet if the bisho of the diocese is to be in any real sens with a real responsibility, the pastor of h flock, his diocesan flock, in other ways tha simply by Confirmations—opening the doo to let them in—he ought to know who, fo a longer or shorter time, are ministering i and to the different folds of the flock.

"This I think is so obvious that it doe not need to be stressed. Other instance might be given of the failure to observ what is at present at least the Canon La of the Church and under which it work or is supposed to work; but these perhap are enough, and I have mentioned the especially because they are coming to b just now pressing and urgent question and for this reason:

"During the past year about forty clergy men of the Church in this diocese hav either for a limited time or for the dura tion of the war, entered into the service o the country; and the number no doubt wi increase. I cannot advise against it: I hav no wish to do so. It is a right and loy

thing to do. But it is creating vacancies in the diocese, temporary or permanent, which must in some way be supplied and filled, and which it is difficult to fill and supply. It is indeed always a difficult thing to fill such vacancies in a diocese in the way they ought to be filled, putting the right persons into the right places; and it is no discredit to a clergyman to say that while he would do and has done admirably in one place he would not do equally well in another. It would not be desirable, for instance, to nominate a High Church clergyman for a Low Church parish, nor a Low Church clergyman for a High Church parish; and as a bishop I have no desire to do so. I have no wish to make the diocese all of one complexion. When I accepted my election as Bishop of this Diocese I made the vow, openly before the Convention as some of you may remember, that I would try to be the Bishop of the *whole* diocese and not of any school of thought or particular party in it; but that I would be fair and equally fair to all; and, whatever my faults or failures may have been or are, I think I have kept that vow.

Now all this is a part, and a large part and a difficult, of the administrative work of a Bishop, especially in a diocese like New York, and which does not and cannot appear in any report of his Episcopal acts; and just now, for the reasons which I have mentioned, it is becoming more difficult than ever."

The following officers were elected: The Standing Committee, the Rev. Theodore Sedgwick and Mr. George Zabriskie; Trustees of the Cathedral, the Rev. Charles Lewis Slattery, D.D., Messrs. R. Fulton Cutting and Charles F. Hoffman; Deputies to the Provincial Synod, the Rev. H. A. Prichard and Mr. W. W. Orr; Provisional Deputies, the Rev. F. S. Leach, Ph.D., and Mr. William E. Curtis; Social Service Commission, the Rev. E. C. Chorley, D.D., Mr. W. W. Peake and the Rev. Chas. K. Gilbert; Board of Managers of the Church Extension Society, the Rev. Dr. Milo H. Gates, the Very Rev. H. C. Robbins, D.D., the Rev. E. P. Newton, D.D., Messrs. C. A. Clark, F. D. Allen and W. W. Reese; Board of Religious Education, the Rev. Dr. Nichols, the Rev. E. H. Schlueter, Dr. Samuel Patterson and Professor Charles S. Baldwin. The Rev. Chas. K. Gilbert and Mr. R. M. Pott were re-elected secretary and treasurer respectively.

The only new business offered for the consideration of the Convention was a resolution looking to the establishment of four scholarships at St. Stephen's College for sons of clergymen to be met by assessments upon the Diocese. After some debate the matter was referred to the Diocesan Board of Religious Education to report to the next Convention.

A resolution looking to the organization of an every-member canvass and a general missionary campaign for the diocese received favorable action and the Bishop was requested to appoint a committee with power to put the matter into effect.

Numerous routine matters were disposed of and the Convention adjourned after a session of but four hours. The diocese has probably never before had so brief a Convention nor one, it might be added, in which the spirit and temper of the deliberations were characterized by greater harmony.

SAYS BISHOPS ARE BLIND TO OUR CHANGING WORLD

(*Continued from preceding page*)

recreation rooms opened for the soldiers which helps the military purpose of the Government, but at the same time serves a social service. Mr. Pengelly said that a thorough "clean up" in the town was due largely to the Episcopal Church and its Social Service Committee.

Routine business and reports occupied the time of the second day of the convention. The following were elected on the Standing Committee: The Rev. Messrs. H. H. H. Fox, Henry Tatlock, W. Warne Wilson, W. H. Poole, and Messrs. Sidney Miller, Geo. W. Patterson and George Hargreaves. As deputies to the Provincial Synod were elected the Rev. Messrs. H. H. H. Fox, W. L. Torrance, Paul Faude, J. G. Pengelly and Messrs. F. J. Weber, J. C. Spaulding, Dudley W. Smith and Samuel Post.

BRAYTON BYRON.

IT IS OUR RELIGIOUS DUTY TO SUPPORT GOVERNMENT

Bishop Lines Tells Convention—Newark Does Great War Work

NEWARK, NEW JERSEY.—At the Newark Diocesan Convention meeting May 14 and 15, Bishop Lines in his address read the names of a long list of young men of the diocese who have lost their lives in service in the war and also the names of many deceased officers of the diocese and the parishes. He presented the support of the Government in the war as a religious duty. He pleaded for an increase of the salaries of the clergy and presented the salient points of the year's work in the diocese, the choice of the Cathedral Church, the coming of the James Barber Trust Fund yielding $15,000 per year and several small funds. He said that the war was revealing the meaning of the Cross as the refuge in this troubled time. He said that the Church must take a new attitude as regards its teaching and work and as regards other churches, emphasizing service rather than ancestry, not making claims, treating other Christian people with great respect.

Bishop Stearly's address was given mainly to the war work of the diocese, especially at Camp Dix and Camp Merritt. The Newark Diocesan War Commission was organized and at work some months before the General War Commission and nearly $50,000 have been given for it, with much building and many of the clergy in the camps and abroad. He also gave an account of the Diocesan Missionary and Church Extension Work. There had been a general agreement not to press building plans which required much money, on account of the Government needs, but many projects had gone forward.

The reports on Social Service, General Missions and Religious Education were unusually full and valuable. The Bonnie Brae Farm for Homeless Boys and the new Mission of Help work were new features in the Social Service Report. For it again $12.00 were put in the budget and authority to collect $2,000 more. A new Canon on Religious Education giving stronger position to the Board and its work

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Our Weekly News Letters

BOSTON

The Mayor Speaks—Mayor Peters was the speaker at a public meeting of the Archdeaconry of Boston in the Cathedral on May 15. His subject was "The Church and the City." Bishop Babcock presided and a large company gathered to hear the Mayor, who is a Churchman and whose varied experience and rare accomplishments in his public work for state and nation give added significance to his public utterances.

This public meeting was in connection with the annual business meeting of the Archdeaconry of Boston. At this session Huntington Saville, Esq., was elected Treasurer of the Archdeaconry to succeed George S. Selfridge, Esq., who had resigned. The Rev. Thomas C. Campbell and Dr. J. Payson Clark were elected as members of the Executive Committee for three years.

Federation of Churches—The annual meeting of the Greater Boston Federation of Churches was held in the chapel of the "Old South Church" in Boston on the evening of May 14. After a brief business meeting there followed a public meeting for men, at which Col. P. F. Straub, Medical Corps Department Surgeon of the Northeastern Department, spoke on "The Venereal Problem in the Army." Lieut. Elmore M. McKee, a representative of the War Department's "Commission on Training Camp Activties," made an address on "The Venereal Problem in Its Relation to the Community."

Bishop Lawrence's initiative in the matter of frank and specific handling of this colossal menace to morals and health is being followed up in rather encouraging fashion by various religious leaders and organizations.

The "United Offering"—The annual service of the Massachusetts Branch of the Woman's Auxiliary for the presentation of the year's "United Offering" was held in the Cathedral on May 16, with the Rev. Edward Tillotson, Rector of the Church of the Holy Name, Swampscott, as preacher. The offering presented at this service amounted to $5,700, with still more to come from those parish branches that were unable to get their money in for this occasion.

"The Liberty Milk Shop"—The milk station which was opened by the Cathedral, in co-operation with Lincoln House, a few weeks ago in the South End is proving very popular among the Italian people of that quarter. The work is expanding rapidly. Mornings are devoted to follow-up work in the homes of those who have attended demonstrations. The Shop is to open four evenings each week, especially for the Hebrew people of the district and on one of these evenings there will be a demonstration in Yiddish. Women from the Cathedral are serving as hostesses on Monday and Tuesday afternoons.

KENNETH RIPLEY FORBES.

EASTON

Annual S. S. Convention—Mr. Dudley G. Roe, who is a prominent vestryman of the Church Hill Parish, has arranged an interesting program for the Annual Convention of the Sunday School of Queen Anne's County, of which Mr. Roe is president. The convention will be held at Cen-

treville, June 6. Prominent Sunday School workers from different parts of the State will give the addresses at the different sessions.

Buy Thrift Stamps—As the result of a Thrift Stamp Tea given by the Guild of Wye Parish approximately $50 has been added to the sinking fund of the parish as an investment in Thrift Stamps. A service flag has been ordered and will be dedicated Trinity Sunday.

Clergyman Injured in Campaign—During the strenuous closing days of the Liberty Loan campaign in Cecil County the Rev. Edmund Burk as chairman of the committee was injured in a slight accident when his horse ran away and threw him out of his carriage. He was able to resume his services the next Sunday and the quota for the Loan from that district was oversubscribed.

The congregation at Tunis Mills, a chapel of All Saints' Parish, Longwoods, the Rev. W. B. Whipple, rector, are planning to build a church in the near future. The congregation has steadily grown during the past year in this promising and fast growing part of the Diocese. EVERETT JOHNSON.

HARRISBURG

Camouflaged Gifts to Rector—The Rev. George I. Browne at Ascensiontide passed his tenth anniversary of rectorship in St. John's, Lancaster, and the twenty-fifth anniversary of his ordination to the Priesthood. These events were fittingly celebrated on the eve of Ascension Day in the parish house by St. John's congregation. On the part of the vestry a purse of $125 in gold was presented to Mr. Browne by Mr. James H. Spotts. The pastor's Aid Society presented him with a fine surplice. Both gifts were entirely unexpected by the rector. They were camouflaged under the term "Thimble Tea."

A Military Service—The Pennsylvania Reserve Militia, the Lancaster Marine Training Corps, and the Lancaster Machine Gun Company, attended St. John's Church, Lancaster, on the evening of Ascension day for a special service. The united bodies assembled at City Hall, at 7.30 and, headed by the Mayor of the City, Hon. H. L. Trout, Major H. P. Keiper of the Marine Training Corps and by the Burger Military band, marched to the Church. The service was impressive in every way and the sermon by Mr. Browne most fitting. By the way, it should be stated that Mr. Browne is Chaplain of the Marine Training Corps, and has a son in the United States navy. At the time of this service a "service flag" containing nearly five hundred stars was placed in the charge of Chaplain Browne. It represents the men who have gone into the service from the organization mentioned above. This flag was carried in the street demonstration which preceded the service. Major Keiper made the presentation speech.

LEROY F. BAKER.

NEW YORK

Dr. Lubeck Resigns—The Rev. Henry Lubeck, LL.D., D.C.L., after a rectorship of more than thirty years, has resigned the parish of Zion and St. Timothy. As one of Dr. Lubeck's fellow-rectors once said: "Most clergymen are called to a parish; Dr. Lubeck was called to an opportunity." The church that he came to was the struggling St. Timothy's. The church that he leaves is one of the strongest parishes in the city. We hope to publish next week a full account of Dr. Lubeck's ministry in New York.

Diocesan Missionary Dinner—The event of chief interest this past week was the Diocesan Convention. An account of that appears elsewhere. In the evening of the same day the Diocesan Missionary Committee had a dinner at the Hotel Marseilles. The room was crowded and considerable interest was aroused in the projected Mission for Missions according to the "Patton campaign" plan. Mr. George C. Thomas of Baltimore told very vividly how the plan had been carried out in his city. Bishop Burch described the Every Name Canvass at the Chapel of the Intercession, and Dr. John W. Wood spoke on the present financial situation of the Board of Missions. The chairman of the committee, Mr. W. W. Orr, presided.

Vicar Goes to the Front—The vestry of the Parish of the Incarnation has granted a six months' leave of absence to the Vicar, the Rev. E. M. H. Knapp. Mr. Knapp has been appointed an overseas Secretary of the Y. M. C. A. and has entered upon his work. During his absence the work at the Chapel will be in charge of the Rev. Henry Glaeser, who is now assistant minister.

Diocesan Deaconess Chapter—The deaconesses of the diocese gathered at Grace Church Neighborhood House last Saturday for the purpose of forming a diocesan organization. The New York Diocesan Chapter of Deaconesses was accordingly formed, with Deaconess Gardner of Grace Church as the president and Deaconess Humphreys of the Church of the Advocate, Bronx, as the secretary. Two or three meetings will be held each year and it is hoped that all the deaconesses in the diocese will join in this effort to strengthen the order.

New Tune for the Battle Hymn—Julia Ward Howe's "Battle Hymn of the Republic" has a new musical setting, by Katharine Eleanor Abbey, which was heard for the first time here at the Cathedral of St. John the Divine last Sunday morning. It is dedicated to Edwin Austin Abbey, lieutenant in the Canadian Mounted Rifles, who was killed in action at Vimy Ridge, April 10, 1917.

Ascension Day Service at Trinity School—The annual Ascension Day service of Trinity School and its boy choir was held at St. Agnes Chapel. The Rev. Lawrence T. Cole, D.D., rector of the school, officiated.

Fellow in Religious Education—The New York Diocesan Board of Religious Education has awarded its fellowship at Columbia University to Charles West Manzer, of Windsor, Vermont.

G. F. S. Note—Miss Fanny Raymond, vice-president of the New York G. F. S., and a most faithful and untiring associate, has been honored by a call to serve under the Y. M. C. A. in France. Many parties were arranged as farewells for Miss Raymond and at four gatherings purses were given her.

Recently the members of the G. F. S. and their friends had the pleasure of hearing Miss Helen Fraser of the National War Savings Committee in London speak at Synod House.

Holy Trinity, Harlem—A most gratifying response to the special Easter offering at Holy Trinity, Harlem, showed that eight hundred individuals had shared in the offering, although owing to the changed conditions in the neighborhood there are seldom more than three hundred at the Sunday morning service, and the total enrolment of families barely exceeds eight hundred.

MARGARETTA MILLER.

ERIE

A Gold Star—In the Cathedral of St. Paul, Erie, two service flags, containing fifty-five stars, were unfurled recently, and an Honor Roll was placed in the vestibule of the church. One gold star is on the service flag in memory of Karl Reznor who gave his life for his country on the aviation field at San Antonio. One flag was hung in the chancel and the other outside the main entrance of the church.

Cathedral Supper—The Cathedral congregation has recently enjoyed a family supper and entertainment. About 500 were present. This was an attempt on the part of the Cathedral authorities to get the congregation better acquainted with each other. The Choir and Boy Scouts gave a patriotic entertainment which was much appreciated.

ARTHUR L. SEITER.

LOUISIANA

Splendid Parish Showing—Grace Church Parish, Lake Providence (the Rev. Nicholas Rightor, Rector), has shown marked and remarkable advancement since the coming of its rector about February 1. At the Easter Day services the offering was devoted to offsetting all of the parish obligations, diocesan and general. The amount raised entirely cleared these obligations and left a substantial sum in the treasury, as the offering was about three times more than on any previous Easter. Just after Easter, or within just two months after Mr. Rightor's taking charge, an Every-Member Canvass of the parish was made, which resulted in some remarkable figures. The parish support was increased nearly double the old amount, while on the missionary side of the envelope the figures mounted to three times the former subscription. In view of this fact the vestry at once met and declared itself entirely self-supporting and willing to continue an arrangement with the Bishop whereby one Sunday in each month could be used by the rector for Diocesan missionary work. At the same time they voted that the change in the financial status should mean that the rector's stipend should be increased $400 per annum.

Several beautiful memorials have also been given during the Easter-tide, consisting of the seven-branch altar lights by Mesdames F. X. Ransdell, Fred H. Schneider, and Messrs. F. B. Davis and T. B. Davis, in memory of their late parents, Edward H. and Julia Blackburn Davis; a handsome credence table by Mr. W. S. Maguire in memory of his late wife, Margaret Barker Schneider; a lectern bible by Mr. Frederick J. Breithaupt in memory of his late

sters, Fanny Julia and Louisa Frederica reithaupt.

The Bishop visited Grace Church on Sunay, May 5, and confirmed the largest class candidates ever presented in the history the parish. It was remarkable on acount of the number of adults, especially e men. There were twelve men, three omen, two girls and two boys. It can be ell understood why the members of the ngregation are so enthusiastic and so oroughly aroused. Mr. Rightor came to ake Providence from Savannah, Georgia, here he had been assistant-rector of Christ hurch.

MINNESOTA

ypsy Smith Doesn't Like Church—Vhen the Lord wanted a man to preach e gospel to the people of five continents didn't go to any of the temples of worip, he didn't go to any of the enthusiastic clesiastics, but he went to a gypsy camp d found the man he needed," said Gyp Smith at a Y. M. C. A. meeting here cently. "I thank God that I am not an clesiastic but just a layman, and I say that the benefit of you laymen that you may ow what it is possible for a layman to do. ou don't have to be an ecclesiastic to do e Lord's work. What is the matter with ur churches? They are cold and stiff. ou put a preacher in a refrigerator and en expect him to sweat."

To the clergy he said: "Get off your destals and do something. There is nothg undignified in working and serving. hy, I have blackened the boots of the boys er there, I have swept the floors for the ys; I have given them candy, and note per and cigarettes at one end of the hut, d then gone and preached to them at the ner end of the room and there was nothg undignified in what I did."

The address was undoubtedly good, in ces it was brilliant, but your correspondt, along with many others, would be glad know why it is necessary for "noted" angelists, and men who are doing the xtraordinary" thing, invariably find it cessary to "slam" the churches in general d their clergy in particular.

The Minneapolis Auditorium was packed d overcrowded and round after round of plause greeted the speaker's remarks with ference to the various nations on the side the Allies and the part they are playing the great war.

niors Meet—The Annual Meeting of Junior Auxiliary was held at St. John's urch, Linden Hills, Minneapolis, last turday afternoon. Large numbers, splenl enthusiasm and a keen interest in the se of missions marked the gathering. e members of St. John's branch were the stesses and provided splendid entertainnt for their guests.

others' and Daughters' Dinner—It was unique occasion when nearly seventy thers and daughters sat down to a others' and Daughters' Dinner" at St. ke's Church, Minneapolis, last Monday ht. One of the speakers referred to the t that Fathers' and Sons' Dinners were pular in all parts of the country but that s was as far as was known the first others' and Daughters' Dinner" in the ntry. It was a splendid success. The a originated with the directress of the ls' Club of St. Luke's, Mrs. G. W. Cadllader.

Clergy Help Red Cross—A number of the clergy of the Twin Cities are taking a very active part in the campaign for Red Cross Funds. Several of them have been assigned sections of the state in which to hold meetings in the interest of the campaign. FREDERICK D. TYNER.

MAINE

Gifts—A new litany desk and service book were recently blessed at St. Michael's Church, Auburn, Maine, the Rev. A. T. Stray, rector. These gifts are from Mr. Samuel Booth and his daughters, Miss Martha and Miss Minnie Booth, in memory of the late Margaret Walker Booth, for many years a devout and faithful communicant, and one of the founding members of St. Michael's Church then known as the Church of Heavenly Rest.

Goes to Old Town—The Rev. D. R. Bailey of Port-de-Grave, Newfoundland, has accepted the charge of St. James' Church, Old Town, Maine. It is expected that he will take up the work at an early date.

Fairfield Has New Rector—The Rev. Robert J. Evans, deacon, has been assigned to St. Paul's Church, Fort Fairfield, Maine, and will take up the work there about June 1. This important mission has been vacant, unfortunately, for sixteen months. Gratitude is due to the Rev. E. W. M. Weller of Caribou, Maine, for his visitations there from time to time. Mr. Weller will continue to come to administer the Holy Communion until Mr. Evans is advanced to the priesthood.

Mr. Ridgeway Resigns—The Rev. William W. Ridgeway has resigned his charge of Christ Church, Eastport, Maine, and gone to Detroit, Michigan, to be curate at St. Paul's Cathedral in that city. Arrangements are being made by Bishop Benjamin Brewster of the diocese for the maintenance of the services at Eastport during the Summer, in the hope that a permanent clergyman may be secured for the promising field in the Autumn. W. F. LIVINGSTON.

LONG ISLAND

Christ Chapel Celebrates—The fiftieth anniversary of the founding of Christ Chapel, Brooklyn, of which the Rev. John E. Gersternburg is vicar, was celebrated Sunday, May 5, and through the week a reunion and reception was held, at which letters from two former vicars, the Rev. James B. Nies, and Chaplain Horace R. Fell, of the One Hundred Second Engineers, were read.

A play was given followed by a supper, the toastmaster being the Rev. Walter De Forest Johnson, rector of Christ Church, speeches were made by the Rev. Frederick B. Bartlett, a former vicar, now rector of St. John's, Hoboken, and Mr. James Mancor, president of the Chapel Committee. Christ Church will hold its eighty-third anniversary the third Sunday in May.

Spiritual Attitude Toward the War—At St. John's Church, Huntington, the Church bell rings every day at noon, and the rector, the Rev. Charles E. Cragg, holds a short service of prayer for our own boys and for our allies.

At St. Bartholomew's, Brooklyn, and at the Church of the Incarnation, Brooklyn, the rectors come in to the Red Cross meetings at noon, all work stops, and for about ten minutes a most touching service is held, in which all our heroes are remembered, our enemies prayed for and guidance asked for ourselves.

Cross Given to St. Ann's—A beautiful processional cross has been given to St. Ann's Church by Mrs. Jessica Lozier Payne, in memory of her mother.

The cross was formally received on behalf of the parish on Palm Sunday.

Up to April seventy-three letters of transfer had been received at this Church from parishioners of the recently closed St. Peter's.

The rector, the Rev. G. Ashton Oldham, held a most successful mission during Holy Week; at the Monday evening service 200 people attended, and by Good Friday evening this number was increased to 435.

On one evening the chief theme was the renewal of Baptismal vows, and at one point in the service practically the whole congregation followed the Rector to the chancel to repeat the old-time vows.

Ascension day has a special significance for this Church, because it was on this day that St. Ann's became a Free Church; an effort, therefore, is always made to have people remember the need for increasing its endowment. An old custom still prevails to have everyone contribute at least one cent for each week in the year; this is not done just for the sake of the money, but to keep before people's minds the fact that an endowment can be raised only by remembering the need for it.

Sunday Schools—Thirty-seven schools reported a total of about $4.000 in their offerings at the presentation service, held at St. Ann's Church, Brooklyn, Saturday afternoon, May 4.

The two banners awarded were won by Trinity Sunday School, Hewletts, Long Island, their total offering for General Missions being $326.49 and the per capita $2.33.

Bishop Burgess presided; Chaplain Silver of the U. S. Military Academy, West Point, made the address. There were twenty vested choirs, and seventeen visiting clergy.

Little Helpers—The annual service of the Little Helpers was held on April 20 in Christ Church, Clinton Street.

After the service an exhibit showing where and how their offerings are used was held in the parish house.

Their offering amounted to $253 and will be used for work among children.

MARY E. SMYTH.

CALIFORNIA

Improvements—The most notable instance of Church improvement in this Diocese in the last year has been the completion of the plant of St. Paul's Church, Oakland, the Rev. Alexander Allen, rector. Recently they have finished without debt a rectory which has cost them about $9,000. This has been accomplished by one gift of $5,000, and by numerous smaller gifts covering the cost of the building. The new rectory was opened with a house-warming and a service of Benediction by the Bishop. This parish now has a beautiful church, on which there remains a considerable indebtedness, which they are paying by instalments. They have also a most satisfactory parish house entirely free from debt. Altogether, they have now one of the most complete equipments in the diocese.

Clerical Changes—Other news from this diocese at present centres about certain clergymen. The Rev. Dr. F. W. Clampett, Rector of Trinity Church, San Francisco, has been granted a leave of absence, and has received a commission as chaplain of a regiment of artillery for the most part raised in San Francisco, and now in training at San Diego. His going promises to involve several changes among the clergy of San Francisco, which are not yet sufficiently developed to warrant publication. The Rev. H. E. Montgomery, Rector of Trinity Church, Menlo Park, has also been granted leave of absence from his parish for a year, and has taken charge of the work among the soldiers stationed at camps within the diocese. He is working under the war commission of the diocese as a Church clergyman, and has no commission from the United States. The Rev. Dr. H. H. Powell is holding his Sunday services at Menlo, and the Rev. F. A. Brown, in charge of the neighboring Church at Redwood City, is doing the parochial work necessary. The Rev. Ernest Bradley took charge of St. Mary's by the Sea, Pacific Grove, on May 1; and Rev. C. L. Thackeray has come from Watsonville to take the rectorship of St. John's Church, San Francisco, which Mr. Bradley has resigned. The Rev. C. A. Hadlow, from Canada, has taken charge of Trinity Mission, Richmond.

The Rev. D. R. Wallace, in charge of St. Augustine's Mission, the only mission for colored people in this diocese, is making a persistent effort to raise money for a much-needed church for his flock. They have secured the lot on West Street, Oakland, and now have in hand about $2,000 of the $6,000 needed for the building. The Mission is practically self-supporting, and is much hampered in its growth by the lack of a proper building. MARDON D. WILSON.

PITTSBURGH

Anniversary—On Ascension Day the Church of the Ascension, Pittsburgh, observed with a festival service the anniversary of its organization. There was a long procession consisting of the full vested choir and about twenty-five of the clergy of the city and suburbs, who held their services at an early hour in order to take part in the festival. Morning Prayer was read by the rector of the parish and his assistant, and Holy Communion was celebrated by the Bishop, with sermon by the Rev. A. R. Van Meter, Dean of the Cathedral at Erie. After the service a buffet luncheon was served in the parish house, and as there were present the Rev. John G. Magee and Dr. Mary James of China there were short talks on the work in their respective fields.

Mr. Van Meter, who formerly served in China, also had a word to say in behalf of the work. Bishop Whitehead and Mrs. M. C. Adams, Diocesan President of the Woman's Auxiliary, made appeals in behalf of the Woman's Hospital in Wuchang, and Dr. Brown, the rector, had prayers in behalf of the work of hospitals. The Rev. E. J. Jennings, the assistant of the parish, who was leaving in the evening for service abroad with the Y. M. C. A., appeared at the luncheon in his uniform and said a few words of greeting and farewell.

Seventh Anniversary—On the first Sunday in May, the Rev L. F. Cole celebrated the seventh anniversary of his rectorship of the Church of the Incarnation, Knoxville. During his incumbency the Church has been very much enlarged and improved, and Memorial pulpit, reredos and altar lights have been given to the parish. There are many parish activities, among them a very enthusiastic Red Cross Unit.

War Item—The Rev. Elroy Jeffery Jennings, assistant at the Church of the Ascension, Pittsburgh, has been accepted for service in France with the Y. M. C. A. He is now in training, and will leave at the end of May for France. JANE CUDDY.

VIRGINIA

John Moncure Memorial Church Opened—The John Moncure Memorial Church (colored) in Stafford County, Virginia, was opened on Sunday afternoon, April 28, when Bishop Brown made his first visitation to this new work among the colored people of Stafford County. The services were conducted by Bishop Brown and the sermon was preached by the Rev. G. MacLaren Brydon, Archdeacon of the Colored Work. The rector, the Rev. Sandy A. Morgan, presented a class of six to the Bishop for confirmation.

The property was secured and the church built by the Church people of Richmond as a memorial to the late Rev. John Moncure, D.D. The work for the past year has been in charge of the Rev. Sandy A. Morgan, who has labored most successfully in laying the foundations of permanent work in the center of a growing community of colored people, where the Church was hitherto unknown.

Colored Convocation—The Colored Convocation of the Diocese of Virginia held its eighth annual meeting in St. Philip's Church, Richmond, the Rev. R. A. Jackson, minister-in-charge, on May 1 and 2. Addresses were made by Bishop Gibson, the Rev. John H. Scott of Miller's Tavern, Virginia, the Rev. G. M. Brydon, the Rev. C. B. Bryan, D.D., of the Bishop Payne Divinity School, the Rev. L. A. King, the Rev. E. E. Miller, the Rev. J. F. Ribble, the Rev. R. Cary Montague, City Missionary of Richmond, and the Rev. Sandy A. Morgan. At the Wednesday afternoon service of the Woman's Auxiliary interesting addresses were made by Miss Lucy Gibson, Diocesan Vice-President of the Woman's Auxiliary, and Mrs. E. L. Woodward of The Plains, Virginia. Pledges were made to support a bed in one of our mission hospitals in China.

FENTON WILLIAMSON.

DETROIT

Annual Meeting of W. A.—The Michigan Branch of the Woman's Auxiliary held their annual meeting in St. John's Church, Detroit, on May 6 and 7. On Tuesday morning the Bishop addressed the meeting. He told of his Red Cross work, and emphasizing the great need for Red Cross service from every one, said that the work of the Church should always come first. "The Church before the Red Cross, but work hard for the Red Cross!" The Episcopal Church, Bishop Williams said, was ahead of all other churches in patriotic work.

The Bishop was a little late in arriving and told how his train had been late in coming from Cincinnati, but how some railroad official had given orders for one train to wait so that the Bishop might make the convention. "We are willing to do an thing to help 'can the Kaiser,'" he told t Bishop.

The Auxiliary meeting was called to d der by the president, Mrs. Frederick Stevens. As this was the tenth year Mrs. Stevens' presiding as president of t Diocesan Branch, recognition of the fa was given.

Archdeacon Hastings of the South Arc deaconry and Archdeacon Jermin of t North Archdeaconry told of their work, a all felt greatly encouraged at what is bei done in these uncertain war times. I Mary James of the General Hospital Wuchang, China, spoke most interesting and Miss Frances Withers, the originat of the new plan for the Junior Auxilia told of the Junior Plan. About 200 wom were in attendance and the majority of t parishes and missions of the diocese we represented. BRAYTON BYRON.

INDIANAPOLIS

Elected Prelate—The Rev. James Co fort, Rector of St. James', Vincennes, w elected Prelate of the Grand Commande Knights Templar, of the State at the A censiontide conclave held in Evansville. T retiring prelate, the Rev. L. C. Roge Rector at Mishawaka, who held the offi for three years, was the celebrant Ascensi Day at St. Paul's. The sessions were pr sided over by Captain George H. Steele Camp Shelby, who wore the uniform of S. A. Captain Steele was formerly vestr man and lay-reader of St. Paul's, Eva ville.

A. L. MURRAY.

NEW HAMPSHIRE

Convocation for Clergy—The Annu Convocation of New Hampshire, a meeti of the clergy for conference and reading a discussion of papers, was held at St. Thom Church, Dover, Tuesday and Wednesd April 30 and May 1. At the public serv on the first day the preacher was the R Wm. Porter Niles. The paper at the mo ing session was by the Rev. John W. Su of Boston, member of the Commission Prayer Book Revision, who took the R vision as his subject. After an illumin ing treatment of the subject by the essa ist the entire membership present co tinued the discussion until time for adjour ment. The Rev. Lucius Waterman, Dean the Convocation, presided.

New Rectories—The old rectory Rochester has been sold and a mode house, near the church, has been pu chased. A rectory has also been purchas for Laconia, where the lack of one has ma it difficult to secure or keep a clergyman. WM. PORTER NILES.

CONNECTICUT

Balance for the Year—The report of t treasurer of St. Michael's Parish, Naug tuck, Connecticut, just rendered for the pa year, shows a credit balance for the seco time in the last seven years. This is in lar measure due to increased activity on the pa of the Vestry and an Easter offering $1,406.07. Full returns from an ever member canvass with the duplex envelop held on Sunday afternoon, April 28, sho increased pledges for parish support and a sure the payment of the missionary appo tionment.

LEXINGTON

t the Cathedral—Arrangements have en made whereby Dr. Richard Wilkinson, ector of the Good Shepherd, Lexington, ıring the absence of the Dean of Christ ıurch Cathedral, will have charge of the ıthedral services as well as those of the ɔod Shepherd. The Good Shepherd will .ve an early celebration of the Holy Com- union and the Sunday night service, while e Cathedral will have the eleven o'clock ɔrning service. Dr. Wilkinson will visit e Sunday Schools at both places each ınday, and will perform all pastoral ties and offices at the Cathedral, for which portunity and occasion offer, as well as at e Good Shepherd, his own congregation.

ds Liberty Loan Campaign—Dr. Rich- l Wilkinson, Rector of the Good Shep- rd, Lexington, has recently returned from visit to Ohio, where he delivered a series addresses in the interest of the Third berty Loan Campaign, under the direc n of the Speakers' Bureau of that district. a letter received from Mr. John S. att, Director Speakers' Bureau Liberty an Committee, Mr. Pratt states that Dr. ilkinson was of "valuable assistance in ıking the Liberty Loan the success it s in this area."

tercession for Allied Cause—At the thedral, on the afternoon of April 18, a vice of intercession for the cause of the lies was held, for which Bishop Burton forth a special form of service. This vice was a call to all the people of Lex- ton at the time when, during the April ensive the Allies, in spite of heavy re- ance, were being driven back, to assemble the Cathedral, that like Moses, Aaron l Hur, during the battle of Rephidim, they ght assist the Allies by their prayers. ough this call was made but the evening ceding the service, the Cathedral was ll filled. The Cathedral choir rendered cient aid. Dr. McVey, President of the iversity of Kentucky, made an address nirably appropriate. The concluding yer was offered by Dr. Muller of the st Presbyterian Church, followed by the ging of the Star Spangled Banner and Bishop's benediction.

e Rev. Chas. Pardee to Be at Council he Rev. Charles L. Pardee, D.D., Cor- ponding Secretary of the American urch Building Fund Commission, will ad- ss the coming Diocesan Council which ets May 28 at Ashland, Kentucky.

A. Meeting Postponed—The annual eting of the Diocesan Branch of the man's Auxiliary of the Board of Mis- ns, usually held in conjunction with the eting of the Diocesan Council, has been tponed, "for weighty reasons and after consultation," to a date in the Fall to announced later.

nner Sunday School—The Sunday ool of Christ Church Cathedral, under able and laborious superintendency of . Marston, now claims to be the banner day School in this diocese. The school three adult Bible classes. One women's s and two men's, one of these for uni- sity students.

HENRY P. MANNING.

SPRINGFIELD

D. D. Degree Conferred—Bishop Sherwood has just received notice from the president of his Alma Mater, Trinity College, that the trustees have voted him the degree of Doctor of Divinity to be conferred on him at commencement in June. The Bishop leaves soon for the East where on May 30, Memorial Day, he will preach the baccalaureate sermon before the graduating class of St. Paul's School, of which he is also a graduate.

Auxiliary Meeting—The Thirty-first Annual Meeting of the Woman's Auxiliary was held at Lincoln at the same time as the Synod, May 1 and 2.

The formal opening was on Wednesday afternoon.

The treasurer's report showed a membership of 215, and a total receipt of $596.34, an increase of $100 over the previous year; $178 had been sent for St. Agnes' School, Kyoto; $16.87 from the Little Helpers had been sent in during the year.

They voted $200 for General Missions, an increase of about $50 over last year; and $122, the amount of the Mary Caroline Hayner Memorial Fund, to be given to the Bishop.

The following officers were elected: Honorary presidents, Mrs. G. H. Sherwood and Mrs. H. H. Candee; president, Mrs. H. S. Dorsey of Alton; first vice-president, Mrs. H. H. Stoek of Urbana; second vice-president, Mrs. Eugene Gullett of Lincoln; third vice-president, Miss Caroline Forbes of Danville; secretary, Mrs. Katherine D. White of Springfield; educational secretary, Mrs. A. P. Carman of Champaign; secretary of Church Periodical Club, Mrs. Emma Swancutt of East St. Louis; treasurer of united offerings, Miss Virginia Dresser of Springfield; treasurer, Mrs. E. D. Hutchins of Champaign.

They voted to accept the invitation of the ladies of the Chapel of St. John the Divine at the University of Illinois to meet with them next year at the same time as the Synod.

MISSOURI

DE SOTO, MISSOURI.—The Spring meeting of the Southern Convocation with the parish of Trinity Church, De Soto, was a great success. The rector, the Rev. V. O. Penley, and his people were generous entertainers. Only two of the clergy of the Convocation were absent, kept away by illness. Papers were presented by the Rev. Messrs. Weddell, Tragitt, Barnes, White, Clopton and Rein, the topics being "The Church and Amusements," "Christian Giving," and "Church Advertising." One session was given over to the Rev. B. T. Kemerer of St. Louis, who led a conference on Religious Education, and Mrs. Thomas L. Dix, diocesan president of the Junior Auxiliary, gave an address on new plans along Auxiliary lines.

Helpful discussions of the papers and addresses were had and these were participated in by several of the clergy of other Churches than ours in De Soto. On the three evenings of the Convocation sermons were preached by the Rev. Samuel M. Dorrance, the Rev. Linden H. White, and Bishop Johnson. An *ad clerum* address was also given by Bishop Johnson. Dean J. Courtney Jones, who presided at all sessions, was nominated by the Bishop to succeed himself as dean. Altogether it was one of the most enthusiastic gatherings of the rural clergy had in recent years.

A Helpful Mission—A mission which proved of great value to Christ Church, Moberly, has recently been held by the Rev. R. D. S. Putney of Kirksville, who was assisted on one evening by Mr. Thomas L. Dix of St. Louis, Secretary of the Diocesan Missionary Board. The rector of Moberly is the Rev. George E. Wharton, the newly appointed dean of the Northern Convocation.

Visiting Missions—The Rev. J. J. Clopton and the Bishop Coadjutor have recently completed a visitation of Mr. Clopton's string of five missions and parishes in Southeast Missouri. Goodly congregations were present at all the points visited and evidences were found of new people desiring a closer acquaintance with the worship of the Prayer Book. At Cape Girardeau Mr. Clopton offered himself a short time ago as a lantern lecturer on the good roads movement. His offer was most cordially accepted and the lectures were given under the auspices of the Commercial Club, of which Mr. Clopton is a member.

A Large Class—At Crystal City the Rev. Horatio N. Tragitt, Jr., recently presented for Confirmation a class of eight young men and one young lady, the largest class in many years.

HARRINGTON ROGERS.

NORTH DAKOTA

A Friendly Visit—A canvass of unusual interest has just taken place in Gethsemane Cathedral Parish, Fargo. At a recent Chapter meeting it was suggested that the same twenty teams, of two men each, who made the every-member canvass last November to secure pledges for parish and general church support, again make a canvass at this time, simply to express appreciation of the gratifying result of last Fall's canvass and to set forth some of the encouraging facts of the parish life and in general make a short call of good fellowship. A printed statement was prepared setting forth some of the stimulating and encouraging facts it was desired to bring out and this statement was left in each home. Many said they did not know the Church took so much interest in people, and results were accomplished which are bound to show good fruit in the future.

A Patriotic Service—A patriotic service of much interest and very largely attended was held on a Sunday evening in April at Gethsemane Cathedral, Fargo, commemorating the anniversary of America's entrance into the war. Stirring addresses were made by John S. Frame and G. B. Smith, prominent attorneys of the parish. Corporal Rose of the Canadian contingent recently returned from France, where he was severely wounded and gassed, told in a simple way some of his experiences at the front, which were thrilling. He still carries a piece of shrapnel in his neck, so close to the jugular artery that the surgeons did not dare remove it.

Called to Advent Parish—The Rev. H. Garfield Walker, who for several years past has been in active service in Jamaica, has been called to the rectorship of the Church of the Advent, Devil's Lake, North Dakota, in succession to the Rev. F. H.

Oehler, who recently accepted work in Minnesota. Mr. Walker has signified his acceptance and will begin his work in Devil's Lake on Sunday, May 26.

RICHARD HOPKINS.

BALTIMORE

Sunday School Institute—The fifteenth annual session of the Sunday School Institute of the Diocese of Maryland was held at the Memorial Church, Baltimore, May 4. The chief speaker was the Rev. Charles H. Boynton of the General Theological Seminary, who discussed the need of training in child study and in the methods of teaching and the parents' part in religious education. Other speakers were the Rev. Stewart U. Mitman, Field Secretary of the Provincial Board of Religious Education; the Rev. Canon McComb, the Rev. Clarence S. McClellan, Miss Mary D. Pitts, Educational Secretary of the Junior Auxiliary, and Miss Helen Jennings, Superintendent of Elementary Grades, Trinity Church School, Pottsville, Pennsylvania. Bishop Murray presented certificates to six members of the teacher training class who had passed satisfactory tests upon the first-year work in Child Study and Religious Pedagogy and to four who had completed the second-year work.

Presentation Service—The service for the presentation of the Easter Offerings of Sunday Schools of the city was held this year at Emmanuel Church, Baltimore, and was largely attended. Fifty Sunday Schools were represented and more than eight hundred children were in line. An address upon "The Spider and the Cross" was made by the Rev. Clarence S. McClellan. The Bishop presided and presented the banner for the largest per capita offering to the Sunday School of Grace and St. Peter's Church, this being the second year in which it has been won by them. The sum total of the offerings was $4,558 and the highest per capita offering from any school was $3.68.

Baccalaureate Sermons—The baccalaureate sermon at the U. S. Naval Academy at Annapolis will be preached as usual this year by the Chaplain, the Rev. Sydney K. Evans, in the Chapel, and at the same time the baccalaureate sermon to the graduating class at St. John's College will be delivered by Bishop Garland of Philadelphia at St. Anne's Church.

WYLLYS REDE.

CONNECTICUT

Rector Resigns—The Rev. Geo. L. Paine, who was recently granted leave of absence for work in France, has since tendered his resignation as rector of the parish. This has come as a great shock to the vestry and congregation of St. Paul's. After long and earnest conferences between rector and vestry Mr. Paine has consented to leave the matter open for the present, although he has frankly stated that there is little probability of his changing his mind during the Summer. In the meantime the vestry has voted that the rector's resignation be laid on the table until October 1. The Rev. Henry S. Harte, Archdeacon of Hartford, has been appointed minister-in-charge until the end of the present year.

W. T. HOOPER.

English Church News

Clergy Conscription Withdrawn—Very much to our surprise, and indeed to our dismay, the clause in the "Man-power Bill" which compelled the services of the clergy, at least in a non-combatant capacity, has been withdrawn. Nobody seems quite to know why. But the Parliamentary Correspondent of the *Church Family Newspaper* states that a meeting of leading Nonconformist ministers made representations to the Prime Minister on the point. It is also stated that the Irish Nationalists tabled amendments to exclude the Roman Catholic priests from the operation of the clause. One cannot but hope that the majority of the Nonconformists and of the Romans are emphatically opposed to those who have acted for them. Certainly the Archbishop of Canterbury in the House of Lords was emphatic enough as regards the feelings of our own clergy. The original exemption of the clergy in 1916 was not put in at the request of our Bishops or clergy. When the new bill was in contemplation, the Archbishop wrote to the Prime Minister, telling him that the clergy were ready to "answer to any new call that the nation makes upon us." The Government had once more taken the responsibility of exempting the clergy and ministers, on the ground that the number of men affected by it would be too small to be of any great military value. The Archbishop has received many letters regretting this change of front. Wherever one goes, the clergy are complaining of it. One of them asked leave of the Winchester Diocesan Conference to bring in an emergency resolution, expressing the keen regret of the clergy and laity at the withdrawal of the clause, which resolution was carried unanimously.

Volunteering for Service—What are the junior clergy to do? The *Church Times* points out that it is not known how the military authorities would receive a general offer of enlistment in the Medical Corps. Clearly the clergy ought not to be left to decide their course by themselves: and it is announced that the Bishops will take the responsibility of deciding what men shall go, and what men shall stay. And the *Church Times* makes a good point by recommending that the Bishops should do more than give a lead: they should speak in a voice of command. Only so many of the clergy as are absolutely necessary for the service of a diocese should be retained, and these should be spread as widely as possible. It even pictures the Canon of the cathedral reading Divine Service himself, because the Minor Canons are gone to the wars!

The *Guardian* takes a similar line. But the *Challenge*, for once, is out of sympathy with the prevailing feeling. It believes the Government's decision to be a wise one. Clergy, like doctors, should be doing their own work. To compel them to do something else, it argues, is to admit that their own work is of no real importance—a humiliating position for the Church. But surely there is something fallacious in the argument. Every doctor is needed for his own work when so many bodies are being mangled. But it is never suggested that the thousands of clergy who could, in a great emergency, be spared for a time, should all be enrolled as chaplains in addition to t 2,000 already serving as such. And a cler man's influence for good need not ce during the time when his ministry of Wo and Sacrament are in suspension.

An Eirenicon from Scotland—Wh shall we come to the end of the chan which the war will bring us? Who wo have imagined a few years ago that t Moderator of the Church of Scotland wo find it consistent with Presbyterianism stand up in the Crypt of St. Paul's Cath dral and gravely discuss the possibilities union with the Church of England? Tr this year's Moderator is an exceptional m The Rt. Rev. James Cooper, D.D., is P fessor of Church History at Glasgow U versity, and can therefore speak with m than a Moderator's authority. I know mu of his sympathy with the Church of En land, as I have had the honor of meet him once or twice. But one was scarc prepared for the bold move which he h now taken. I have as yet no informat as to how Scotsmen will agree with move, but he is evidently speaking on half of a considerable body of opinion that country. As I write, I have only comparatively brief account of the lect as it appears in the daily press. Next w I hope to describe how the Church pr has received the proposal. Dr. Cooper a man of very large visions indeed. W he wants is a United Church for the E lish-speaking world (not forgetting Amer he was careful to add), which should l on to a visible union of all Christian p ple. With Rome, as she is at pres "neither the Eastern Churches nor the W ern Reformed Churches could deem healt reunion possible." But his faith that e that would come was assured. As gards Scotland, he is sure that the Rep of the Faith and Order Committee will p duce a great effect in his country. He tends that it shall be brought effectiv before the General Assemblies of the Pr byterian Churches in May. The next La beth Conference will receive deputati from the Churches of the two natio Meantime Dr. Cooper assures us, *s phrase*, that the fact of episcopacy, and continuity of the historic episcopate, be accepted. The Scottish Churches retain their Church Courts and Gen Assembly. They will be united with E land in the "quadrilateral stronghold— Holy Scriptures, the Apostles' and Nic Creeds, the administration of the Sacrame of Baptism and Holy Communion, and form of government by Bishops."

The Bishop of London, who presided the Moderator's lecture, said that the terim Report of the Faith and Order C mittee would be formally laid before General Assemblies, and warmly than Dr. Cooper. He added that if he had couraged exchange of pulpits, it was cause he thought that such exchange sho be the last, not the preliminary, step towa reunion.

JAMES CAIRN

The Open Forum

The Church of Rome

To the Editor THE CHURCHMAN:

I have friends, not Episcopalians, who sometimes ask me in just what our Church differs in its teachings and practices from the Church of Rome, and though I have explained such differences as well as I was able, I have not felt that I made the matter very clear, or that it was very clear to me. I believe that I am a long way from being alone in my ability to answer the question, "What would be required of one, either in faith or practice, to be an acceptable member of the Church of Rome which is not allowed to be taught and practiced in the Protestant Episcopal Church of the United States or in the Church of England?"

I hope this may be answered in your columns.

Cleveland, Ohio. W. L. MARVIN.

(NOTE.—We have asked Dr. Peters to answer at some length the question which Mr. Marvin has directed to THE CHURCHMAN. We publish in this issue Dr. Peters' reply, under the title "Essentials of the Faith".—Editor.)

"Our City of Refuge"

To the Editor of THE CHURCHMAN:

There should be no misunderstanding about the meaning of Dr. Campbell's article, *Our City of Refuge,* in the last CHURCHMAN. Its teaching is in contradiction to that of your first editorial in the same number, and is much to be deprecated.

Dr. Campbell commends the refusal of the Roman Church to be "rationalized," quoting Dr. Santayana, who attributes its hold over the minds of men to this refusal. But has the Roman Church achieved success in its efforts to gain this hold? It certainly wields a tremendous sway over its adherents. But it does not conquer the thinking world. It makes no notable advance. It continues to exist largely by the power of established position, by dead weight. One can hardly argue for a "firm refusal to be rationalized," for the efficiency of irrationalism, from the victories of the Roman Church, because they are not apparent.

If what we want in the Church is a "refuge from the world," then we should undoubtedly go a step further, all of us, and enter a monastery; for, as a refuge, the monastery is much more satisfying.

The companionship of Jesus is the true refuge for troubled souls, "weary and hungry for the stable and abiding," a companionship giving joy now and the assurance of joy in the time to come. It is His presence, not the thought of the Church, that comforts the mourner and cheers the young man dying on the battlefield. Jesus is the City of Refuge, not the Church, which assumes merely to minister for Him and lead men to Him; seeks His glory not its own.

If the Church is to minister successfully to men in the new world that is arising it must oppose such teaching as Dr. Campbell's, which would destroy its efficiency as an instrument of God for the salvation of mankind. It must show itself able to learn as well as teach, to gain new ideas, to meet the world's new spirit and insight and spiritual emotion with sympathy and comprehension. It must be able to free itself from bondage to the irrational, the stereotyped and lifeless. Dr. Campbell approves the statement, "A religion that I can understand is no religion for me." There will always be much in God and man, in the grace of God, the ways of God, and in the heart of man that cannot be understood. But one has no right to refuse to understand what God makes plain. W. M. GILBERT.

St. Paul's Rectory, Yonkers, N. Y.

Orthodoxy of the Wets

To the Editor of THE CHURCHMAN:

In Mr. Everett B. Wheeler's strong letter published in last week's Churchman he quotes one of our Lord's parables and shows conclusively that the use of wine has Divine sanction.

Allow me further to call attention to our Lord's own practice. In the seventh chapter of St. Luke's Gospel he is quoted as rebuking the Pharisees of that time for their narrow intolerance in that while they reviled John Baptist for his abstinence they called Jesus Christ "a gluttonous man and a winebibber".

Believing as I do that this Jesus is God incarnate it seems, therefore, little less than blasphemy to speak of wine and wine-drinking as is the custom of the Prohibitionists.

And it was He who said on another occasion, "The disciple is not above his master nor the servant above his lord".

R. FRANCIS WOOD.

768 Drexel Bldg., Philadelphia.

"Insolent"

To the Editor of THE CHURCHMAN:

I have already expressed to you my appreciation of the vast improvement in THE CHURCHMAN. But I felt like shouting "three cheers for THE CHURCHMAN" when I got this week's issue and read the two splendid editorials, "House of Bishops and Church Unity," and "Guarding the Family Circle."

As for the first, I think—High Churchman though I am—that nothing more proud and haughty, not to say insolent, could have been written than the reply of the Bishops to the communication from Dr. Smyth and others. Neither the cause of Church Unity nor the work of the Church War Commission can be helped by such an attitude.

As for the second—not only the United States Army but the "mighty army" of the Church of God, will go down to defeat unless the clergy everywhere realize the danger and dare to speak out as Bishop Lawrence and THE CHURCHMAN have spoken.

Surely at last THE CHURCHMAN has "found its soul." GEORGE F. DEGEN.

Washington, District of Columbia.

May 7, 1918.

From Camp Devens

To the Editor of THE CHURCHMAN:

Again I write to remind the clergy of New England and Northern New York, that it is of the greatest assistance to the voluntary chaplains to have direct from the home parishes the names of those men drafted to Camp Devens.

This information should give the full name, whether baptized, confirmed and a communicant, whether accustomed to help in the parish in any way of service as vestryman, Sunday School worker, etc., and to be sure to give the regiment and company or battery to which the individual has been assigned. Sometimes the clergy have to wait for letters from camp before they can give this information as to regiment and company, but let them await information and then forward it to me.

HOWARD KEY BARTON,

Camp Devens, Mass.

Highways and Byways

Are you willing to do something for the Master? He gave His all for you! I know you will only give one answer to this question. This society is especially trying to follow Him in seeking and saving that which is lost. Jesus said, "Suffer little children to come unto me." There are thousands upon thousands of children that as yet have never heard this Friend.

It is especially these we seek. While our thoughts go abroad, and our hearts bleed for the terrific suffering there, **let us not forget those at home.** There are many byways and hedges where these little ones are hidden. We must go after them; we must be His witnesses.

At the office of this society, 56 Pine Street, New York City, many a young man stranded in the great city has received advice and help that has saved him from going under in the whirlpool.

At the Children's Mission, 266 and 268 Hamilton Avenue, Brooklyn, the children are gathered in every evening for religious instruction.

At the Children's Home, 45 Third Place, Brooklyn, is a home for children too old for the orphan asylum. This is not an institution, but a true Christian Home, such as a good father and mother would want their children to have.

At no time in the history of our Mission have conditions been as desperate as now, at no time have we needed your financial help as we do now. Shall we let the children in the Children's Home go out in the world to shift for themselves? Shall we be compelled to say "no" to the many who knock at our door and beg for the bread of life?

Dear friend, I beg you with all the earnestness that I can, in His name, who gave His life for you and me, help us that we may continue to protect the children in our Children's Home, and bring the Gospel to the children of the slums. Please act today. Surely, you who read this, can at least spare one dollar for the Master's work.

Make Checks Payable to

SOCIETY OF INNER MISSION & RESCUE WORK

Jens H. Riis, Treas. **Office: 56 Pine St., New York City** Rev. V. A. M. Mortenson, Pres.

The New Books

Bishop Brent's New Book

THE MOUNT OF VISION. By the Rt. Rev. Charles Brent, D.D. New York and London: Longmans, Green & Company. 1918. $1.00.

There is much that is noble in this volume, and much that is involved and obscure. Its subtitle is "A Study of Life in Terms of the Whole", and it is a very earnest effort to gain light upon the problems of pain and evil, so burningly present at this time, by studying them in relation to the character of God, made manifest to men through Incarnation.

Perhaps the best part of the book is the preface. It abounds in profound and suggestive sayings, some of which are expressed with great beauty. "The eye, whether of the body or of the soul, can lay hold of immensities with the same facility as it lays hold of trifles". That is a truly memorable saying, one to tuck away in the mind for a time of meditation, when the challenge in it will become evident. And again, "Catholicity has nothing to recommend it unless it is the condition in which everything is measured and considered in terms of the whole. There is no graver offense than to use a Catholic garment to hide a sectarian heart". And still again, "The war is a momentary phase of a disease which was just as grave an evil before it broke out in a rash as since. The wrath of the cancer is in its roots rather than where its teeth have gnawed the surface of the flesh".

All this is finely said, and one goes forward with great expectation. But the expectation is somewhat sobered by its encounter with the first chapter, in which the thought, colored, as the author acknowledges, by the reading of Herman's *Meaning and Value of Mysticism* is difficult to follow. Through this and some of the succeeding chapters the author seems to be struggling with his great themes, and by no means always to be mastering them. One wishes that the writing of them could have been postponed until they had been thought through to clearer expression. The closing chapters are much more lucid, and in two of them, "Purified as by Fire" and "The Last Great Adventure", the writer is at his best, and the promise of the preface is fulfilled. R.

Donald Hankey's Common Sense

RELIGION AND COMMON SENSE. By Donald Hankey. New York: E. P. Dutton Company. 1918. 60 cents.

Donald Hankey's common sense is more rational than the rationalists, and he gives nature a meaning unknown to the naturalists and to him spirit is a reality far different from that held by the spiritualists. Donald Hankey trusted the facts of experience and found freedom for his spirit after he faced bravely the advancing armies of doubt and difficulty. When he emerged from his contest he held to the real basis of Christianity and had learned that when the nature of Christianity is understood the attacks of the rationalists lose both force and danger and that the critics had indeed helped us to understand the Bible and the Christ. In nine unpretentious chapters the late Donald Hankey had a message for the confirmation of laymen in the faith and one that will restore sickened souls to the healthy life of faith. Admirers of Hankey's other books should not miss this one that so frankly lets the reader into the secret of his character, faith filled and spirit free. A. L. M.

A Moth of a Man

THE LIFE OF FRANCIS THOMPSON. By Everard Meynell. New York: Charles Scribner's Sons. $2.00.

This sympathetic and illuminative biography, first published in 1913, and later republished in an edition uniform with Thompson's "Works", has an interest which is independent of any acquaintance with the lines of the poet. It is an account of a man of genius who added to the singularities of temperament the curious whims and failures which accompany the use of opium. Francis Thompson, who was born in 1859 and died in 1907, was de Quincey repeated. The parallels, especially during the period of destitution in London, are remarkable; even de Quincey's sister of the streets appears again. Out of this slough of despond he was rescued by good friends, especially the ever kind and helpful Meynells, not only kind but patient. Thompson spent the rest of his live in writing poems and reviews—the reviews for his meagre living—and in conversation, which was like the flashing of occasional lightning against a dull sky. He had an extraordinary habit of repeated platitude, which is compared to taking apart a nest of empty Chinese boxes, and then slowly and carefully putting them together again.

When he wrote verse, however, he was as remote from platitude as possible. Even his words were strange, some of them taken from obscure Elizabethans, some of them of his own construction. He delighted his friends, who rather hurt his fame by declaring that he was second only to Shakespeare; and even those who disliked his writings found them fascinating as well as repellent. "It is idle", said one of them, "to throw the book to the other end of the room. You have to pick it up again".

Very few knew the man himself. He was one of the shyest, most timid, most absent-minded of mortals. "A stranger figure than Thompson's was not to be seen in London. Gentle in looks, half-wild in externals, his face worn by pain and the fierce reactions of laudanum, his hair and straggling beard neglected, he had yet a distinction and an aloofness that marked him in the crowd". "He was constantly alone; and, often as I have met him in the streets of London, I have seldom surprised him in a conscious moment. He would walk past, looking straight before him, and if he was always late for his appointments, and took longer by several hours to get home at night than the average man, it was because he would retrace his steps and go to and fro upon a certain beat, as if indefinitely postponing the evil moment when he would have to confine himself for food or sleep". He would be seen standing beneath a street gas-jet, or by the flares of a book-stall, to finish an overdue article, and, dashing off the final sentence, he would rush into the shop to sell the book which he had been reviewing, and to the post-box to mail his manuscript. "A moth of a man, who has taken his unreturning flitting". G. H.

An Unconventional Biography

W. E. FORD, A BIOGRAPHY. By J. D. Beresford and Kenneth Richmond. New York: Doran & Company. 1918. $1.35.

Great is Pestalozzi; great is Comenius; great is Froebel, and great is W. E. Ford and Beresford and Richmond are his prophets. They must be Irish prophets, too, for they say that Ford was a man who lived before his time, hence this book, for these two authors would have him live when his true time arrives, which, by the way, has not fully come. They call their book a biography, though Plutarch might prefer to agree with the London *Bookman* and call the book a pow-wow.

Ford may some day be recognized as an era making educator. His biographers think that he will, and though Beresford's psychology is a little self-conscious and Richmond's opinion somewhat biased by ardent admiration, they make out an interesting case for education by self-developed volition rather than by imposed habit.

This Mr. Ford had faith in his own impulses, a keen and original mind and the courage to free himself from the spell of tradition. He was radical, but radical because he struck down to the roots of the educational idea. Thank you, gentlemen, for your unconventional biography of an unconventional man who vitalized the conventions that he did recognize. A. L. M.

Some Short Stories

THE COUNTRY AIR. By L. P. Jacks. New York: Henry Holt & Company. 1918. $1.25.

CHRONICLES OF ST. TID. By Eden Philpotts. New York: The Macmillan Company. 1918. $1.50.

The Country Air is the name of a volume of six stories by the editor of the Hibbert Journal. They are stories of homely, simple, rustic life, and as we read them we catch a breath of the wholesome air that blows over English farms and lanes and churchyards. Each story of simple country life has a tragic element that haunts one. They remind one of Gray's Elegy both in the beauty of the telling, the simplicity of the setting and the human interest of the characters.

Short and rustic as the stories are of "Farmer Jeremy and His Ways"; "Farmer Perryman's Tall Hat"; the two tramps in "Macbeth and Banquo on the Blasted Heath"; they leave an impression on the reader's mind and his thoughts go back to them again and again after.

The other is a volume of stories by Eden Philpotts, who is always an interesting and compelling writer. It deals with characters of the west country of England, and one gets very close to the people with their homely humor, their strong and rugged characters, their shrewd observations. The very first story in this volume, "The Church Grim", is a fine piece of work, artistic without any apparent effort. And short as it is the three characters of it are vividly portrayed, the old man who tells the story, the parson of the church and the curiously weak hero of the episode of the Church Grim. The other stories of the book are equally interesting and the whole volume is quite worthy of the author. H. J. M.

Personals

The Rev. W. M. M. Thomas sailed for Porto Alegre, on May 6, with his family. This is the fourth attempt Mr. Thomas has made to return to his post as headmaster of the Southern Cross School since last January. Twice the boat was taken off at the last minute, and once, on the eve of sailing, his children came down with whooping cough.

The Rev. Leroy F. Baker should be addressed hereafter at 118 Kelso Street, Harrisburg, Pennsylvania.

The Rev. Laird Wingate Snell of Cortland, New York, has accepted a call to St. Peter's Church, Helena, and will enter upon his duties there the middle of June. Mr. Snell was for some time rector of St. Luke's, Jamestown, New York.

The Rev. Marshall F. Montgomery of Grantwood, New Jersey, has been called to the Church of the Incarnation, Great Falls, to succeed the Rev. G. G. Bennett, who goes to St. Paul's Church, Minneapolis.

The Rev. Dr. M. C. Dotten, President of the Standing Committee of the Diocese of Los Angeles, has changed his address from Riverside to 500 Del Rosa Drive, Pasadena, California.

The Rev. Carroll Lund Bates will assume the *locum tenancy* of Emmanuel Church, Norwich, New York, on June 1. Mr. Bates has recently published a series of pageants on the Church Year which have attracted a good deal of attention.

The Rev. Henry B. Bryan has accepted the call to become the rector of Grace Church, Jersey City, New Jersey, in succession to the late Rev. Pelham St. G. Bissell, and entered on the duties of the rectorship on May 1. His address is 268 Second Street, Jersey City, New Jersey.

The address of the Rev. Geo. H. Cornell, D.D., is changed from 252 Galena Avenue, Pasadena, California, to 288 North Shaffer Street, Orange, California.

The Rev. J. H. C. Sauber has been appointed as Vicar-in-Charge of St. Stephen's Church, Boston, until October 1, 1918.

Bishop Lawrence is absent from his diocese until the last of May visiting military camps and cantonments in the West as Chairman of the Church War Commission. He will also visit his daughter in Oregon before his return home.

The Rev. H. B. Lee, Jr., secretary of the Diocese of West Virginia, having accepted a parish elsewhere, the Bishop has appointed the Rev. R. E. L. Strider, Wheeling, West Virginia, Secretary until the meeting of the Council. The names of Delegates to the Council should be sent promptly to him.

Mr. Frank Taylor Weil was ordained to the Diaconate in St. Paul's Church, North Andover, Massachusetts, on the Sunday After Ascension, by Bishop Babcock.

The address of the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, is changed from 1026 Bryn Mawr Avenue, Chicago, to 1314 Hinman Avenue, Evanston, Illinois.

The Rev. Chester Coal Hill, formerly of St. Andrew's Church, Big Rapids, Michigan, has entered upon his work as Priest-in-Charge of St. Lawrence's Church, Libertyville, St. Andrew's, Gray's Lake, and St. Ignatius', Antioch.

Archdeacon Meem arrived in this country on furlough from Brazil on May 6.

At the Encaenia recently held at King's University, Windsor, Nova Scotia, the honorary degree of Doctor of Civil Laws was conferred on the Rev. Canon W. Chas. Wilson of Springhill Mines, Nova Scotia. Canon Wilson's hospital work is well known to a host of American Churchmen.

The Rev. George C. Graham of Scranton will go to North Brookfield, Massachusetts, resigning from Carbondale June 1.

The Rev. John I. Blair Larned of Scranton has been called to be the Dean of the Pro-Cathedral, South Bethlehem.

R. S. Slaymaker, M.D., of the Cathedral of Sts. Peter and Paul, Chicago, Physician to the Western Theological Seminary, has received a commission as major in the Medical Corps of the National Army.

Mr. William A. James, President of the Richmond Local Assembly of the Brotherhood of St. Andrew, has volunteered as a Brotherhood Secretary, and took charge on May 13 of the Brotherhood work under the Y. M. C. A. at Camp Sevier, Greenville, South Carolina.

At the invitation of the Right Reverend the Bishop of Ottawa, Canada, the Rev. Dr. Manning will preach the sermon at the opening of the Synod of the Diocese of Ottawa on Monday, June 3.

SATURDAY NIGHT SERMON

(*Continued from page 676*)

my joy in that which I have tried to accomplish, and my profound appreciation of the unfailing kindness of all my associates on The Churchman Staff. These are the things one never forgets.

And to the great congregation whom I have been accustomed to address in these "Talks," I want to tell you of how often you have helped me. During these years your generous words have never ceased to reach me, and far more than you can guess, have cheered me to keep on with my work. They have made me very happy. I wish that I might know each of you personally. I shall preserve your letters among my treasures. I thank you.

And now, goodbye. The Lord bless you and keep you. The Lord cause His face to shine upon you and be gracious unto you. The Lord lift up the light of His countenance upon you and give you peace, both now and forevermore. Amen.

SPIRITUAL VALUES OF THE WAR

(*Continued from page 677*)

when its present task is done as it ought to be and will be, will make it not only a better and a stronger but a more united nation. Then, too, will the Christian Church become a stronger and more united Church; its frictions and collisions will somehow go and vanish; it will become a more united Church, and as such will do a larger and a greater work in building up in the world and in all the world the kingdom of Jesus Christ.

1918

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Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

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CHURCH NOTICES

Calendar for May

1. St. Philip and St. James' Day.
5. The fifth Sunday after Easter. Rogation Sunday.
6. Rogation-day.
7. Rogation-day.
8. Rogation-day.
9. Ascension-day.
12. Sunday after Ascension-day.
19. Whitsunday.
20. Monday in Whitsun-week.
21. Tuesday in Whitsun-week.
22. Ember-day.
24. Ember-day.
25. Ember-day.
26. Trinity Sunday.

Preachers for Next Sunday

TRINITY SUNDAY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Rev. William Austin Smith; afternoon (4), the Dean; evening (8), United Confirmation.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. Stanley Brown-Serman.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

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Handbooks at the office of the Order, Room 84, Bible House, New York.

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THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

MALLESON—Entered into life eternal on the morning of April 27, Charles Henry Malleson, in his seventy-seventh year. Funeral services were held at the home of his son in Brewster, New York. Burial in the family lot in Hudson, New York.

MANKIN—Entered into rest on the morning of Sunday, May 5, at her residence in Baltimore, Maryland, Sarah, daughter of the late Henry and Sarah A. Mankin of Baltimore County, Maryland.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

STILES—Entered into Eternal Rest May 1, 1918. Elise Gordon Stiles of "Etowah Cliffs," Georgia, daughter of W. H. and Elizabeth Stiles.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar.
When I put out to sea."

THOMAS—At Johns Hopkins Hospital, Baltimore, May 3, 1918, DeLos, son of John T. and Mary Ann (Carr) Thomas, born May 19, 1861, Holland Patent, New York. He married Ria Binford, who survives him; also their children: Lieutenant DeLos, Naval Aviation Corps; Mrs. Carter Glass, Jr., William S. and Helen Gordon. Burial May 6, St. John's Church, Roanoke, Virginia, where he was a devout communicant. Interment Evergreen Cemetery.

The victory of life is won.

WEST.—At rest, Newport, Pennsylvania, May 5, 1918, Richard Valjean West, son of the late Jesse R. and Amanda Bassett West. Services and interment in Tyrone, Pennsylvania, May 8.

IT IS OUR RELIGIOUS DUTY TO SUPPORT GOVERNMENT

(*Continued from page* 689)

was adopted. The Board will consist of the two Bishops, the four Archdeacons, eight persons appointed by the Bishop, eight elected by the Convention and five may be added by the Board itself. They may be clergy, laymen or women. One thousand dollars were voted for it in the budget.

Canon Elmendorf, reporting for the Social Service Commission, stated that of the $50,000 asked for from the diocese for the work of the Diocesan and General War Commissions there was already in hand $45,000. Of this sum $9,000, the percentage designated before the campaign opened, had gone to the general War Commission.

At this point in the proceedings Mr. Moncll Sayre, a member of the convention, made an unfortunate impression by denouncing the part the diocese had played in contributing to the general War Commission fund. It was perhaps the manner of his rebuke, more than the substance of what he said, that created ill feeling among the members.

The proposition concerning St. Stephen's College from the Synod was referred to the Board of Education to report next year.

The officers retiring were re-elected to Standing Committee, Board of Missions etc. Mr. Albert H. Baldwin of Maplewood was elected treasurer of the diocese. A new canon requiring consent of the Finance Committee or Convention to collect money in the diocese was passed and the purpose is to have all property owned by diocesan institutions or commissions protected from mortgage or alienation in the same way as parish property. The diocesan budget of $38,500 was voted for support of Episcopate, Diocesan Missions and Diocesan Administration of all kinds. Never were so many activities reported and their condition stated. The Confirmations in 1917 were 2,134, about equally divided between the two Bishops.

APPROVES RESOLUTION OF HOUSE OF BISHOPS

New Jersey Convention Takes No Action on New Brunswick Appeal

ASBURY PARK, NEW JERSEY.—The 147th Convention in the 134th year of the Church in the Diocese of New Jersey occurred in Trinity Church, Asbury Park, on May 14 and 15. It was a notable Convention in large attendance and quick dispatch of business.

One successful feature was a Joint Session of the Convention, the Woman's Auxiliary, and the Girls' Friendly Society. Another was a Missionary Pageant enacted by people of Trinity Parish, Princeton. Elections resulted in only minor changes, and appointments continued chiefly the existing committees and Trustees.

The Bishop's Annual Address dealt comprehensively with local interests of the Diocese.

All Trust Funds, of which there are many in the Diocese, were reported in good condition.

In the matter of the recent effort at New Brunswick for religious unity the Convention did not commit itself officially further than a resolution of approval of the Bishop's attitude in the matter.

An effort was made but was defeated to change the time of convention from May to January.

The Committee on Constitution and Canons, co-operating with others to be appointed with them, is charged with the duty of a general revision of the Constitution and Canons.

A budget of expenses was adopted for the year, and appropriations were made for the various general Boards and commissions. It was decided to make the Missionary Apportionment for the Diocese $12,000 instead of $10,500 as last year.

The report of the Committee on the Church Pension Fund was an exhaustive one, revealing some present arrearage, but with promise of the Diocese regularly meeting that obligation. H. E. THOMPSON.

FLAGS ARE PRESENTED AT HARRISBURG CONVENTION

Routine Business Is Handled in Record Time

LOCKHAVEN, PENNSYLVANIA.—The fourteenth annual convention of the Diocese

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Harrisburg met in St. Paul's, Lockhaven, the 14th inst., at 4 p. m. The process- nal was the Battle Hymn followed by mn 449 of the Hymnal. At the con- sion of the Bishop's address four flags re presented and severally blessed by the shop. They were: (1) An American g, the presentation followed by singing Star Spangled Banner; (2) a French g, followed by the La Marseillaise; (3) English flag, followed by God Save King, and an Italian flag, followed by Garibaldi Hymn.

The Standing Committee as elected con- s of the Rev. Messrs. Rollin A. Sawyer, tor of St. Stephen's, Harrisburg, Pa.; oyd Appleton, Ph.D., of St. Paul's, Harris- g, Pa.; Leroy F. Baker, All Saints, Selins ove, Pa.; William Heakes, St. Mark's, vistown, Pa.; Franklin T. Eastment, St. il's, Philipsburg, Pa., and Messrs. T. ncer Hamilton, Trinity, Shamokin, ; John Langdon, St. John's, Hunting- n, Pa.; Hugh B. Meredith, M.D., Grace urch, Riverside, Pa.; David McMullen, James', Lancaster, Pa.; Ralph T. Smith, nity, Williamsport, Pa.

Delaware Convention Brief

MYRNA, DELAWARE.—The 132nd Annual vention of the Diocese of Delaware held in St. Peter's Church, Smyrna, May 15. At the opening service Bishop sman delivered a short charge on the urch and the War. The business session brisk and harmonious; and much was mplished in a short time. Among pro- ed changes in canons the most impor- a. provides for the election of delegates eneral Convention by concurrent ballot.

he following officers were elected: ding Committee, the Rev. W. H. Laird, ., Ven. B. F. Thompson, the Rev. F. M. cus, Hon. E. G. Bradford, Woodburn rtin, Esq.; Missions and Educ tion Com- ee, the Rev. R. W. Trapnell, the Rev. G. Gantt, John S. Grohe, A. Felix du t, H. V. Lyons; Trustee of the Diocese, odburn Martin, Esq.; Committee on stitution and Canons, the Rev. C. H. urner, D.D.; Secretary, John S. Grohe; asurer, Frederick Bringhurst; Regis- r, Prof. Henry Hanby Hay; Deputies to vincial Synod, the Rev. W. H. Laird, ., the Rev. F. M. Kirkus, the Rev. P. Donaghay, the Rev. T. G. Hill, Chan- or Charles M. Curtis, A. Felix du Pont, . Richard S. Rodney and William niwill; Alternate Deputies, the Rev. n Richey, D.D., the Rev. J. G. Gantt, . B. F. Thompson, the Rev. R. W. pnell, William J. Fisher, William B. ger, H. K. Greene, R. B. Rayner.

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WHEREAS: During the past thirty years the Church Periodical Club has been instrumental in placing large quantities of periodical literature of all kinds in remote and isolated communities in every part of this country, and

WHEREAS: There is documentary proof that this effort has been beneficial in raising the moral tone and the standards of living in these communities as well as in encouraging self-improvement on the part of individuals, and

WHEREAS: The application of the zone system to periodicals, by increasing the price and by lessening the number published, will seriously limit the philanthropic and educational work of the Church Periodical Club, and

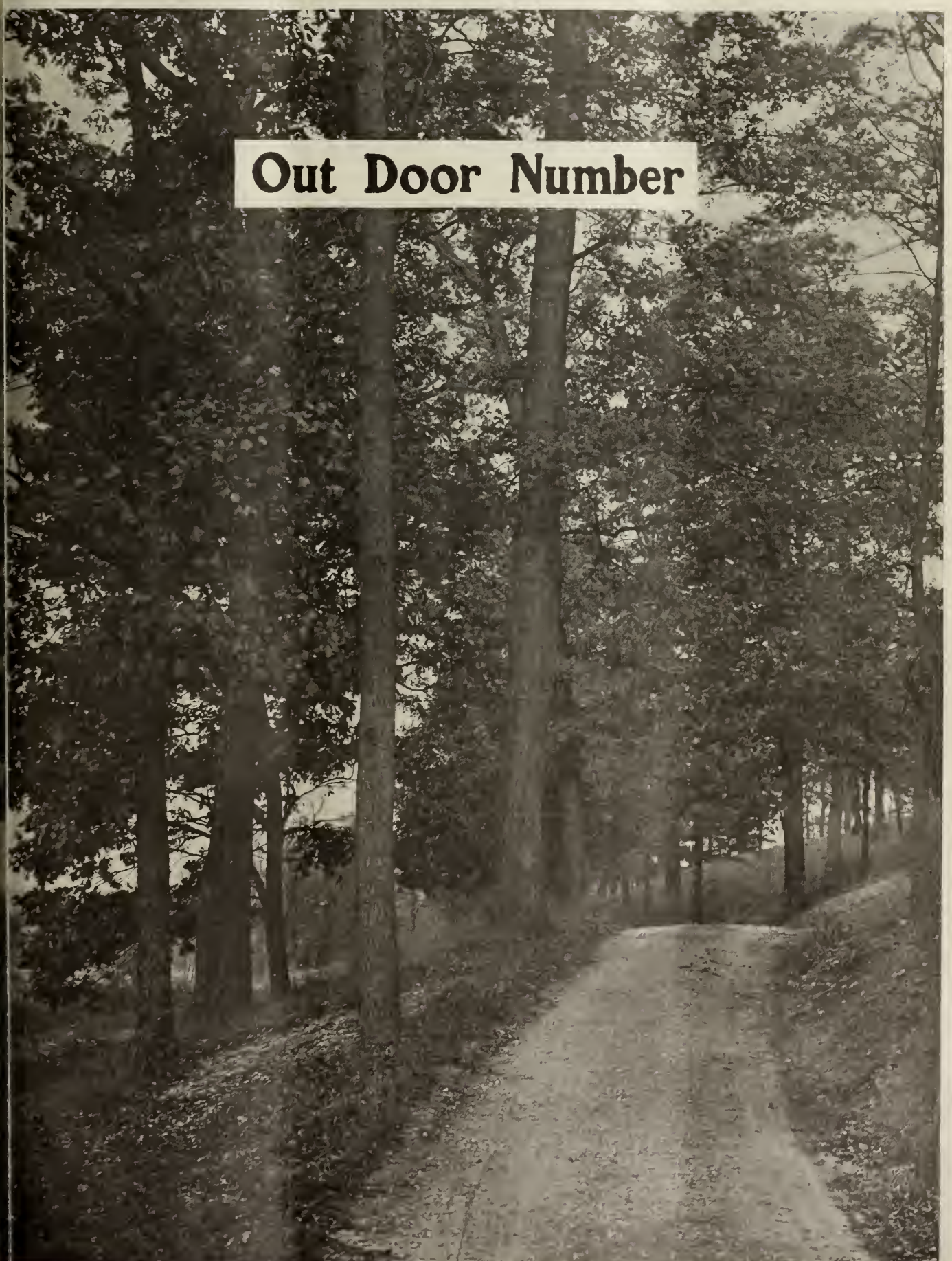
WHEREAS: It is at this time a patriotic duty to give every aid in moulding the thought of all communities along the lines of intelligent loyalty, therefore

Be it Resolved: That the Church Periodical Club protests most earnestly against the application of the zone system to periodicals, and urges its members to ask the aid of their Senators and Representatives in repealing the present law.

WRITE TO YOUR CONGRESSMAN TODAY

THE CHURCHMAN

New York - Saturday - June 1 - 1918



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Our Contributors

Bearing in mind the counsel of William James concerning moral relaxation we have asked Dean Hodges for some suggestions for summer reading for the parson. We are sure that the tired layman will welcome a word along this line from our very human contributor.

Elizabeth Cranstoun is a New York contributor. *And God Saw That It Was Good* is a story of Gervase, the monk who learned how to say from his heart *Benedicite Omnia Opera Domini.*

Rosamond Lothrop Bigelow's account of *What a Summer Conference Means* came to us with the following letter:

As the Conference for Church Work is to meet in Cambridge, Massachusetts, from June 21-July 6, it may be enlightening and encouraging to many of your readers to have the impressions of one of the younger members of that Conference last year brought to their attention.

In these days of great tension and anxiety and tired brains and bodies, may not this tribute inspire many of our young women and some of our men to avail themselves of this opportunity for recreation and renewing of their strength and poise? I speak as one who knows from experience of what the Cambridge Conference means, and I feel grateful beyond words to Rosamond Lothrop Bigelow for expressing as she has for me and many others our sense of deep obligation for the great privilege of having had a part in it.

Very sincerely,
LETITIA GLENN BIDDLE.
Audalusia, Pennsylvania.

The Rt. Rev. James Bowen Funsten, D.D., the Bishop of Idaho, has sent us an excellent impression of Camp Lewis, the result of a recent visit there. He was consecrated Bishop of Wyoming and Idaho in 1899. In 1907 his mammoth missionary district was divided.

Constance D'Arcy Mackay, whose charming verses, *Wild Apples*, came to us just in

(*Continued on page* 734)

THE CHURCHMAN begs to acknowledge the kindness of subscribers who have responded to the request of copies of the issue of December 29 Sufficient copies have been received to complete the files.

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The Churchman

SATURDAY - JUNE 1 - 1918

The Red Cross Drive and Its Moral

THE conduct of the Red Cross drive during the past week could not fail to touch the imagination of even the most prosaic people. It has been one of the most inspiring episodes that has come in to lighten the heavy air of the long season of war. The Liberty Loan showed some fine spirit, but somehow the Red Cross has moved upon a plane high above that of the Loan. After all, with all the patriotic fervor of the Loan drive there was, as the President intimated in his thrilling speech in New York, a 4¼ per cent. interest attached to that gift to patriotism. Investment in the work of the Red Cross bears no interest; it is out and out giving. Therefore it has been borne along on the wings of real enthusiasm.

At the theatres, in the streets, the hotels, in our places of business, everywhere good-natured crowds were "held up" by good-natured men and women; automobiles were stopped and penalized by smiling policemen holding signal disks, bearing lurid red crosses. Nobody complained. Everybody smiled and gave and gave again. He would, indeed, be a crabbed, sordid Philistine and cynic who did not respond to this appeal to the heart. If any one thinks that the world is still standing on the brink of savagery he has the Red Cross to reckon with. This war may be the most brutal war ever waged. The business of killing has been precise in its science; but there has never been a war before in which Christian sympathy has so been touched to the quick by the agony of our brothers and sisters throughout the world.

We must not be complacent. God knows, we still love our possessions. Some of us have not given till the heart said stop. Some of us have merely given what we could comfortably spare. That is not, of course, Christian generosity. But let us not be censorious. Those who have not caught the spirit of this great outpouring of fellowship verily will have their reward. What they have hugged to their bosoms will be as heavy as the thirty pieces of silver. The heart of the majority is in the right place, and most of us when the appeal of compassion has been understood can be trusted to do our honorable part. Red Cross Week has brought to us here in America convincing evidence that all is not wrong with the world. But it also holds out eloquent promise of how some day, when industrialism shall direct its splendid brain power and imagination to paths of beneficence and brotherhood, some of the world's wrongs will be righted and the anguish of our common life ameliorated.

Our leaders of industry, the keen brain of capitalism, have been getting some of the thrill to be found in vocations of disinterested service. They have not found the experience dull. We prophesy that, after the war, they will not be willing to return to a complete absorption in the drab business of industrialism pure and simple. We shall have their co-operation, their enthusiasm for the solving of the tangled problems of social reconstruction. Some day, who knows, we may see men like Mr. Davison and his associates organizing a drive to clean up our city slums, to wipe out tuberculosis and to put an end to unemployment. It can be done. Here, too, may be found ample room for the exercise of power. Beneficent America has not yet turned her inventive energy to these honorable tasks. The Red Cross drive has shown us how such things may be done.

The Question of Hate

WHEN we ask the question whether a Christian should hate we find ourselves at once knee-deep in troublesome definitions.

Anyone standing on Fifth Avenue in New York in front of the large window where have been displayed for some weeks the cartoons of German atrocities in Belgium and France finds himself the victim of a strange feeling. Something happens to the muscles of his jaw; his finger-tips tingle and his fists involuntarily clench. An awful desire to take somebody by the throat grips his whole being. And the worst, or best, of it is, he is not ashamed of what he feels. He is so violently persuaded that it is the only way for a Christian to feel that he is almost ready to turn upon any fellow-gazer who remains calm and unmoved by the spectacle. Hate may not be the noun to describe accurately what he feels at that moment towards the men who perpetrated these horrible deeds and towards those higher up who gave the order for *shrecklichkeit;* but, by whatever name the sensation may be called, he experiences no shame in sharing it and one of the most trustworthy instincts of his soul persuades him that there is nothing in the religion of his Master which would chide him for feeling precisely as he does feel. For a moment he finds himself fervently in sympathy with the Old Testament. *Do not I hate them, O Lord, that hate Thee?* rings through his soul with moral assurance.

Unless we can be perfectly frank and real in dealing with the question of loving and hating our enemies we had better not mention the subject at all. Most of us in our Sunday mood have talked about how a Christian ought to feel towards his enemies in a way that has had rather a hollow ring. Hypocrisy is too rough a word to call the thing, but it serves the purpose.

A good many preachers of the Gospel feel that they are under contract to teach unconditionally that a Christian should love everybody. As a matter of fact he knows that he doesn't and he also knows that he doesn't intend to do so; but he isn't quite persuaded whether his resolute intention is due to the outcroppings of the old Adam or is a perfectly respectable virtue. It might make some of our teaching on this subject a bit more real to the listeners if the preacher made a personal confession. He need not use the word hate with all its controversial implications to describe what is going on in his soul when he reads about the Kaiser standing on a hilltop in Flanders thrilled by the spectacle of battling legions; but he can confess that his fists feel a yearning towards the Kaiser's person; he really wants to do him physical damage; he would if he could put an end once and for all to the whole Potsdam coterie, and he would like to do it personally and with violence.

Wouldn't it clear the air a bit of hypocrisy to make such a frank confession? In the first place it would be an honest statement or description of a state of mind that people who call themselves Christian share and, except when they are posing, share unblushingly.

We are open to persuasion by those who think differently, but we think that this type of indignation is thoroughly Christian. There are a dozen different kinds of hate, but this is not hate. It is one of the most salutary instincts that the race possesses. It is an instinct which God gave us whereby to conserve the moral values of infinite worth to the race. If, when a man confesses that he feels this indignation, some one intrudes the question of whether we are not bidden to love our enemies, the answer is "Why change the subject?" It isn't *our* enemies who disturb our peace of mind; it is God's enemies who incite us to anger.

It will be a loss to the cause of peace and international law if the present enemies of Prussia allow themselves lightly to pass over or forget Germany's manner of conducting war. We need not use the unhappy word revenge any more than we need employ the word hate; but it is our business to see to it, if the power is given to us to do so, that Germany is made to understand how her morals strike other people. In 1870 Prussia was brutal in her manner of conducting war, but we think that we

are upon firm historical ground when we say that never before in Christian history has any nation conducted a war in so bestial, cruel, unchivalrous and morally petty a manner as has Germany done in the last four years. The brutal energy she has shown in inflicting pain upon the helpless, the resourcefulness in devising ways to be boorish, to bully and outrage the weak, is something quite new in the psychology of war.

What folly to talk about loving these people en masse! The majority of them deserve our pity—a pity that is akin to love. They are poor, helpless driven beasts. They have been bred for cannon fodder. They are driven into shambles by a force which they can no more resist than could poor Serbia or Belgium. They know not what they do. But there are people in Prussia who know precisely what they are doing. They are not doing it in passion either. It is a cold, calculating conspiracy. They have devised with scientific precision a machine of terror and destruction. Its purpose is satanic in its selfishness. We are not called upon by our religion to love these people. They are the enemies of God: they desecrate all the values which the sacrifice of the Christian ages have tried to conserve. No terms of peace can ever make these men our friends unless their souls are changed by conversion and repentance. If they continue to rule Germany, then it is our dearest hope that the power will be left to the allies to treat Germany as a pariah among the nations of the world.

This war is an utterly different war from any that has ever afflicted the world. The difference lies not in the magnitude of its armies or the number of the nations involved. It is unique in world experience because never before has any nation deliberately, in cold blood, proposed to seize the riches and the power of the world by whatever brutal or dishonorable means could compass the end. Wars heretofore have had their codes of honor, such as they were.

Pasteur, one of the gentlest Christian souls that has lived, wrote during the War of 1870: "Every one of my future works will bear on its title page the words 'Hatred to Prussia! Revenge! Revenge!'" His biographer in quoting those words added: "One of the most Christlike souls of our times, Henri Perreyve, speaking of Poland, of vanquished and oppressed nations, quoted Psalm cxxxvii and exclaimed: 'O Anger, man's Anger, how difficult it is to drive these out of man's heart! and how irresistible are the flames kindled by the insolence of injustice!'"

The atrocities of the War of 1870 called forth this terrible indignation. What if Pasteur had lived to know the Prussia that we know and to witness the scene which his beloved people have been made to look upon these last four years! Hate is not a word that a Christian will take lightly upon his lips. Unless held in check by a Christian compassion and self-control, it is likely to be very wasteful of nerves and morale.

It must not be forgotten that anger, even righteous anger, is a consuming fire. If it gets beyond control, it is likely to burn up what we can ill afford to lose. The withering sin of self-righteousness and a passionate exclusion of self-criticism are pretty certain to manifest themselves when we give free rein to our anger over others' misdoings.

German atrocities have done a twofold spiritual damage to the race. They have debased the German soul and they have so intensified the hatreds of war as to prevent any genuine humility and self-abasement among the nations who have suffered these atrocious evils at the hands of the enemy.

It is only in such a mood of humility that God can speak to us and show us His way of establishing the peace of the world.

Righteous anger can be one of the moral assets of civilization; but it can also inhibit the grace of God.

WE suggest to parents who are interested at this season in the problem of selecting a school for boys or girls that they read carefully the advertisements of such schools appearing in this number of The Churchman.

THE WEEK

Chronicle and Comment on Current Events

Mr. Burleson and Mr. Hearst

MR. BURLESON was clever, forensically speaking, in linking Mr. Roosevelt and Mr. Hearst together in his recent reply to charges of favoritism, but no one was convinced and a good many people were disgusted. America does not doubt Mr. Roosevelt's patriotism, though all of us may not like some of his methods. But Mr. Hearst has yet to perform some act of public service that will win him the confidence and respect of our citizens. Whether the communities which are barring the Hearst papers are within their legal rights we do not know. That such action is wise we are not sure, but we applaud the sentiment which makes decent communities wish to spew out of their mouths Mr. Hearst and all his sordid, tainted, degrading journalism. This type of journalism is one of the noxious diseases to which the body politic of a democracy is always liable. There is fertile field in America for its operation. But we can count upon the moral health of our people to ward off the infection.

Disquieting Data

IN his address to the convention, Bishop Harding of Washington stated upon the authority of the Secretary of the Interior that there are over 40,000 men in our training camps who cannot take the word of command in English and that there are 700,000 men of draft age in the United States who can neither read nor write in any language.

The war, certainly, is revealing some gigantic tasks to be performed in America if democracy is to be made intelligible to our fellow citizens. A good many agencies are at work upon plans for making Americans out of our foreign population. But it is a work of patriotism for which all of us should feel responsible. Rectors have a good deal upon their hands, but perhaps some of the tasks to which they are allotting time and thought might be postponed in the interest of this necessitous problem. Every church with a foreign population within its parish should see to it that something is being done to Americanize the people. The war has vividly revealed the danger of a non-American community within our borders.

Our City of Refuge

WE are in sympathy with Mr. Gilbert's criticism of Dr. Campbell's article "Our City of Refuge," but we would remind our correspondent that The Churchman is in no way committed to the opinions expressed in any of its special articles. Outside of the news columns and editorial comment, The Churchman is in a sense a public forum for the interchange of responsible opinion within the Church.

Dr. Campbell in the article in question in emphasizing the other-worldliness of the Gospel and of the Church might seem to counsel an indifferent attitude of detachment from world problems. Such a view would convert the idea of the Church into an invisible Kingdom or a monastery. Of course, Dr. Campbell holds no such theory. Our hope for a better world after the war lies in the other emphasis. Our faith in the absoluteness of Christ's lordship is going to find expression, we trust, in a new social and international ethic. By the Church claiming the world for itself, we shall transform our common life—our work, our play, our arts and culture—into a Christian civilization. If we hope to put an end to wars, industrial and international, the Catholic Church will have to become in fact the Body of Christ. There is no church in existence today that can lay claim to this high catholicity.

Summer Conferences

"A SUMMER conference in a war year?" This is a question that those responsible for Summer conferences are hearing frequently.

Never has there been a Summer when Church workers could more profitably employ a part of their vacations at a conference. The immediate necessity of war service has in some cases destroyed our balance and dimmed our perspective. The urgency of the usual parish duties has been exceeded by the greater urgency of war work. Bible classes, mission study classes, even Lenten services showed a considerable falling off last Winter.

At the same time a preoccupation with war work which sees no farther than the present obvious necessity produces a dryness of spirit that is not conducive to the best type of service. A quiet steadfastness that springs from roots struck deep into fundamental realities is the only antidote for war nerves, discouragement and impaired morale. Ten days at a conference spent in getting back to bottom rock; ten days of Christian fellowship; ten days of daily celebrations of the Holy Communion, and Sunset Services where our worship is the more natural for the natural setting of trees and open sky; ten days of quiet study of those things which make all the present unrest and agony so eminently worthwhile: this will help us to orientate our distracted selves and return to our place in the great battle infinitely better fitted for whatever work falls to our share.

Training the Laity

THERE are still many parishes unable to afford the expense of sending some one of their workers to a Summer conference because of the fact that in addition to the scholarship the fare for a long railroad journey has to be considered. Happily every year this situation is being bettered by the addition of one or two new conferences under diocesan or provincial auspices to the already large number of schools for Church workers. The Summer schools have grown out of the desire on the part of laity and clergy alike that parish workers should have at least a little training in the specialized work committed to them along the lines of education, missions and social service.

There has been a good deal of dissatisfaction with the muddling method of allowing eagerness for service to be the sole criterion in the choice of lay workers. There has been a growing eagerness to have the parish work done in the best way and by the best methods that the combined experience of many workers can devise. That is the meaning of the Educational Department of the Board of Missions and of the General Board of Religious Education. What the Summer conference offers is opportunity to learn about these methods, and to exchange ideas and suggestions. Of course it offers a great deal more, for it combines with the opportunities of a training school something of the inspiration of a retreat and the recreations of a holiday resort. On another page appears a typical account of what a Summer conference means to one of its younger members.

The value of an investment in conference scholarships for the lay workers is fully realized by many parishes. Some parishes send their rectors as well. Money thus spent brings wonderful returns. There are many people who, if the matter were but brought to their attention, would gladly subscribe to a parish scholarship fund.

The Scottish Church on Unity

OUR English correspondent has given our readers a slightly wrong angle on the address of the Moderator of the Church of Scotland made in the crypt of St. Paul's Cathedral, London, recently. Mr. Cairns seemed to see in the address merely a compliment to Episcopacy, not a challenge to the English Church. Dr. Cooper maintained the validity of the Presbyterian orders and could never for himself or for his Church consent to an arrangement which might be interpreted as implying the contrary. But he also believes that the united Church of the future must be episcopal in its government. He hoped that in four or five years the Church of Scotland and the United Free Church would be incorporated with one another. He looked beyond that to a united Church in which the Church of England (and therefore also the Episcopalian Church of Scotland) together with the Presbyterian bodies would be united without sacrifice of any essential principle. The Presbyterian bodies would maintain all the distinctive marks of their life from kirk sessions to General Assembly. They would retain their elders and hold fast to the rights, liberties, and privileges which they now enjoy; but they would accept the historical Episcopate, thereby uniting themselves with the Anglican communion and opening the way for union in a remoter future with Rome and with the East.

Remembering Our Dead

WE recall the vivid scene in one of Maeterlinck's plays where the old people who have passed unto Paradise are grieving because they have been forgotten by their dear ones on earth. We in America have been frequently reminded of our lack of respect for the dead. We are busy and life has absorbing interests. The farther one goes west in our country the more he will find the custom of attending the funeral of friends going into disuse. Only the most intimate friends feel that obligation of respect.

The Church with its doctrine of the Communion of Saints ought to prevent this contracting of our affections and gratitude. Anniversaries should find us in our churches, giving thanks to God "for the good example of all those thy servants who, having finished their course in faith, do now rest from their labors."

Life would not tend to coarsen, to grow hard and sordid, as it so often does, if we Christians would avail ourselves of some of the spare hours that we spend in church to say over to God our gratitude to the dead.

Modern Romance

THE Jews have re-entered the Holy City after an exile of two thousand years. The Zionists' dream has been fulfilled; the Jewish Administrative Commission, headed by Dr. Weitzman, have taken over the work of redeeming Palestine. The Commission is composed exclusively of Jews with the exception of one official representative of the British Empire. Dr. Weitzman and his associates are officially recognized by the Entente.

How different is the fulfilment of prophecy from the forecasts we make is illustrated by the manner and method of this new entry into Palestine. It was not a crusade with banners flying and symbolic rites stirring the imagination. The twentieth century pilgrims came by rail, bringing with them as their retinue the latest implements of science, engineering, chemistry and agriculture. Be as romantic and visionary as he likes, the modern knight errant is bound to be a man of affairs.

Dying for Us

HERE are singularly touching words; they are from the pen of Professor Gilbert Murray. Has the idea behind them ever been expressed more finely:

"There is one thought that is always with me, as no doubt it is with us all—the thought that other men are dying for me, better men, younger, with more hope in their lives, many of them men whom I have taught and loved. . . . Some of you will be orthodox Christians, and will be familiar with the thought of one who loved you dying for you. I would like to say that now I seem to be familiar with the feeling that something innocent, something great, something that loves me, has died, and is dying for me daily."—*Scottish Chronicle.*

An English View of Mr. Wilson

WHATEVER may be the ultimate value of her military power, the present moral power of America is incalculable. More and more the President seems to take into his own hands this whole aspect of the war. More and more he stands out as the one man who is big, strong, spiritual. His latest message to the Russian people is a stinging rebuke to this country, whose whole attitude to the Revolution grows more and more deplorable and mischievous. Very seldom have we been so badly at our worst, or so lacked vision, and lost grip on final issues, and repudiated principles. And we know it. Not one of us dares to turn on the President, though he is taking a line in fundamental opposition to our own. His words smite us into an uneasy silence. The dumbness of our press is most significant. The President has shamed us.—*The Commonwealth.*

Reading for Relaxation

By THE VERY REV. GEORGE HODGES, D.D.

ALL good Churchmen who have enjoyed the hospitality of Anthony Trollope in the cathedral close of Barchester will remember how Archdeacon Grantley protected himself against the possible misjudgment of the lay mind. Hearing a knock at his study door, he immediately opened the top drawer of his desk, placed therein the novel which he had been reading, drew towards him the manuscript of the sermon upon which his visitor would probably expect to find him engaged, and having swiftly completed these prudent preparations said, "Come in!" Indeed, what parson is there of us all (these paragraphs are intended for clerical reading) who under such circumstances would not resort to some such white hypocrisy? It is our automatic obedience to the conscience in whose regulations we are trained. It is like the response of the retired veteran to the word "Attention!" The veteran, in the old story, is carrying home his domestic providings from the grocer's; up goes his head, down go his hands, and down go all the parcels. Besides, it would be tedious, and perhaps unconvincing, to explain to a parishioner that we were reading the novel as a study in human nature, in order to get a better understanding of the missionary society or of the vestry. The fact might be that we were reading the novel because we were tired and wanted a bit of rest and change; or simply for fun. Why not?

In the Summer these conventions do not so heavily oppress us. We may now read novels unashamed. We may freely indulge the catholic taste of the woman whom Dr. Hale so sympathetically appreciated, who sent to the public library for "a sermon book and another book." The time of the singing of birds has come—a happy exchange for the singing of even the best of choirs—our trunks are packed for our well-earned vacation, and in them along with a "sermon book" for edification is "another book" for the pure joy of relaxation. Or better, other books; other little books, like the "other little ships" which set sail along with the Master and the apostles on the Sea of Galilee.

Happy is the person who is as yet unacquainted with Barchester, for he has a great pleasure in store for him. Even to remember or reread Trollope's cathedral novels is a delight, but to enter for the first time into these quiet pages, and to make friends with these real people, is the exceeding great reward of those who have taken their privileges leisurely, and have left some good things until now. I would not commend these novels to a reader who specializes in detective stories, but in these days of strain and anxiety, when busy people take a brief vacation to get away from this troubled world, that they may presently return to it with renewed faith and strength, detective stories are too much like the parties of the Summer in which society people seek (in vain) to rest up for the parties of the Winter. To begin with *The Warden*, and continue with *Barchester Towers*, and read on through *Dr. Thorne* and *Framley Parsonage* to the *Last Chronicle of Barset*, is to refresh one's spirit with the blessings of peace. The volumes of this series are included in Everyman's Library, and are thus within the permissions of our strait economies.

Archibald Marshall has written books which seem to some readers to be like Trollope's stories, though with a difference, I think, and at a distance. His latest novels, *Abington Abbey* and *The Graftons*, have for one of their characters a clergyman of such a disagreeable (though perfectly respectable) sort that all the parsons who are of that kind ought to read the books to find out what they look like. Most of Marshall's novels are pleasant and intimate and worth while; except *Upsidonia*, which proceeds upon the entirely mistaken theory that because it is a rather amusing thing to stand on one's head for ten seconds, it must be much more amusing to stand on one's head for ten weeks. As the title indicates, the people of this book stand on their heads from the first chapter to the last.

I once asked Canon Hannay why he chose "George A. Birmingham" as his pen name, and he said that it was because there are as many people named Birmingham in the part of Ireland which he describes as there are people named John Jones in Wales. Under this locally common name the author has written a number of novels about a community of deliciously uncommon people. There never was on sea or land such a doctor as the hero of *General John Regan*, or such a parson as the hero of *The Major's Niece*. These books are pure fun. They are frankly and skilfully and triumphantly amusing. There is also *Spanish Gold*, which is perhaps the best of the three; and *Lalage's Lovers*. The weary and depressed cleric who puts these books in his kit and spends his holiday in Canon Hannay's Ireland will come back smiling.

The same beneficial results will follow the diligent reading of the Cape Cod stories of Joseph C. Lincoln. The plots of these tales are for the most part subordinate to the people about whom the tales are told. The reader does not much care what they do so long as they talk. Their conversation is an unfailingly varied discussion of human nature. The interlocutors are most of them old sea captains, American cousins of the tarry skippers with whom W. W. Jacobs makes us so familiarly and pleasantly acquainted. The titles of the books do not greatly matter. The hurried or bewildered parson who wishes simply to get away for two weeks from the world in general, and his parish in particular, and still more from himself, will say to the clerk in the bookstore, "Give me three of Jacobs' novels and three of Lincoln's. I don't care which." Unless he is a well-read person, and is acquainted with these classics, in which case he needs no help from me. If no works of these authors are in stock, the reader may fall back on O. Henry. But I am not trying to give a complete list of the literature of innocent amusement.

Having thus brushed away the cobwebs of discouragement or perplexity or fatigue, the sun of the new heavens will shine with an illuminating light on the pages of somebody's life and letters. Stopford Brooke's, for example. He makes a good transition from the "other book" to the "sermon book" because he was a man of letters who was incidentally (and temporarily) a clergyman. He was always an interesting person, full of ideas which he expressed in picturesque phrases in his letters. Thus he said of the decadent poets that he did not anticipate for them any very deep damnation in the world to come, but he hoped that they would be soundly spanked into life by the Four Winds of the Spirit. This is a detail of celestial discipline which presents a mighty pleasant picture to the Christian imagination.

Very curious are Brooke's criticisms of the Church of England as he approached the time of his departure from it. "I asked myself again and again, 'Is the position tenable? Can we long go on as a community asserting that we subscribe to Articles and Formularies, or rather to the general body of doctrine contained in them, while it is plain that the Evangelical subscribes in one sense, the Ritualist in one totally different, and the Broad Churchman in another as different from both as they are from one another?' . . . Never before in history did there exist a religious community purporting to be at one which had practically no dogmatic basis at all. For this is what it comes to. We agree to act and live together, each of us holding contradictory schemes of doctrine, on a basis of mutual tolerance, and owning union in one thing alone, obedience to the spirit of Christ." To most liberals that which Brooke counted a fault is a shining virtue. It is in this that the Church of England is a church and not a sect. Not only that, but in this the Church is a demonstration of the possibility of a Christian community, and of the way in which it

may be accomplished: not on a dogmatic basis, but on a fraternal recognition of the inevitable fact of difference, and in obedience to the spirit of Christ.

Or if not the biography of Stopford Brooke, which is in two volumes and expensive, and which anyway might annoy rather than amuse the conservative mind, then the biography of John Richardson Illingworth. This is one of the quietest of all quiet books, being the account of an Oxford scholar in a parish so rural and secluded that moss and ivy and even small trees grew in the west end of the church. It tells how he ministered to his simple people; how he lectured on philosophy at the university on week days, and preached plain sermons to peasants on Sundays; how he wrote letters of counsel and comfort and books of theology; how a group of famous friends came every year to spend with him a week-end of quiet days; and how he lived his gentle, high-minded (and absent-minded), modest and useful life. The pages are in tune with the wind in the trees, and blend with the shining of the sun across the ripples of little rivers.

As for the "sermon book," perhaps the best thing this year for a parson's summer reading is *The Church in the Furnace*. It should be read not in the beginning of the vacation, but towards the end, when the rector is thinking again about his work, and is making his plan of campaign, and is considering how he may do better than he did before. For this is a book of criticism and complaint. Seventeen loyal and devoted English chaplains make each his own individual report as to the kind of religion which the men in the army have brought from the parish to the front. Seventeen army officers might in like manner have reported upon the results of the English training camps. The purpose and function of the Church being to prepare men to live a godly and a Christian life, it is now possible under the conditions of mobilization to see how well or ill this religious business is actually done. The chaplains agree that it is done very badly. They are dismayed to find on examination that men who were baptized in the Church and taught in Sunday School, and some of whom have heard a thousand sermons, are pitifully and tragically ignorant of the fundamental matters of the Christian faith, and are quite unaware of any vital relation between the Christian religion and their own life. The chaplains report this situation to our excellent and pious mother, the Church, with domestic plainness of speech. They are mightily concerned about it. They hope that as a result of the disclosures of the war, no future generation of English clergy shall be so ill-trained as those who are now in Holy Orders, and that the Church shall no longer minister so inadequately to the needs of the men.

The reader will consider his own sermons and his own services. What are they actually accomplishing? What, indeed, does he definitely intend them to accomplish in the lives of his people? What, then, shall he do in the new year of work that he may be a better teacher as well as a better preacher, and that he may help to bring a new sense of the presence of God into the prayers and praises of his people? The book is positive and constructive as well as critical, and suggests answers to these questions.

Reflections of an Abandoned Farmer

By THE REV. WILLIAM AUSTIN SMITH

SINCE first reading Horace's charming odes upon salads, I have been a devotee of country life. That was in my youth while I still lived in the city. Since then I have raised salads for the market and have tried to make lettuce and cucumbers pay. I have eaten the tender, succulent things under my own vine and fig tree, but not in that singleness of mind projected by the ancient poets.

In those days a salad was a spiritual thing. It was compounded of Etrurian zephyrs and cooling dews—Hybla bees for neighbors. It was chastely guarded by peaceful peasants and was the special care of tender goddesses.

It was not until I took over the raising of salads for profit that I became aware of a lack in the realism of Horace. Not a word had the poet said about grubs and blight and "hired help."

Farming as a pursuit of idealism is not an affair of broad acres. It is a state of mind. The happiest farm in the world, and I venture to say the most successful, may be had in any city apartment on a Winter's night before a blazing log and a shelf of books on "Apple Raising," "How to Make Hens Pay" and "Where to Grow Alfalfa." Here the weary business man may stake out a claim and get close to the soil. No capital is required and no experience. In these matters experience is likely to breed a cynicism which will defeat the simple happiness of fireside farming.

The luxury of this spiritual type of agriculture is that it is free from all sordid and clogging detail. We are not making a business of it. We had made a business of other things and found them spiritually wanting. In the city we were growing peevish and anxious over trifles. It was the heart's thirst for space and detachment that set our faces towards the country. So at the end of our nervous day, we took sanctuary from our disquietude in "Waugh on Apples" and "Farm Management." After perusing the pile of monthly bills, there was refreshment in the phrase, "raising what we eat." What delicious cool we found beneath those spreading oaks in imaginary door-yards as loyal yeomen came bringing in the sheaves.

Then one day we made our venture of faith. We exchanged the fireside farm for a thing of acres. We beat our city comforts into pruning hooks and ploughshares.

Life at Newport, at the height of the season, is bovine simplicity in comparison with the life of a farmer. I mean the farmer who goes in for peace of mind as a crop. However by skill or chance we may make the farm pay, it is a dismal failure if it disappoint our dream of the simple life. We had wiped the city dust from our feet in search for higher satisfactions. Were the farm to fail us in this regard, our last estate would be worse than the first; for we should stand as one wounded in the house of his friends.

Herein, so often, lies the tragedy of farming when entered upon as a spiritual venture. People, nowadays, take the farm in much the same mood as, in more troubled times, men took to the monastery. Farming to such is more than a hobby; it is a religion; for it symbolizes the protest of the soul against bondage to "things."

It was at a Spring exhibition of the Salon that I first became interested in apple-raising. Frieseke's apple blossoms set me on the quest of orchards. Think of raising as the business of life a crop of this ethereal, tantalizing beauty! Little did I then know of the horrid possibilities of an apple blossom.

An orchard in spring was once to me a holy thing. I sought the poets for wealth of words to spell the joy of that swaying mass of loveliness. That was before scab and aphis, blight and lice had been added to my daily vocabulary. Now, the coming of that holy hour when acres of swaying blossoms kiss one another in the breeze heralds the approach of the most anxious season of the year. It is a summons to be up and doing. Spray nozzles must be hurried out of their cob-webbed seclusion. Great tanks of lime-sulphur are rolled across the lawn and begoggled farm-hands bear down upon those heavenly fields. In the interval from the first fugitive suggestion of pink till the last petal is sent shivering on the wind these tender buds must four times be drenched in noxious fumes.

I recall the shock with which I first read the pomologist's "Orchard Calendar." With what Teutonic thoroughness these slaves to fact had desecrated my

calendar of the good old days of fireside farming! It used to run thus:

Last of April, boughs take on a delicate green.
May first, leaves full blown.
May seventh, first pink of apple blossoms.
Middle of May, orchard like heaven.
Two weeks later, blossoms fall.

I have long since laid aside this romantic calendar and one published in Amherst now stands, menacing me, on my desk:

Early Spring as buds are breaking, spray for scale, aphis and fungus diseases.

Just before blossoms open, spray for moth, aphis and scab.

Within a week after petals fall, spray for everything.

Four weeks later, spray for moth, worm, scab and lice.

Where once we talked about rare June days, now, quite naturally, we speak of good spraying days. Anxiety over spray materials and "hired help" have read a new meaning into Frieseke's apple blossoms. I have eaten of the tree of knowledge.

The most serious handicap of genuine farming, as compared with fireside agriculture, is that the former does not permit the enjoyment of weather for its own sake. Climate is always a secondary good or evil. The hay is spoiling because of the rain or the corn is going to be ruined on account of the drought. Rain or shine, something is bound to suffer. Oh, for the good old days when sunshine and rain and wind were just "weather!"

In one profitable respect my farming was a success. There was a plentiful crop of earnest reflections. Morally, it was worth the experiment.

Until embarking upon agriculture, I had thought that I understood the implications of the Christian teaching concerning "detachment from things." Any properly ordained minister is supposed to have mastered the technique of this elementary doctrine of our religion. Not until I moved into the country did I see that I had been skimming only the surface of the great truth. Herein is the mystery of the so-called "simple Gospel teaching." It takes either a saint or a sinner to measure its sweeping implications. Not being a saint, I was compelled to earn my understanding otherwise. It came to me by way of apple raising.

When I found that I was losing my zest for apple blossoms, I knew that all was not right within me; so I fell to overhauling the precepts of my religion. Like most people, I had fondly supposed that the battle for detachment and simplicity is less keen in the country than in the "busy marts of trade." Sherry's, to a superficial observer, looks more worldly than a farm in Vermont at the height of the haying season. Pretty books sometimes write as if scenery can make moral muscle. Give our bodies an open sky and our souls some breathing space and all will be well within us. Closeness to the soil should change a race of anxious Marthas into Millet peasants.

Then suddenly the truth came to me. It was on one of those rare spraying days when I found myself upset by spray materials, and the indolence of farm help. "Things" were getting on my nerves. Not the same things, to be sure, which I had often moralized over and had tried to move away from. This time it was grubs and blight, bad weather and inefficient help. Different things, to be sure, but "things" nevertheless.

Could it be then that detachement, after all, is wholly a problem of the will and that the battle is as hard in one place as another? Heretofore, like most parsons, I had been interpreting the menace of "things" to mean vulgar things, which I had not particularly cared for—the plush and baubles of life for which silly people barter away their peace of mind. It had not occurred to me that a man may lose his soul quite as effectually among beautiful things as among the sordid and vulgar. Beautiful surroundings do not reduce the moral risk so materially as some sociologists suppose. St. Augustine, who was a pretty shrewd observer of human nature, expressed a doubt whether many clergymen could get into heaven. A rough assault that upon the environment argument!

Sunsets and ripening grain and hay-cocks in an orchard are truly beautiful to beautiful souls, but they can no more save a man's soul than can sky-scrapers and elevated railways kill the spirit. A grub can be as mind-disturbing as the buzz of factory wheels and city smoke. What is more beautiful than a garden of perennials? But how one can worry, if one chooses, over hollyhocks and iris!

The awful sin, wherever we live, is to let "things" spoil our apple blossoms for us. That is just what is happening every day to people who have fled to the country as well as to city dwellers. We can blast the most beautiful gifts of God by a wrong attitude. We are continually turning the rarest bits of heaven into "things."

Take the joy of parenthood. How we can waste its precious hours, now that child-life is something to be studied, by regarding our children as objects with careers, prospects and capacities, to be worried over, instead of blessings to love and enjoy! We have seen parents and teachers puckering their brows over backward children as if stupidity were a crime. What a pity to make ourselves and our children unhappy because they happen to be dull! They cannot help it, poor dears, and neither can we. And, after all, what a stupid world this would be if all the people in it were clever. Our nursery orchards are getting to be all spray and preventives. Why not keep the apple blossoms?

Herein, too, is the weakness of organized religion. People get to fussing over it instead of enjoying it, as they should. I have often wondered whether it was not a grave mistake ever to have organized so sensitive a thing as religion. It was necessary, of course, but we must pay the penalty of continually seeing it reduced to the status of "things."

I fear that most of our churches are not keeping the scent of blossoms as effectually as they might. No sooner are we happy over our religion than along comes somebody with a passion for bigness and building, and away goes the scent of Spring. Just as we settle down to enjoy our church-going, there bears down upon the parish the secretary of one of the many "religious movements." He demands to see our Christian evidences. Are we 100 per cent. efficient? Of course we are not and we are forthwith made to feel ashamed of our lack.

The serenity of the religious life of our town was spoiled for a whole year by our weakly yielding to a "house to house canvass" campaign. A secretary swooped down upon us demanding that we be up and doing. The air was sulphurous with statistics, programs and men's dinners. Secretaries of organizations whose business it is to "promote" Christianity are a terrible menace to apple blossoms.

I like to remember that St. Francis always kept the scent of flowers about his religion. That is why we love him.

"I NEVER found any so religious and devout that he had not sometimes a withdrawing of grace. There was never saint so highly rapt and illuminated who, before or after, was not tempted. For he is not worthy of the high contemplation of God who has not been troubled with some tribulations for God's sake."

Wild Apples

By CONSTANCE D'ARCY MACKAY

SUMMER grasses made this basket
That the Autumn apples fill.
Wild the grasses, wild the apples
I have gathered on the hill.

All the guerdon of the garden
Does not seem as sweet to me
As the things that I find growing
Wild and free.

And God Saw That It Was Good

By ELIZABETH CRANSTOUN

GERVASE, the monk, had lived a faithful, laborious life. He had always been obedient to the Rule of his order, reverent in his devotions, diligent in his work, but as he grew older a shadow seemed to fall on his soul. When he had borne this trial patiently for some time he told his confessor about it and asked: "Why is it, my father, that I am so bereft of joy? I have seen many of God's servants growing old and their faces shone with inward peace and sweet content, but each year I feel more depressed and dreary. What is wrong with me?"

His confessor, who was also his life-long friend, said: "I cannot answer that question, Gervase. I have seen for years the faithfulness and fervor of your devotions. I have watched your unremitting toil over the beautiful manuscripts that have made our monastery famous. I have heard from your lips the secrets of your inner struggles, yet I do not know why it is that you walk with downcast eyes, and that you rarely smile and often sigh. It has not been revealed to me. But, my son, there is One who knows: you must ask Him."

So that night Gervase, kneeling in his cell, asked God to show him why there was no holy joy to lighten the evening of his life. When he had prayed, he laid him down to rest and, falling into a deep sleep, he dreamed that the hour of his death had come. A mighty angel lifted him in his strong arms and bore him upwards through the clouds, through the azure spaces, through the tremulous ether, higher and higher, till they reached the courts of Heaven. Then Gervase found himself standing before the great white throne, and God said to him: "Gervase, my child, what dost thou think of my beautiful world?" The monk tried to remember what he had thought of God's beautiful world, and was silent. But when God asks the soul a question He will always help it to answer honestly, so at length Gervase said: "I have never thought about it at all, dear Lord. I never even noticed it."

Long before the convent bell tolled for Prime, Gervase awoke and went out into the garden, so eager was he now to see God's beautiful world. He climbed a hillock and watched the pageant of sunrise. When the clouds broke up in the valley below him the shadows in the heart of Gervase melted away too, and when the mountain peaks were touched with rosy light Gervase trembled with tender happiness. He came in from the garden just as the office began. There was something in his face which the other monks had never seen before; they looked at each other in questioning astonishment. Later when they came out of the refectory, Gervase, instead of going to his cell to work, sought out the abbot and asked permission to leave the convent for the day. This was the first time he had ever asked for a holiday or been willing to take it when it was offered, and the request was gladly granted. Gervase spent his holiday in the forest looking at his Heavenly Father's beautiful world. Oh, the wonder of it! The turquoise sky seen through the tracery of green boughs, the deeper blue between the tops of tall pines, the velvet carpet of moss, the limpid rivulet with its refreshing music, the songs of birds, the whisper and rustle of the forest breezes, the patches of sunlight in the open glades, the soft, cool banks of ferns, the woodland flowers, all these found their way through wondering eyes and ears into an adoring heart. When Gervase knelt in his cell that night he answered God's question again, and this time he said: "Lord, I have seen thy beautiful world, and I find it worthy of thee."

From being a sad-hearted monk Gervase became a radiant witness of the joy he had found in the works of God. The holiness of beauty found its way into his prayers so that they became hymns of praise, and the beauty of holiness inspired his work so that his manuscripts became gems of art. One day the monastery received an order from the Queen, Anne of Brittany, to illuminate for her own use a breviary. The task was without hesitation given to Gervase, and to this day we may see the exquisite flowers, the delicate grasses, the butterflies and bees and tiny insects with which his wonderful margins and initial letters are adorned.

Might we not think of the story of Gervase as we go forth into God's beautiful world this summer? A single day in the fields or woods or by the sea might be a foretaste of Heaven if we saw in the sweeping outlines and vivid coloring, in the wonderful contrivances and adaptations of nature the love and the wisdom of God. And even those of us who must stay in town need not be without our glimpse of God's beautiful world. Anyone who tries can find a place from which to view the sunrise, that marvelous symbol of the Resurrection. The Heavens declaring the glory of God belong to us all, the great river flows by us, the stars shine above us, and there are breathing places where we can all walk under the trees and hear the chirping of birds. Let us, therefore, consider the work of His hands that we may have an answer to give Him should he ask *us* what we think of His beautiful world.

What a Summer Conference Means

By ROSAMOND LOTHROP BIGELOW

SOMEONE has said very truly that "ordinary things can be said—but extraordinary things can only be spoken haltingly." That is how one feels when one tries to express what the Cambridge Conference means to one.

One of the very first things one thinks of is the delight and interest of seeing old friends and meeting and discovering new ones. One can start right in on the real things here—and not waste time over trivial externals as one so often does.

And then—the joy of coming out from parochial and diocesan limits into the whole! How our own difficulties shrink when we hear others tell of similar difficulties met and overcome! For Cambridge does take one right out of one's own *little personal* problem—and at the same time it sends one back to that same old problem with new light and a determination to work it out and come through on the other side. Many of us can't go to the General Convention and know that wonderful feeling of the whole—many individuals and groups making up one great whole. Perhaps we can't have that unforgettable experience—but here in a lesser degree that feeling, with its strength and vision, may be ours.

With what glad thanksgiving do we remember these days. For some of us it may be our first experience of a daily Eucharist—that real beginning of our day. And we remember how our Lord was waiting early one morning for His disciples, after the night of their own fruitless striving, how He met them by the shore of the lake, and at that time especially bade one of them "Feed My Sheep," "Follow thou Me." We remember too that then in that early morning hour the disciples "*knew* that it was the Lord."

There are our classes and lectures, where again we come together, not as individuals, but in groups united in one common aim. The representativeness of these classes, with their members coming from many places, and so bringing varying points of view is the biggest sort of help and value. Each of us looks forward to going back to our work, of whatever sort it may be, with new courage and hope.

Sunset Service, lectures, compline—these are more things to remember to be thankful for. Truly, we have been given much. The daily Communion, the companionship and fellowship; classes and lectures with all the strength and inspiration that they bring; the wonderful corporate feeling that God the Holy Ghost is working in us and empowering us, the clearer call to love and service; a fresh revealing of God's purpose; these are perhaps the outstanding experiences that we bring away.

Dispensing Fresh Air and Fun

By THE REV. GUY EMERY SHIPLER

WE were sitting in the city room of The Boston *Traveler* one afternoon some years ago, twirling the thumbs of our brains, and wishing some real story would "break." It was late Spring and the annual period of Summer monotony in the newspaper world was rapidly settling over the office. Already I had covered several Summer assignments. I had reported the Harvard-Yale tennis tournament; I had interviewed the hobos, the Spring flowers and the birds on the Boston Common; I had dug a story out of the weather bureau, assuring the people of the Hub that Summer would no doubt arrive on schedule time! I had had the thrilling experience of following overfed golf players around the course at the Brookline Country Club. And I knew that, like most reporters on a newspaper in Summer, I was a liability rather than an asset. Doubtless the city editor sat up nights trying to think out assignments to employ my time.

The door opened and the managing editor came in. (He was, by the way, Marlen E. Pew, who has just been made the personal press representative of Secretary Baker.)

"How would you like to take charge of the Outing Department this Summer?" he asked me.

And so it happened that for that Summer, and the two Summers following, I had the most interesting experience which has fallen to my lot—the experience of mingling with some thousands of kiddies from the tenements, and watching their joy as they went from hot pavements and dark rooms of the city to open fields or to the sea; of seeing pale faces go and brown faces come back.

The Outing Department of the *Traveler* was, at that time, one of the great fresh air works of the country. Each Summer thousands of tenement children—many of whom had never seen the ocean, never played in the sand, never romped in a field—went either for a day excursion to Shore Haven Cottage at the beach, or for two weeks to one of our three camps in the hills of Eastern Massachusetts. All day long through the Summer the office was a mecca for hundreds of youngsters. One after the other dirty little faces would show above the top of my desk, and a voice would plead: "Say, mister, can I go to the country?" Every name was carefully recorded on an application blank, and our investigator sooner or later looked up the home conditions of each child. Thousands of dollars were contributed by the citizens of Boston each Summer for the work.

During the course of that first year I became curious as to the origin of fresh air work. I had known something of the many agencies which were doing the same sort of thing we were doing. The New York *Tribune*, *Life*, The Chicago *News* and many other publications had their fresh air work. Many other kinds of institutions, not only in America, but throughout the world, were sending children and mothers to the country for Summer outings.

So it came about that I discovered, what I no doubt should have known before, that the first fresh air work in the world was organized by Dr. Muhlenberg, Rector of the Church of the Holy Communion, New York, to whose original ideas of being kind the world and the Church owe so much.

From 1848 to 1852 the cholera was sweeping over the United States. In the congested districts around the Church of the Holy Communion Dr. Muhlenberg and the sisters working with him were devoting themselves to the care of the sick and the relief of their families. It was in the Summer of 1849 that Dr. Muhlenberg conceived the idea of sending as many women and children as possible away from their insanitary tenement homes in the city to the fresh air and open fields of the country. Day excursions were organized, all provisions were provided, and, whenever necessary, a sister conducted the party on its outing.

This method was followed, with an ever-enlarging field, each Summer until 1882, when the parish received an estate of seventy acres of land on which stood a spacious dwellinghouse. This was less than twenty-five miles from the city. A new phase of fresh air work began with this gift. Women and children were taken to the country for periods of a week or a fortnight, and, where necessity required, they were kept for longer periods. Subsequently the house was doubled in size, and three more were added, so that now it is possible to care for 300 mothers and children at one time.

The New York *Times* was the first newspaper to inaugurate a similar fresh air work, which it did in 1872. Other papers in various parts of the country followed its example. In 1876 the first European fresh air work was begun in Switzerland, to be followed shortly by similar work in many other countries. So today, as a result of Dr. Muhlenberg's inspired action, millions of poor children each Summer go from tenement to country, and pallid cheeks grow red, while child hearts are made happy. Fresh air societies and other organizations in the United States alone send well over one million children each Summer to the country or the shore.

I have on my desk a worn scrap-book, on the pages of which are pasted many of the stories I wrote for the columns of the *Traveler* about the children who became our friends in those three Summers. On the fly-leaf is written: "Dedicated to those thousands of kiddies who loved the sun and the sea and the flowers, and who were the incarnation of joy." As I turn its pages, how vividly I see in my memory the faces of those youngsters who stood out from the crowd clearly enough to have their stories told in our columns! From among those records I am going to reproduce here, just as I wrote it for the *Traveler*, the story of Little Pat, as he was always known in the office:

Longing

In the first days of the hot weather, when the pavements were beginning to give back the heat from the broiling sun, and dark tenement rooms seemed to grow darker, Little Pat came in. He stood with his bare toes twisting restlessly, and asked if he might go to the country.

There was no place for him then. It didn't seem quite just to send Pat, sturdy in spite of the years in the tenements, when there were hundreds of others in whose cheeks no color lay under the dirt. So we told Pat he'd have to wait until things settled down, when perhaps he might go. It was hard to turn him away, for there was longing in his eyes.

He went back to the hot pavements, and the riot of trucks and cars in the day, and the sweating closeness of the little rooms at night. But he didn't stay.

When the next crowd of boys were gathered at the South Station, waiting for the train to camp, Little Pat's face was suddenly projected into the picture. He had thought it over and decided that he would go to the station and take a chance. So he was there, his clothes tied up in a blue bandana handkerchief that dangled from a stick.

When the attendant told him there was no place, he slunk off through the crowds of the station, his hands deep in his pockets, his head down on his chest, his heart aching, back to the hot pavements.

But nothing daunted his determination to go. Through the days in the street, and through the long, stifling nights, Little Pat dreamed of the country. The next time a party left for the camp, he was there with his bundle neatly tied up in the blue handkerchief. Of the attendants he begged the high privilege—but there was no place. And so, week by week, he went and came again.

But finally Little Pat's patience was gone. He made up his mind that he would go to the country. He had thought it all out.

As the last train for camp this year pulled slowly from the semi-darkness of the station, a little figure started to crawl up the steps of a car. From his one suspender hung a bundle in a blue handkerchief.

But there were no accommodations at camp for an extra boy, and they put Pat off the train.

It was close to sunset of the following day and the boys in camp were gathered before the big tent on the hillside for the evening stories, when far off across the meadows a figure moved against the Western sky, silhouetted a moment on top of a stone wall, before it jumped to the ground. Slowly it came on toward the camp, evolving into a boy, from whose shoulder swung a blue bandana bundle at the end of a stick. Over the tenement grime was layer upon layer of dust, through which the perspiration had woven fantastic patterns. It is twenty-four miles from South Boston to the *Traveler* camp, but Pat had walked it through the hot sun of a long, long day. Wearily he dropped into the circle on the ground, and sat looking off to where the sun was slipping behind the hills, a red ball of fire.

"Say—dis is a swell place—ain't it? Wot makes de sun red like dat—hey?"

Then Little Pat dropped over on his back and closed his eyes. "Swell," he sighed.

They let him stay.

The Story of the American Guard

By A MEMBER OF THE STAFF

"EVERY well-informed person knows that military training develops a boy physically as nothing else will. Give him an opportunity to receive training, and you will see him stand erect, head up and chest out. He will show you that he knows how to walk, and he will have manly bearing, a fine lung development, hardened muscles. He will be alert and responsive. He will show that he has been taught obedience to authority and respect for the rights of others. He will indicate the possession of courtesy and good breeding. All in all he will show that he has been taught how to take care of himself physically and grow into strong manhood."

After reading those words, no one will question the good fortune of America's largest military organization for boys in having as its president Brevet Major General George R. Dyer. They express his conception of the value of military training for the youth of the United States.

General Dyer is in command of all the home defense units and auxiliary bodies in New York State. And besides holding this important position he is the enthusiastic head of the American Guard, the boys' organization referred to above. Among his supporters in this latter work are some of the best-known military men in the country, including Major General Leonard Wood, Colonel William G. Bates and Lieutenant Colonel Sidney Grant.

The American Guard is of peculiar interest to members of the Episcopal Church, not only because a large percentage of its battalions are found in various parishes throughout thirty-three States, but because the Guard was organized by a well-known Churchman, the late Captain Andrew C. Zabriskie. Realizing that at some time in the not distant future the United States would doubtless be placed on a universal military training basis, and because of his natural interest in the welfare of boys, Captain Zabriskie organized what was then known as the Junior American Guard, to be composed of boys who would volunteer to fit themselves to fight for their country when called upon.

In a period of three years well over 13,000 boys, scattered through thirty-three States, have joined the Guard. In Greater New York alone there are at the present time over 5,000 members.

The organization is non-sectarian in character, with national headquarters at 70 Wall Street, New York City. It is open to all American boys, irrespective of their social or financial circumstances. There are no dues paid to headquarters, as the organization is supported by contributions from public-spirited citizens. Instruction, under trained military leaders, includes military drill, first aid, signaling by flag, telegraph and wireless, aviation, personal hygiene, sanitation, marching, and establishing and maintaining Summer camps. These camps are organized on a military basis.

The question naturally arises: In what way does the American Guard differ from the Boy Scout movement? As a matter of fact, the difference is fundamental. No compromise is made with the informal methods of boy scouting; the Guard is established to prove the efficiency of a boy organization trained by experienced soldiers, as against the social activities of non-military and merely patriotic boy organizations. Its experience has amply proved that real military training, as strict as that given a regular in the United States Army, can be applied to boys at an age when they are able to handle a sub-calibre rifle.

Anyone who may doubt the possibility of fulfilling the rosy promises of those men who are enthusiastic about the Guard should see the boys on parade. On various occasions they have turned out in their home cities, and, to the amazement of the town folk, have touched a high-water mark in military appearance. In New York City several thousand members of the American Guard have paraded the streets, marshaled in companies and battalions, and carrying sub-calibre rifles, and have received ovations from hundreds of thousands of people, many of whom had not supposed such results were possible. The lads have showed the effect of splendid military training and discipline, such as is achieved only under the direction of experienced military officers. The little army has exhibited its radio company at such times, equipped with complete wireless outfit; its signal corps and its nurses' corps.

On one occasion when the boys marched from Bowling Green up Broadway to City Hall in a recruiting drive, distributing 15,000 circulars informing boy spectators where they could go to enroll, the appeal was electrifying. Before the parade had marched half way to City Hall a mob of boys was climbing the wooden stairway of the old-fashioned building on Beaver Street, then the headquarters, clamoring that they wanted to join. Equipment and uniforms were provided, and in a brief hour the Quartermaster's Department was entirely cleaned out.

Membership in the Guard is open to boys between the ages of twelve and eighteen years, but the commissioned officers must be over eighteen years of age. Following the plans of Captain Zabriskie, this cadet organization is divided into companies and battalions, each company commanded by a captain, and each battalion by a major, as in the regular army. A company consists of forty boys, including officers, and the battalion numbers not less than three nor more than eight companies, with a major and staff. The smallest unit in the Guard is a squad, consisting of eight boys, one of whom is warranted as a corporal.

Any person of good character, twenty-one years of age, or over, can organize a company of the American Guard.

When the organizer, called the Commanding Officer, has secured a sufficient number of boys, he should write to the Adjutant General, American Guard, 70 Wall Street, New York City, for membership application blanks, etc. The boys will be required to fill out an application blank and have it signed by the parent or guardian. The Commanding Officer will be required to fill out an application for commission, giving him military rank, according to the number of boys under his command.

A Visit to Camp Lewis

By THE RT. REV. J. B. FUNSTEN, D.D.

AMONG all the cantonments there is probably not one whose situation is so unique as that of Camp Lewis. It is located about twenty miles away from Tacoma in a beautifully wooded country and with an unequaled climate. In my journey down from Tacoma I traversed a road which is one of the best samples of what is being done in highway building. The road took us away from the population of the great communities that border on Puget Sound. Indeed, this is one of the advantages of Camp Lewis, that its men are not subjected in such a large degree to the distracting influences and allurements of a great city. I understand that there are about 20,000 men in the camp and that there is the probability that before long provision will be made for 50,000. The local county government and business men and perhaps also the state have dedicated to the Government about 60,000 acres on condition that it is made a permanent military training ground. The buildings are of a more substantial character than is usual and it would seem to have every qualification to make it a very valuable and permanent part of our military establishment. The commanding general, General Green, is a man of distinguished ability and charming personality and it is a great pleasure to know that he is an earnest Christian and communicant of a Church.

When I arrived in Tacoma I was met by the Rev. Herman Page, Jr., who has been appointed chaplain by the General War Commission of our Church. Although the weather was threatening and in fact occasional showers were falling, I got in the Ford runabout which the Commission has put at the service of Mr. Page, and we started on our journey to the Camp. Mr. Page had to stop to take in a Canadian captain who was going down to speak at the meeting of all the religious workers which was to be held that morning. The captain proved a most interesting traveling companion and I was especially glad when I arrived at camp to be able to attend this meeting. It gave me an opportunity to note the personality represented in that especial department. I also heard an interesting address by a Y. M. C. A. secretary who had just come from the other side. One thing that impressed me about his address was his realization that the Y. M. C. A., excellent as was its work, could not under its present system do what it should in the spiritual field. He saw the need of earnest ministers who would administer the sacraments and emphasize the spiritual life as well as teach the simple truth of the Gospel. He felt that sensible earnest men ought to be sent by the various denominations to do this work, because a man without common sense would fail to accomplish what he is supposed to do. He felt that too often men got the idea of the Mohammedan that death in battle expiated all sin and they left out the thought of the necessity of repentance and the acceptance of the work of Christ.

The Canadian captain also gave a very stirring and humorous account of the religious work on the other side. He also emphasized the need of effective, earnest chaplains, and while all recognize the value of the work of the Y. M. C. A., I was impressed with the tone of warning lest this great organization degenerate into a mere provision for the temporal needs of the men in camp. There were a good many other speeches by the various religious workers of the camp, and more than one confessed the great difficulty of the work, especially in the matter of reaching the men individually, or of having an opportunity of having them assemble in large numbers for religious instruction.

One thing impressed me quite forcefully and that was the unity with which they worked and the apparent interest they took in having Good Friday and Easter services. They appointed a committee of which the Rev. Mr. Page was a member to prepare suitable arrangements. I was very glad to be able to call on General Green, the United States officer who is in command of the camp. He was exceedingly gracious and expressed himself as most interested in all that pertained to the welfare of his men. He spoke of the desirability of having some inter-denominational co-operation, especially among the leading Protestant bodies, that would give them a building in which they might have apartments for the clergy that worked in the camp and also a large spacious chapel to promote their special work, it having been found that the halls of the Y. M. C. A. were not always available. The general is a West Pointer, and bears upon his person and in his point of view the indication of the splendid training of that great institution on the Hudson.

I went with Mr. Page to the large building erected by the Y. W. C. A. as a hostess house and I realized what a need is being supplied by this excellent organization. In fact, I do not see how its work could be dispensed with in Camp Lewis, because it furnished the only place where anyone could have an opportunity of getting entertainment, even in the matter of getting food or meeting friends. I met a great many of my old acquaintances among the workers and was very much pleased with the general outlook both from the viewpoint of a citizen and religious worker. I must confess, however, that in the matter of religious work the thing that pleased me was rather the great opportunity presented to us of doing effective work than any sense of what had already been accomplished. The whole thing is so new and in such a fluid state that we must recognize that patience is one of the necessities of the situation. We must, however, not allow ourselves to be inert. Our chaplain, Mr. Page, is doing his work as well as anybody could and a great deal better than many would under his conditions. He has no equipment, he has to deal with uncertainties and has to stay in Tacoma, twenty miles away. The Roman Catholic priest told me they had six priests at work there, and after looking over the situation I am convinced that our proper equipment would be one experienced and older man and two younger men of whom Mr. Page should be one as we could get no one any better to accomplish what he is doing so admirably.

I had a talk with Bishops Keator and Page, as well as with the Rev. Dr. Shayler of St. Mark's, Seattle, and all of them realized that a work so vast and so important was beyond the financial power of our nearby diocese and missionary districts. We will have to look to the War Commission appointed by General Convention and representing the national Church to meet effectively the religious needs of Camp Lewis. I came away impressed with the fact that the Church here has one of its greatest opportunities and that to fail to meet it will mean a loss of mission and self-respect. This great war, terrible as it is, is one of those flood-like periods of breaking up of existing things and while it is on one side most destructive on the other it affords an opportunity of rebuilding on better and more spiritual lines our national and individual life, which we all recognize has become too materialistic. Let us be awake to our opportunity and let us meet our responsibility at Camp Lewis and every camp where there are thousands of young men who are about to go forth to give their lives, if necessary, to maintain the freedom of the world. Surely it would be a very narrow and worldly conception of freedom if we think only of political liberty and worldly comforts and forget to lead these young men to a vision of Him who came to bring that Truth which if a man accepts will make him free indeed.

Emerson said of Gibbon: "The man has no shrine; a man's most important possession."

Seeming Waste

By THE REV. REGINALD J. CAMPBELL

THE war has revived much of the talk of a generation ago about the lavish cruelty and waste of Nature in regard to sentient life, especially human life. We

> Considering everywhere
> Her secret meaning in her deeds,
> And finding that of fifty seeds
> She often brings but one to bear,

are less perplexed perhaps with these squandering potencies than with the tragedies that come later.

> And he shall be
> Man, her last work, who seem'd so fair,
> Such splendid purpose in his eyes,
> Who roll'd the psalm to wintry skies,
> Who built him fanes of fruitless prayer;
>
> Who trusted God was love indeed,
> And love Creation's final law—
> Tho' Nature, red in tooth and claw
> With ravine, shriek'd against his creed—
>
> Who loved, who suffer'd countless ills,
> Who battled for the True, the Just,
> Be blown about the desert dust,
> Or seal'd within the iron hills?

There is a painful appositeness in this mid-Victorian question to the appalling slaughter taking place daily on the battlefields of Europe. No wonder that tortured minds and hearts are everywhere asking: To what purpose is this waste? Our fairest and noblest youth is being sacrificed in hecatombs—to what end? Nothing that will ever be gained thereby in this world is worth what it is costing in blood and tears. If our horizons are bounded only by the consideration of what is to happen to human society here on earth as the result of what we do and suffer in our effort to defeat Prussianism, then we may as well say boldly that the statesmen are wrong in their declaration of our war aims. Even President Wilson, who carries the moral appeal to a greater height than statesmen among the Allies, fails to place it high enough if this is all. He says we are fighting to make the world a fit place to live in. If we are not fighting for something greater we had better not fight at all, for we are not succeeding very markedly. The world after the war will be a sadder, emptier place than it was before; it will be a world with a generation missing, a world of women, children and old men. We are killing, killing, killing, and those who die are the worthiest to live. H. G. Wells wrote years ago, in his *Modern Utopia,* of the waste of sorrow and suffering caused by premature death under the conditions of our modern civilization. That was in time of peace; what would he say now!

Grim and sinister fatality seems to attend all human efforts after betterment in this world. Man does wonderful things—up to a point—and then himself destroys the fruits of his labor. He takes ages to create what can be brought to ruin in an hour. We falsify our own hopes and deprive the future of its fairest promise by our own folly and ruthlessness. Such is the sombre verdict of history upon our doings, and never more so than to-day. Somehow the output in soul seems to deserve a better return than it has ever won. There is no continuous advance in human affairs; at ever-recurring intervals by our own mad act we bring to nought our dreams of well-being and delight. It is an error to suppose that only the best has survived in man's ways of ordering his corporate life; as often as not it has been the opposite. The moral grandeur exhibited at Thermopylæ has had an inadequate outcome in the Greece of to-day. There was an older Greece still, a Greece great and wonderful, but unknown to history, the Greece of which Homer sang and which lives only in myth and legend. Until yesterday we thought the blind poet had invented it, telling of a Golden Age that existed only in his own mind. Now we know he told the truth, or less than the truth, for the spade and mattock have confirmed his story. What happened to that far-back Greece that kindled the lamp of culture ages before classical Greece appeared on the scene? Some human avalanche, some savage inundation, overwhelmed it and left not a trace behind. Julian the Apostate was right many long centuries afterwards when he saw that with the destruction of classical Greece in its turn a thousand things gracious and beautiful would perish from the earth. That was why he tried to save paganism, though happily he strove in vain; unfortunately with the fall of paganism culture and refinement went, too, for nearly a thousand years. For what did Rienzi die, Savonarola, Lamennais?—for this last-named was a martyr, though he never stood on a scaffold. One can but repeat that their expenditure of moral forces, and that of millions like them, accomplished but little in proportion to its own greatness. And it is always so; it is so now; the magnitude of human self-sacrifice far exceeds its earthly gains, even when those gains do not turn to loss, as is only too frequently the case. The death of one mother's boy in the present world-war establishes a claim upon the universal order greater far than shall ever be honored by what follows to civilization at the signing of peace.

Yet look at Nature's processes again and see what they have to teach us. There is no waste whatever. Forms break up, but life remains. Of what life is in itself we know as little to-day as did the builders of the Pyramids, but that it is something that uses matter without being identified therewith is becoming ever clearer. An eminent physicist recently gave to the writer as his considered opinion the statement that physical life represents only a comparatively tiny fraction of the total manifestations of life, and that psychical precedes physical evolution; only so could he account, he said, for the production of some of the rarest and most beautiful organic developments. Where Nature brings but one seed to bear on this side of the veil of sense, she brings a thousand to fruitage on the other; she sows here for a harvest there; and what looks to us like waste is careful conservation. Life put forth for a moment in physical form and then withdrawn, is still active and operative in a wider sphere; it is the one seed that bears on this side which is comparatively restricted in growth and yield.

So is it also with those who pass from us in the plenitude of their youthful prime through the dread circumstances of war. God needs the greatness of soul that is theirs but for an ampler and more glorious sphere where it shall bear fruit thirty, sixty, and a hundredfold. The very act of sacrifice wherein life is laid down lifts it to loftier altitudes and sows it anew for a richer harvest than earth at its best shall ever know.

The Flowers of France

By GERTRUDE HALL KENT

> No lilies tall the golden sun shall greet
> When wide-eyed Summer hovers over France;
> No daisies at the west wind's touch shall dance
> Through fields where armies strive but never meet;
> No crimson petals fall in fragrance sweet,
> Nor hidden violets lure the eye by chance:
> Ah, Summer, thou shalt veil thy stricken glance
> And mourn the blossoms perished at thy feet.
>
> Yet blooms there are as on an altar heaped—
> The lily of devotion gleaming fair,
> The rose of chivalry that burns in red;
> And from those woful meadows still are reaped
> Deeds that have blossomed forth in courage rare
> And crowned with leaves of bay the happy dead.

NEWS OF THE CHURCH

FIRST PUBLICITY BUREAU IN HISTORY OF CHURCH

To Be Established by a Diocese—Kansas Does It

TOPEKA, KANSAS.—The Convention here voted to establish the first diocesan publicity and advertising bureau in the history of the Episcopal Church. To membership on the bureau Bishop Wise appointed three clergymen of the diocese who had reported to the Convention of their pioneer efforts in using display advertising in their local newspapers. The Rev. Joseph Harvey of Pittsburg, Kansas, was made chairman, the other two clerical bureau members being the Rev. Carl W. Nau of Emporia, and Dr. P. T. Fenn of Wichita. A. J. Carruth, Jr., city editor of the *Topeka State Journal;* Carl Bolmer, cartoonist of that newspaper; Paul J. Brindel, Kansas City newspaper man who handled the publicity for the Convention, and Prof. N. A. Crawford of the Kansas State Agricultural College department of journalism, are the other members of the bureau. Mr. Brindel was elected secretary and Mr. Haynes advertising expert of the bureau.

The bureau is preparing display advertising copy to be used by the parish churches in their local newspapers similar to that which brought remarkable returns in William Allen White's *Emporia Gazette.* The copy which was prepared by the Rev. Mr. Nau and Mr. Haynes not only gave St. Andrew's Church in Emporia a distinctive name, "the little red church on the corner," but filled the church to capacity for its Sunday evening services. The cost of the five advertisements run in a weekly series was practically paid for by the increased collections from the increased attendance. Mr. Haynes in addition to preparing the display advertising copy for the diocese of Kansas will be glad to send samples of the five successful *Emporia* ads to any rector.

CHARMS OF NORTHFIELD ROUSE WIDE ENTHUSIASM

Many Delegates Will Take Vacations During Brotherhood Convention

PHILADELPHIA, PENNSYLVANIA.—From all over the country come indications of remarkable enthusiasm for the St. Andrew's Brotherhood Convention to be held for the first time this year at Northfield, Massachusetts. The venture has met with unbounded approval throughout the Church.

There are good reasons for this enthusiasm, for Northfield itself offers innumerable attractions, quite apart from the convention program. Famous as one of the beauty spots of America, its appeal is well-nigh irresistible to those who have once known intimately its charm. In contrast to the conventions of other years, there will be offered at Northfield daily opportunities for golf, tennis, boating and hikes. There are not only stretches of level country, but one may, if one so wishes, have the experience of mountain climbing.

Those who have charge of the arrangements for the convention have shown their wisdom in so scheduling the program that every afternoon will be free from convention work, giving an opportunity to those present to enjoy to the full the recreational facilities of Northfield. With this prospect in view, many delegates are arranging to take their Summer vacation during the convention, which last from August 14 to 21. The regular sessions will be held each morning and the inspirational meetings each evening.

DEAN SILLS IS ELECTED PRESIDENT OF BOWDOIN

Succeeds Dr. William DeWitt Hyde as Head of Maine College

BRUNSWICK, MAINE.—Dean Kenneth C. M. Sills was elected president of Bowdoin College at a meeting of the Board of Trustees and overseers held in May. He has been acting president since the death, nearly a year ago, of Dr. William De Witt Hyde.

The new president was born in Halifax, Nova Scotia, in 1879. He is a son of the Rev. Dr. Charles M. Sills, Rector of Trinity Church, Geneva, New York, and has been a prominent Churchman in Maine. He has been delegate to General Convention and Provincial Synod. President Sills was Dean of Bowdoin College under the administration of President Hyde. For three years following his graduation from Bowdoin and Harvard he was instructor in English and the classics at Bowdoin, leaving Maine to become tutor of English at Columbia University. In 1907 he was made professor of Latin language and literature at Bowdoin and he was appointed dean of the college three years later.

He was a candidate for United States Senator from Maine on the Democratic ticket in 1916, but was defeated.

WATCH FOR THESE FAKERS

Paul Shimmon Warns Against One "Rev. Simon Daniel"

NEW YORK CITY.—The following warning is issued by Mr. Paul Shimmon:

Some one, evidently a foreigner, by the name of Rev. Simon Daniel is going around in Virginia, Maryland, etc., bearing letters of recommendation from some oriental bishops. Also, he has shown to the clergy a letter bearing the letterheads of the Assyrian and (possibly) Armenian Relief Committee. The Bishop of New York being Hon. Chairman, and The Ernest M. Stires, D.D., Chairman, with my name also on the letterhead, and the letter is signed by me, allowing him to solicit funds.

I have given no such letter to any one. My signature is forged. The person or persons having such letter should be turned over to the police, and the immigration bureau should be informed of the whereabouts of the man. Please also communicate with me and oblige,

PAUL SHIMMON.

One Madison Avenue, New York.

WINE FOR COMMUNION NOT BARRED BY DRY LAW

Supreme Court Hands Down Important Decision in Oklahoma

OKLAHOMA CITY, OKLAHOMA.—The introduction into the State and transportation from one point to another of altar wine intended for sacramental purposes is not prohibited by the constitution or the statutes of this State, according to an opinion written by Justice Thos. H. Owen of Muskogee, and handed down by the Supreme Court last week.

The constitution of the State prohibits the sale and transportation of intoxicating liquors, and the bone-dry law enacted by the last legislature makes it an offense to transport intoxicants. The Santa Fé Railroad Company refused to accept a shipment of sacramental wine from a Roman Catholic priest billed to a church in Guthrie. The lower court held that the constitution as well as the statutory law denied the right to ship wines for sacramental purposes the same as though it had been intended for use as a beverage, because neither the constitution nor the statute exempted sacramental wine, in so many words, from its application.

Justice Owen in the syllabus of his opinion says:

A thing may be within the letter of the law and yet not within the law, because not within the spirit, nor within the intention of its makers.

Among other things which may be considered in determining the intent of the lawmakers is the evil which it is designed to remedy; and therefore this court properly looks at contemporaneous events, the situation as it existed, and as it was pressed upon the intention of the lawmakers.

No purpose of action against religion and religious institutions, when properly conducted, can be imputed to any legislative body.

First $1,000 Now In Hand

NEW YORK CITY.—The War-Time Education Fund of the General Board of Religious Education makes an encouraging report.

On May 15 not a person had been directly asked for a gift, not a congregation had taken an offering and *yet over* $1,000 *had been paid in or pledged.* One lady sent $300, her first contribution to the work of the General Board. A regular contributor sent $250. Two Liberty Bonds have been pledged, one by a Western Church Preparatory School, the other by a New England Sunday School. A Bible Class voted and sent $55. A rector in Chicago, $50. One retired clergyman $20, another $10.

For Memorial Day

The Young Churchman Company has published an admirable service leaflet for public use on Memorial Day, containing special intercessions and hymns with the proper psalm, references to proper lessons, and a Collect, Epistle and Gospel. These may be had at the price of $3.00 per hundred with postage additional by sending to The Young Churchman Company, Milwaukee.

DR. PERCY DEARMER COMES TO BERKELEY SCHOOL

Well-Known English Clergyman to Give Courses Next Year

MIDDLETON, CONNECTICUT.—The well-known English clergyman and author, the Rev. Percy Dearmer, D.D., is to be at the Berkeley Divinity School in the coming academic year, where he will give courses in liturgics and sociology.

Soon after the outbreak of the war Dr. Dearmer left his parish and went to Serbia together with his wife (well known as a novelist and writer of mystery plays) to work with the Red Cross. There Mrs. Dearmer died of typhus in July, 1915. (At about the same time one of their sons was killed in Gallipoli.) On his return from Serbia Dr. Dearmer went to France to work for the Y. M. C. A., and was then invited to go to India for the same organization. He left England in October, 1916. Just before his departure, in September, 1916, he married Miss Knowles, who for some years had been secretary of the Anglican Fellowship. They have been in India since then. Dr. Dearmer has been lecturing for the Y. M. C. A. and acting as temporary professor of literature at Delhi. He has also been doing some work for the S. P. G. and the C. M. S.

Dr. Dearmer has paid especial attention to the study of Liturgics, and his "Parson's Handbook" and "The Ornaments of the Ministers" (in the series "The Arts of the Church," of which he was editor) are well known. He was also an editor of the English Hymnal and the English Carol Book. He is much interested in the Russian Church, and was at one time chairman of the Anglican and Eastern Orthodox Society, on behalf of which he visited Russia in 1912. He has taken a prominent part in questions of social reform, and was for twenty years secretary of the Christian Social Union. The subject of Spiritual Healing also interests him greatly: he has been chairman of the Guild of Health, and in this connection has written a book entitled "Body and Soul." Others of his writings not mentioned above are "Everyman's History of the Church of England," "Rome and Reunion," "False Gods" (a study of some popular misconceptions of the nature of God), and "Patriotism and Fellowship," lately published. He is a frequent contributor to the *Guardian* and other English Church papers.

Dr. Dearmer will arrive in San Francisco at the end of June. He will be free in the Summer months before taking up his teaching work at Berkeley to undertake a limited number of speaking and preaching engagements. He has lectures on the war as well as on the historical, liturgical and social topics in which he has made special studies. Those who desire to learn further of Dr. Dearmer's plans can do so by communicating with Dean Ladd at Middletown, Connecticut.

Retiring Fund Society Meets

NEW YORK CITY.—The semi-annual meeting of the Clergymen's Retiring Fund Society was held May 10 in the Church Missions House. The Treasurer's report showed receipts amounting to $29,897.29 for the last six months and a balance on hand of $13,899.43. Annuities paid last November amounted to $24,262.40. Measures were taken looking toward establishing as the uniform rate of percentage for annuity, on whatever amount each annuitant has contributed to the Treasury, the 25 per cent. not less than which has been regularly paid during the last fourteen years.

It was also determined to amend the Fundamental Laws by striking out the provisions for antedating and taking multiples of one's original payment. The continuous usefulness of the Society will be chiefly to those of the clergy who are over sixty-eight years of age, and already on the annuitant list, and to those who recognize the value of a life annuity at sixty, notwithstanding that in addition a pension may be waiting them at sixty-eight.

INSERT FOR HYMNAL USED IN DENVER CATHEDRAL

Dean Hart Pastes Folder of National Hymns in Cathedral Books

DENVER, COLORADO.—Dean Hart of the Cathedral here has prepared an excellent insert for the hymnal with hymns to supplement the shortage of national hymns felt by so many clergymen. "Our hymnal was not prepared amidst the din of war," commented the Dean in speaking of this leaflet. The insert is the size and shape of the hymnal page, and is pasted into the cathedral hymnals, the different hymns being numbered 198a, 199a, etc. One beautiful hymn which is seldom used is that of James Russell Lowell, which is as follows.

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they have denied.

By the light of burning martyrs
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the Cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast with truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.

ORDINATION

Mr. Alfred Scott Priddis of Cambridge, Massachusetts, a senior in the Cambridge Theological School, was ordained to the Diaconate by Bishop Babcock in the Church of Our Saviour, East Milton, Massachusetts, on the morning of Whitsunday. Mr. Priddis has been acting as lay-reader in East Milton, which is a mission of St. Michael's Church, Milton, whose rector, the Rev. H. Boyd Edwards, is in France as chaplain of the 101st Engineers.

ONE DAY'S INCOME PLAN INCREASE REMARKABLE

Many Dioceses Organized on Modern Campaign Basis

NEW YORK CITY.—The One Day's Income Plan is maintaining its advance over last year's record and totaled over $38,000 the middle of May.

An increasing number of parishes took Thankofferings on this plan on Whitsunday and others will do so on Trinity Sunday. In some instances this is being done on a diocesan-wide scale—among them, Albany, Bethlehem, Colorado, Georgia, Iowa, Kentucky, North Carolina and New Mexico.

Members of the American and Japanese staffs of the District of Kyoto have sent in the largest offering that district has ever made to the plan. In the same week gifts came from an Armenian and from many of the South Dakota Indians. The Army and Navy are also represented in the list of the plan's friends.

Bishop Howden of New Mexico has sent a cheering message to the Board of Missions about the apportionment: "It may serve perhaps as a stimulus for our larger and stronger neighbors to let you know that our Convocation last week passed the following resolution with enthusiastic unanimity:

That in recognition of the call for special missionary effort which the present world crisis brings to the Church this Convocation determines that the District of New Mexico shall exceed its apportionment for General Missions this current year by at least three hundred dollars.

This resolution was, I think, the most popular of the entire three days' session. This means that New Mexico will increase its offerings about twenty-three per cent. above the minimum asked of it. Eastern Oklahoma, as already reported in these columns, took a similar action a few months ago.

"Give the coupons of Liberty Bonds to the Missionary Work of the Church," is the slogan of one patriotic rector. Needless to say, the Board of Missions can put them to excellent use.

The program in full is as follows:

Monday, May 27—4-6 p. m., Faculty Reception to the Trustees, the Alumni and Friends in the Gymnasium; 8 p. m., Evensong and Baccalaureate Sermon by the Rt. Rev. Wilson Reiff Stearly, D.D., Bishop Coadjutor of Newark.

Tuesday, May 28—Alumni Day—7 a. m., Celebration of Holy Communion; 10.30 a. m., Business Meeting of Associate Alumni in Sherred Hall; 12 m., Reading of Alumni Essay in the Chapel, Essayist, The Rev. Charles Malcolm Douglas, B.D.; Report of Necrologist; 1 p. m., Alumni Luncheon in the Gymnasium (admission by card); 2 p. m., Meeting of Board of Trustees in Sherred Hall.

Wednesday, May 29—Commencement Day—7 a. m., Celebration of Holy Communion; 11 a. m., Commencement Exercises; 1 p. m., Senior Class Luncheon in Hoffman Hall (admission by card).

ORDINATION

BLOOMINGTON, ILLINOIS.—Bishop Sherwood ordained to the Priesthood in St. Matthew's Church on the Sunday after the Ascension, May 12, the Rev. John Turner Lillard, Jr., Deacon in charge of St. Andrew's Church, Paris, Illinois.

M. STEPHANE LAUZANNE SPEAKS AT CHURCH CLUB

Declares That "The Barbarian Shall Not Pass"

LOCK HAVEN, PENNSYLVANIA.—The Wartime Supper of the Church Club of the Diocese took place on the evening of the 14th in the dining hall of the Central State Normal School.

The President of the Club, Mr. Richard M. H. Wharton, was the toastmaster. Sir John Willison, Canadian correspondent of the London *Times* and for two years editor of *The Daily News*, spoke to the toast "Dauntless Canada—never did and never shall lie at proud foot of a conqueror." In the outset he read a message to the Church Club from the Prime Minister of Canada. He exhorted the people present not to be too critical of those in authority. "The sum of that which is efficient is so much more than that which is inefficient the world needs every ounce of strength that you have, therefore stand together."

He was followed by M. Stephane Lauzanne, who spoke to the toast "Fighting France—the land of scholars and the nurse of arms." "We will perish to the last but the barbarian shall not pass," he said. "France is not bled white," and to prove it presented the facts that in September, 1914, France had 1,500,000 men in her army, now she has 2,750,000; in September, 1914, France was making for her own use 12,000 shells a day, now she is making 300,000. In 1914 she had 25,000 women working in her munition works, now she has 250,000. In the three first years of the war she spent twenty billion dollars and of this she borrowed only two billions.

M. Lauzanne is a member of the French Commission to this country. He was an officer of the French Army and was wounded at the battle of Verdun. The speeches of both these men were received with great enthusiasm.

The Bishop of the Diocese followed, speaking to the toast "The Cross Victorious," *"In hoc signo vinces."* The Bishop's speech was a masterful effort and brought the occasion to a fitting conclusion.

90,000 In Christian Nurture Classes

NEW YORK CITY.—Ninety thousand pupils are working with the Christian Nurture Series in eighteen thousand classes in Church schools!

These are the figures for the present year. It is interesting to note that the use of the Series is quite evenly distributed throughout the country, in proportion to population. There are not so many in the Southwestern section as further north, and the Pacific Coast is a little behind other sections; but in the whole country there are but five Dioceses and Missionary Districts which record no use of the lessons. New England shows a long list, largely due to many schools in and around Boston and through Connecticut. The Province of New York and New Jersey makes a good showing, with a large use in practically all dioceses.

An effort to furnish aid in meeting some of the teachers' problems is to be made by the General Board of Religious Education in the publication of a *Christian Nurture Supplement to The Leader*. This starts with the June issue, and will present articles based on experience with various features and problems. Its principal feature will be a training course for teachers using the Series. It is the hope of the General Board that this publication will aid in making the Church Schools using the Series more efficient and productive of better results.

A Word from the Federal Council of Churches

THE Church that is to lead the nation into the spirit of penitence and prayer must itself be filled with that spirit. Driven by a deeper sense of need, by the heavy burden of the world's bitter sorrow, the Church must as never before find her way to the feet of her Master and Lord, there in humility and grief to confess the incompleteness of her own life, the inadequacy of her own response to His teaching and leadership. Only when under His searching gaze she has turned from inward strife, from pride, from devotion to lesser standards than His own, and renewed her obedience to His Holy Spirit can she rise to proclaim Him—not by her word only but by her *life*—the Lord of all. Only as each one of us who bears a share in her life and work puts away from himself and from whatever interests he represents all that is unworthy and, standing in the continual presence of God, lives every day in honesty, in zeal, and in wisdom—in faith, in hope, and in love—can the Church fulfil her ministry of moral leadership and spiritual reconciliation.

INCREASED DEMAND FOR RED CROSS CHAPLAINS

NEW YORK CITY.—In addition to the recently reported need for Red Cross chaplains, a cablegram received by Red Cross Headquarters in this country asks for twenty-five Protestant Red Cross chaplains at once and indicates that there will be a demand for as many as that each month for some time. Experienced ministers of ability are desired, particularly men of middle age who can pass a physical examination and are willing to serve for one year at least. Although as originally reported, these chaplains are not included in the provisions of the war risk insurance law, the Red Cross provides an opportunity to take out insurance and guarantees 750 francs monthly to cover expenses, in addition to transportation both ways and an allowance of $200 for equipment.

The Bureau of Personnel of the Red Cross writes that it is depending upon the Federal Council of the Churches of Christ in America to recommend the highest type of minister available for this service—"men able to inspire our soldiers to repose in them absolute confidence and desire for their help and guidance in every way." Names of men qualified should be sent to Rev. Clyde F. Armitage, 1112 Woodward Building, Washington, District of Columbia, Secretary of the Federal Council's General Committee on Army and Navy Chaplains.

MISSIONARY PHONOGRAPH WILL AMUSE CUBA JACKIES

Rev. Mr. Watson Takes Organ and Phonograph Back to Guantanamo

NEW YORK CITY.—The Rev. William Watson just before he sailed for Cuba last week came into the office of THE CHURCHMAN. "I've got my organ for the naval base at Guantanamo," said he. "I've got something to amuse the boys with, too, when they come into town. Somebody has given me a phonograph. Heretofore, when the boys came in, all I could say was: 'Take off your leggins and your shirts, make yourselves cool and at home.' Then I was reduced to my theological library for entertainment. Even then they appreciated the chance to get out of the hot uniform for a little while and lounge around. They'd go away saying, 'This is just like home, doc.' But the phonograph will help matters considerably."

Mr. Watson is the missionary at Guantanamo and was acting chaplain at the naval base until Mr. Ackley went down. Mr. Ackley is soon going over to France, and they want Mr. Watson back at the station. Mr. Watson had a letter from Miss Ashurst, missionary teacher, that gives an idea of the way the boys on shore leave like to come into the mission house in Guantanamo:

"Mr. Ackley is sending up lots of marines to call on us. Every day now they come. Two were here at dinner tonight. Three came on Saturday to call. On Sunday five came to church at eleven o'clock, one to Sunday School. Corporal ——— came on Sunday night. Two more on Monday, one on Tuesday and three today. It takes lots of time, but I feel it will be well spent. If the poor boys are happy in spending a couple of hours talking to us, I don't think we could do better work than entertain them. Last Sunday was clear and we had the best service since Easter."

Recently the colored folk in the mission raised $475 for the best Estey harmonium that could be bought. So good is it that Mr. Keene, a civilian at the naval station comes into Guantanamo every Sunday for the pleasure of playing it. There are seventy-five children in Miss Ashurst's school. They pay $1 per month for English instruction and $2 for Spanish. Besides this there are thirty children in a school taught by a Negro in the south porch of the church. In the Sunday School are 150 English-speaking children and fifty Spanish-speaking little ones.

Prizes Are Awarded

CAMBRIDGE, MASSACHUSETTS.—The William H. Lincoln prize of fifty dollars offered to members of the junior and middler classes for excellence has been awarded to Frank Goostray of the middler class. Mr. Goostray is a graduate of Saint Stephen's College in the class of 1916 and a native of Boston.

The Salmon Wheaton prize, the income on $1,000, for excellence in reading, and open to members of the senior class, was won by Alfred S. Priddis of the senior class. Mr. Priddis is a graduate of the University of Rochester in the class of 1915 and a native of Rochester, New York. He has also been awarded the William Otis Smith prize of one hundred dollars for excellence in the department of homiletics.

NANCIAL METHODS ARE CHANGED AT SACRAMENTO

ɔnvention Marked by Efficiency and High Enthusiasm

SACRAMENTO, CALIFORNIA.—The Eighth nual Convention of the Diocese was ened in St. Paul's Church here on May The Bishop read his Annual Address in ce of a sermon.

The Convention took hold promptly of ancial conditions, changed the method of essing parishes, adopted a form of spe- l contributions to increase income until larger endowment could be raised, or- ed the Bishop's pension premium which l been neglected to be paid. Mrs. Jean- te M. Brock, a rural delegate, person- contributed $5,000 to the endowment of Episcopate. A new policy for the ard of Missions was approved, whereby ssionaries will be paid out of a common id. Future investments of diocesan ids were ordered limited to securities mitted under the Savings Bank act. ny new men were chosen for diocesan cers with the intent of pressing more ively for financial support and general gress. The principal Boards elected re as follows: Standing Committee: the v. W. H. Hermitage, the Rev. Mark enbark, the Rev. P. G. Snow, the Rev. S. Bartlam, W. W. Lyman, N. P. Chip- n, W. B. Lardner, C. W. Bush. Dele- es to Synod: The Rev. I. E. Baxter, the v. P. G. Snow, the Rev. W. H. Hermi- e, the Rev. C. E. Farrar, E. D. Seaton, E. Boudier, F. A. S. Foale, D. Barni- t. Board of Missions: the Rev. M. enbark, the Rev. W. H. Hermitage, the v. E. S. Bartlam, C. A. Swigart, F. A. Foale, D. Barnicott, H. E. Boudier. rectors of Diocesan Corporation: N. P. ipman, W. F. Bachelor, E. D. Seaton, R. Sanford, J. M. Henderson, W. Pol- d, W. P. Swain, E. L. Maddox, G. N. rritt. In succession to F. H. Denman, o had served many years efficiently as easurer of the Diocese, W. F. Bachelor Sacramento was elected. The Rev. P. Snow was elected Secretary of the Dio- e. The Hon. N. P. Chipman was re- cted Chancellor for another term of ee years.

The Woman's Auxiliary held a success- mass meeting in St. Paul's Church, with eral vested choirs which rendered music a high order under the direction of s. Fred Harvey of Galt. A strong, spir- ıl sermon was preached by the Very Rev. W. Gresham, D.D., Dean of Grace Cathe- l, San Francisco. Mrs. Louis F. Mont- le of San Francisco made a stirring ress on "The Call to Greater Service." The Convention was largely attended, s marked with abounding spirit of prog- s and harmony, and marked an epoch spiritual advancement.

VE PATRIOTISM FROM BECOMING PRUSSIANISM

Proper Church Support, Bishop Harris Tells Convention

HOUGHTON, MICHIGAN.—At the Twenty- d Annual Convention of the Diocese of rquette, which met here on May 15, the Rev. Robert L. Harris, D.D., Bishop djutor, sounded the keynote of the meetings by his analysis of conditions in the diocese and his program of church extension. The immediate opportunities for extension are due to the existing equipment in church buildings and rectories placed at strategic points under the administration of Bishop G. Mott Williams. With the help of funds asked for this work Bishop Harris expects to within a short time convert several dependent places into self-sustaining parishes manned with resident clergy.

Bishop Harris in his address identified church support with the highest patriotic endeavors of the day as calculated "to save patriotism from becoming Prussianism." The Standing Committee, the Secretary of Convention and the Treasurers of the several funds were re-elected for the year. Convention began with an informal gathering at the Houghton Club on Tuesday evening, at which interest in the Bishop's plans was substantiated by subscriptions. Following Convention a reception was given in honor of Bishop and Mrs. Harris at the home of Mr. and Mrs. Allen F. Rees.

TRAINING OF LEADERS IS CONVENTION NOTE

Kansas Gives Most Consideration to Educational Work

TOPEKA, KANSAS.—Bishop Wise, with the able assistance of the Cathedral clergy of Topeka and the hearty approval of conferences in connection with the Diocesan Convention by the Convention of last year, planned and carried out one of the most inspiring Conventions ever held in the church, from May 12-16. The keynote of this Convention was "Education in Church Leadership." For this purpose some of the great leaders of the general Church were there to represent this idea in different ways.

The Bishop read his address on Sunday afternoon to the largest and most representative congregation ever assembled in the Diocese. Bishop Wise said he had held seven Parochial Missions during the year, besides making numerous addresses to colleges, high schools and at army cantonments. Thus he has brought the Church in contact with the people of the state. He announced the dissolution of the Kansas Theological School and the conversion of the Barn of Bethany College into a bishop's house that the present Bishop's residence may become the home of an Associated Mission in Topeka.

A happy incident of the Convention was the visit of Mayor Reeves and Chaplain Otis Gray of the 353rd Regiment, the "All Kansas" regiment, from Camp Funston. Both made short and impressive speeches, and Chaplain Gray was presented with a purse of $250 for personal expenses.

The most interesting action of the Convention was the consolidation of the "Trustees of the Convention" with the "Trustees of Church Property" and the appointment of Memorial Day, May 30, for special patriotic services. The Convention elected the Rev. Herbert Hawkins Secretary Registrar and Treasurer of Diocesan Missions. The Standing Committee of last year were re-elected. Mr. C. A. Magill was elected as the Kansas representative to the Provincial Synod. The Convention increased the salary of the Bishop $1,000.

COADJUTOR NOT ELECTED AT TENNESSEE CONVENTION

Many Delegates Attend Charities and Corrections Meeting

MEMPHIS, TENNESSEE.—The 86th Annual Convention of the Diocese of Tennessee, with the Diocesan Branch of the Woman's Auxiliary, met in St. Luke's Church here May 14-16. The sermon at the Woman's Auxiliary was by the Rev. E. E. Cobbs, Rector of Christ Church, Nashville, and addresses were made by Mrs. Loaring Clark of Chattanooga, and Deaconess Hart of the Chinese Missions.

As the Rev. W. J. Loaring Clark, D.D., appointed to preach the Convention sermon, was suddenly called to serve the Red Cross in France, the Bishop read his Annual Address at the opening service of the Convention, in place of the usual sermon. The Rev. Arthur Howard Noll, LL.D., was re-elected and began his twenty-first year as Secretary of the Diocese. Few changes were made in the Diocesan officers. The Standing Committee was re-elected.

The time seemed not propitious for the election of a Bishop-Coadjutor as had been expected, though a liberal majority of the Bishops and Standing Committees of the Church had given their consent to such an election. The Convention adjourned to meet in Christ Church, Nashville, at the call of the Bishop, in October, to give further consideration to the subject of such election. Scarcely more than routine business was transacted at the Convention. The attendance of both clergy and laity was rather smaller than in previous years, due to war conditions. An educational character was given to the Convention by an exhibit of historical relics; by the meeting of the Diocesan Board of Religious Education of especial interest to Sunday School workers, and by the play of "The Pilgrims and the Book Beloved," given in the open air in the evening after the adjournment.

The Fourth Annual Conference of the State Association of Charities and Corrections in Memphis, on the days preceding the Convention, brought the Church into close touch with Social Service. The Governor of the State commissioned all the clergymen of the state as delegates to this conference, and many availed themselves of this opportunity to learn what was being done in the State of Tennessee for the betterment of social conditions.

On May 15 the Bishop visited the Church Home, Memphis, and blessed and dedicated a new playground acquired by the Home, given by the Vanity Fair Club. In his address on this occasion Bishop Gailor gave a brief account of the growth of the Home under the care of Sister Anne Christine, and stated that the Vanity Fair Club originated about twenty years ago in a group of young society women who were led to undertake some work that was thought to be worth while, and who had since then given no less than $20,000 to the Home.

A number of clergy and laity in attendance at the Diocesan Convention accompanied the Bishop after the adjournment of the Convention to Keeling, Tennessee, to attend the second annual commencement of the Hoffman-St. Mary Institute for Colored, under the charge of the Rev. Archdeacon Demby, recently elected Bishop Suffragan for the colored people of Arkansas.

MUST ENABLE CLERGYMEN TO EARN A FAIR LIVING

If Church Is to Keep Them, Erie Convention Is Told

ERIE, PENNSYLVANIA.—The Eighth Annual Convention of the Diocese of Erie was held at the Cathedral of St. Paul here, May 14 and 15. The Rev. Martin Aigner, D.D., President of the Standing Committee, read the annual address.

Services and business sessions occupied the whole of Wednesday, Dr. Aigner presiding. The Standing Committee elected for the ensuing year consists of the Rev. Messrs. Martin Aigner, George F. Potter, John E. Reilly, Reginald S. Radcliffe; Messrs. C. E. Martin, E. R. Shepherd, T. W. Shacklett, S. P. Ker.

Missions, supply of Clergy and Clerical Stipends occupied considerable attention through the address of Dr. Aigner, the reports of the Archdeacons, reports of other committees and addresses from the floor of the Convention.

In his address the President said concerning the dearth of clergy:

"The scarcity of clergymen is a reality, and the small number of Candidates for Holy Orders is alarming. The great opportunities of War, as an Army or Volunteer Chaplain or a Red Cross Worker or a Y. M. C. A. Secretary or Assistant, have drawn, and are drawing, many men from our ranks by the extent and fascination of the service, the intense interest and pressing importance of the duties, and the really adequate remuneration. Of course, men will give their highest service for a mere pittance. Devoted priests are doing it here now. But they must live. If we would have them and hold them we must enable them to live."

The Committee on Social Service presented a resolution that the Convention give its hearty endorsement to the Prohibition Amendment to the Constitution of the United States and urge every clergyman and layman in the Diocese to support it. ARTHUR L. SEITER.

NO WOMEN DELEGATES IN THE DIOCESE OF MAINE

Convention Defeats a Proposed Amendment to the Canon

BANGOR, MAINE.—It is an interesting fact that the 99th Annual Convention of the Diocese was held at St. John's Church here on May 15 to commemorate the completion of the beautiful new stone church, which was recently dedicated, to replace the one destroyed by fire in 1911.

At the Convention Bishop Brewster declared that the war must be fought to a successful finish, and emphasized the importance of individual loyalty to Christ and His Kingdom.

The Convention adopted a resolution pledging to President Wilson loyal support and unfaltering devotion in the prosecution of the war.

A proposed amendment to the canon providing for the election of women as delegates from the churches and missions to the Convention was defeated.

Mayor Charles B. Clarke, of Portland, was re-elected treasurer of the diocese. The Rev. Ernest A. Pressey, of Portland, was appointed registrar of the diocese.

The Standing Committee of the Diocese was re-elected. The Diocesan Board of Religious Education is as follows: The Bishop, chairman; Dean Kenneth C. M. Sills, who has just been chosen president of Bowdoin College; the Rev. R. R. Gilson, the Rev. Canon R. W. Plant, Mr. F. H. Gabbi, Miss Marguerite Ogden, Miss Caroline Burgess.

The deputies to the Provincial Synod of 1918 are: The Rev. Canon R. W. Plant, the Rev. A. E. Scott, the Rev. Canon Philip Schuyler, the Rev. R. R. Gilson, Dean Kenneth C. M. Sills, and Mr. Henry V. B. Nash.

The Church Club of Maine met at 6 p. m. for the annual election of officers and a banquet. Mr. F. H. Gabbi of Portland is president, and Mr. Sidney St. F. Thaxter of Portland is secretary.

The Rt. Rev. Paul Jones, D.D., who has taken charge of the Central Maine Mission, with residence at Brownville Junction, Maine, was present at the Convention.

In the evening of Convention day there was a service at St. John's Church, with interesting addresses.

On Thursday there was held the annual meeting of the Woman's Auxiliary and Junior Auxiliary. The Rev. J. Edward Hand, rector of St. John's Church, Bangor, in extending a welcome to the delegates, said it is fifty years since the Auxiliary had met in Bangor. Addresses were made by Mrs. Herbert Payson of Portland, president of the Maine Branch, and also by Miss Grace Lindley, general secretary of the Woman's Auxiliary to the Board of Missions. W. F. LIVINGSTON.

CONVENTION PENALIZES CLERGY WHO ARE SLOW

Asheville Adopts Unique Method of Jogging Memories

ASHEVILLE, NORTH CAROLINA.—The twenty-fourth annual Convention of the Missionary District of Asheville was held in Trinity Church, May 15-16.

The Rev. Lee Frontis Anthony was ordained to the priesthood at the opening service of the Convention on Wednesday by the Rt. Rev. Junius Moore Horner, Bishop of the district.

The necessary action preliminary to the organization of the district into a diocese was taken. The Convention felt that the time had now come for the district to become an independent unit in the Church. As the matter now stands the several parishes and missions will be given an opportunity to show their desire in the project by raising the required amount.

Stress was laid upon the necessity for promptness in the parochial clergy in sending in their statistical reports by placing a penalty on those who do not send them in on time.

The Rev. Alfred H. Stubbs was elected secretary and treasurer of the district. The Rev. Walter S. Cain was elected registrar to fill out the unexpired term of the late Rev. Dr. R. R. Swope.

The Rev. H. Norwood Bowne was elected dean of the Convocation of Waynesville.

The Rev. Edmund N. Joyner was elected dean of the Convocation of Morganton.

Delegates to the Provincial Synod—Clerical: J. B. Sill, A. W. Farnum, S. B. Stroup, J. N. Atkins, H. A. Dobbin and W. S. Cain.

COLORED SUFFRAGAN FOR NORTH CAROLINA ELECTI

Convention Votes Unanimously f the Rev. Henry B. Delany, D.D.

SALISBURY, NORTH CAROLINA.—The 102 Annual Convention of the Diocese of No Carolina was held in St. Luke's parish, S isbury, May 14-16. The Bishop pronounc it the most notable convention, in some spects, that has been held since he has b Bishop of the Diocese. The spirit of go fellowship and attention to the busines the convention was all that could be desir

The report of a special committee on t question of a Suffragan Bishop for the c ored work of the diocese got the conventi started on the real work before them on t afternoon of the first day. The recomm dation of the committee to proceed at o to the election of a Suffragan Bishop the colored work was unanimously adopt Provision was made for his salary, and election of the Suffragan was made a s cial order on the afternoon of the seco day.

The Rev. Henry B. Delany, D.D., present Archdeacon of the colored wo of the diocese, was the only man no nated. He received the unanimous vote the convention.

The Diocese of South Carolina has agr to use the Suffragan Bishop of this d cese, and has obligated itself to pay p of his salary. So the plan is to hav real test in the work among the colo people in the dioceses of North and So Carolina.

On the last day of the convention a member of the Board of Managers of Thompson Orphanage, who was also a member of the convention, made a plea $10,000 for improvements. Although m of the laymen had returned to their hon nearly one half of the amount asked was subscribed then and there; and a c mittee was appointed to raise the mainder.

As next October will complete twe five years of the Bishop's Episcopate committee was appointed to arrange for appropriate and worthy commemoration the twenty-fifth anniversary of his c secration.

An amendment to an article of the c stitution was adopted, which provides t women may be allowed to vote in any ish where a majority of the male mem of that parish entitled to vote formally their consent.

Mr. Graham H. Andrews of Raleigh elected as the new treasurer of the Dioc The Standing Committee was re-elec Delegates elected to the Provincial Sy were: Archdeacon Hardin, Archdea Lawrence, the Revs. W. W. Way, John Jackson, Charles A. Ashby, A. B. Hun Lay: Messrs. W. H. Ruffin, Chas. E. Jo son, Thomas H. Battle, A. H. Boydon, F Spruill, Robt. Hairston. The next conv tion will be held in Christ Church, Rale

M. A. BARBE

Lay: F. P. Bacon, M. Schenck, W. Redwood, H. D. Miles, H. C. Martin C. E. Waddell.

Missionary Committee—Clerical: A. Farnum and George Hilton. Lay: Hayw Parker and A. G. Mangum.

Our Weekly News Letters

BOSTON

ase Hospital Anniversary—Base Hos-tal No. 6—formerly the Massachusetts eneral Hospital Unit—went forth from rinity Church, Boston, on Trinity Sunday year ago to their work in France. On e first anniversary of this God-speed rvice Trinity Church held a service of mmemoration. The same hymns were ng and many of the same prayers said. he Trustees, Staff and nurses of the hos-tal were all invited and many of them ere in attendance. The great church was owded. Dr. Mann spoke of the fine votion of the members of the unit and ith especial affection of the chaplain, the ev. Henry K. Sherill, formerly his own rate and a young man greatly beloved rector and people of Trinity. The Hon. uis A. Frothingham, former Lieutenant-overnor of the Commonwealth, who has cently visited Base Hospital No. 6 in rance, was present at this service and ve his impressions of the hospital and e work it is doing.

he New May 30—The parishes of the ocese in general are observing Memorial ay in the spirit of the President's procla-ation. And people in general about Bos-n seem to be looking on Memorial Day is year without its usual atmosphere of liday merry-making.

At the Cathedral there is announced a lebration of the Holy Communion at 8 m., a special service at 9.30, at which shop Lawrence is the preacher and at o'clock a second celebration of the Holy mmunion. At Trinity Church the serv-of the day is at 10.30. At the Church the Advent at 9.30, the Kalendar calls a Solemn Requiem for all who have d for Freedom, with the sermon by the v. George Nattress, and special inter-sions before the Blessed Sacrament at on and at 5 p. m. In the Roxbury dis-ct the congregations of St. Ann's, St. nes' and St. John's are joining in a spe-l service at St. James' Church at 10.30, which the Rev. A. George E. Jenner, ctor of St. Ann's Church, is the preacher. ch of the three churches has its own rochial early service.

ar Work Machinery—The great plunge ead which this country has made in re-t weeks in its fighting effectiveness and the number of soldiers it is sending to nce is being reflected here in our parish rches in the way they are getting more l more thoroughly mobilized for duty in nection with the war and its strong port.

Some of our parishes organized effec-ly for relief work last Spring and have n producing more and more largely every nth. One of these was St. James', Cam-lge, which recently celebrated the first niversary of the formation of its Red ss Auxiliary. This Auxiliary at pres-numbers 150 active members and has nt nearly $1,000 for supplies for its rk during the past year. Another large ish Auxiliary that has been long hard work is that connected with St. John's, naica Plain. This parish group has had expend an average of $100 a month through the past season for supplies for its own workers—so numerous and active were they in surgical dressings and other Red Cross needs.

A type of inclusive organization is being developed in some of our parishes which bids fair to become very effective in stimulating, directing and correlating all varieties of war work that the people are able to do. This organization is a general Parish War Committee of from twenty-five to thirty members, very carefully chosen as being representative. The committee membership is then assigned to four working sub-committees: "On the Honor Roll," "On Red Cross Work," "On Food Conservation" and "On War Relief and Liberty Loans." The chairmen of these sub-committees and two other members of the general committee chosen at large compose a Board of Directors who are given the entire executive responsibility of all the Parish War Committee's varied work. This Board of Directors meets regularly and often and keeps its hands upon all the activities—stimulating here, appropriating money there, giving asked-for suggestions in another quarter, etc. The entire membership of the Parish War Committee meets once a month and hears detailed reports of the actual work of all its sub-committees.

As an instance of the way such an organization works, during the past week the sub-committee, "On War Relief and Liberty Loans," of one parish War Committee set itself the task of canvassing the entire parish in the Red Cross "drive" for $100,000,000 with the result of an unprecedented inflow of funds through the Parish War Committee for the Red Cross work of war relief. KENNETH RIPLEY FORBES.

NEW YORK

News From the Bishop's Office—On Trinity Sunday at the Cathedral the choir from the chapel at West Point, consisting of about seventy-five cadets, took part in the eleven o'clock service and sang their special academy hymn *Alma Mater*. The preacher was the Rev. Wm. Austin Smith. The dean preached in the afternoon. In the evening there was a large confirmation service for candidates from the colored parishes and missions of the diocese, among which are St. David's Chapel, St. Jude's Chapel, St. Cyprian's Chapel, Messiah Chapel, St. Clement's Missions and All Saints' Mission. The Cathedral choir sang and the Bishop made the address. In accordance with the proclamation of the President, a special service of supplication and prayer for the Nation was held on Thursday, May 30. Bishop Lloyd was the preacher. On the afternoon of Decoration Day the Bishop consecrated Ascension Church, Mt. Vernon.

Plans for Every Member Campaign—The clergy and laity are gathering at a luncheon downtown this week to make plans for an extensive and intensive religious and missionary campaign in the diocese, one feature of which will be an every-member canvass. The Bishop has appointed Mr. William Fellowes Morgan president of this campaign.

(*Continued on page* 734)

SAN FRANCISCO

W. A. Meeting—On May 13 the Woman's Auxiliary of the Diocese held their semi-annual meeting at the Cathedral. At the business meeting a sum of $500 was raised for the work of the Church Hospital at Wuchang, China. Practically every branch was represented.

Made Deaconesses—In St. Mark's Church, Berkeley, on May 10, Bishop Nichols set apart Margaret Peppers and Frances Berg as Deaconesses. Dean Gresham preached an inspiring sermon. Deaconess Peppers has been appointed to work in Bontoc, Philippines; Miss Berg will go to St. George's Church, New York City.

A Right Policy—The Rev. Hugh Montgomery, Chaplain, has pursued the right policy in this important work. At the Presidio he will not allow his office to become a mere amusement agency, but will give to Churchmen the inspiration and the stimulus which the men in uniform so need during this time of reawakening of the religious impulse dormant in all of them. The War Commission in the Diocese of California, with Mr. L. F. Monte Monteagle, chairman, is made up of the Deans of the three Convocations, together with three laymen. The Commission is putting the responsibility of the Church before the clergy and the laymen in such a way that there will be no difficulty in raising the sum apportioned by the National Commission.

Miss McLaughlin Speaks—Miss McLaughlin, of the Industrial Insurance Commission of the State of California, spoke before the Social Service Committee of the Diocese May 14. Under the chairmanship of the Rev. G. W. B. Wright the Social Service Department has been doing educational work of great importance. Not only are there open meetings held once a month at St. Stephen's Church, but the Committee keeps the clergy informed of all civic, industrial, state and national welfare and social service work. Mr. Wright, Mr. McGinnity, and Mr. Astredo were present at the meeting of Social Workers in Santa Barbara. Mr. McGinnity and Mr. Astredo are now attending a national meeting of Social Agency experts in the East. It might be interesting to note that Mr. Astredo is the Chief Probation Officer and Mr. McGinnity is the chairman and genius of the San Francisco Chamber of Commerce Charity Indorsement and Social Service Commission.

Clerical Seminar Re-established—The Rev. W. M. Bours, president of the Clerical Seminar in San Francisco, has put energy into a re-establishing of the Seminar, which is over twenty years old. The monthly meetings are alive with discussions of questions of current interest to the Church, and the readers of the papers have the great pleasure of defending their position against all comers. Out here on the Coast there is every tendency to slow up, but with an active and keenly enthusiastic Seminar or Clericus such as this the Clergy keep alive and abreast with the world of thought in theology, philosophy, literature and politics.

J. H. OEHLHOFF.

IDAHO

Indians Are Smiling—The Fort Hall Indian Mission is going on well. The Rev. S. W. Creasey is assisted by the United Offering teacher. The attitude of the Bannocks and the Shoshones is most friendly. The rumor had gotten abroad that the building destroyed by fire would not be rebuilt until after the war, but now that the building is actually going up, more substantial than ever, the Indians are all smiles when the missionaries meet them. The Bishop has an excellent man in charge of the construction.

Hospital Does Great Work—St. Luke's Hospital, Boise, has been doing a wonderful work this Winter. It has been running at full capacity. Fifteen hundred patients were cared for last year, one thousand of these were operative cases. The Bishop has complete control and it is an out and out Church hospital and that means a great opportunity for our spiritual work. It is necessary to rebuild a set of operating rooms at once. The plans are drawn and the Bishop has given out the contract at a cost of $7,000. Though lacking in cash, he had acted in the faith that Christ who helped the sick when He was on earth would not fail those who sought to help them through His Church now. Several graduate nurses are badly needed in St. Luke's at once.

NORTH TEXAS

Convocation—The Eighth Annual Convocation of North Texas met in Big Spring, the guest of the Mission of St. Mary the Virgin, which numbers thirty-seven communicants, and is at present without a resident minister. This portion of the district is in the very heart of the drought-stricken section of Texas, where there have been but a very few inches of rain within a period of two years.

Notwithstanding these facts this was one of the very best meetings ever held in North Texas. The attendance of clerical and lay delegates and members of the Woman's Auxiliary were all above normal, and the spirit of all sessions was bravely hopeful and determined.

Bishop Temple presided at all sessions and in his address dealt forcefully with the problem of the Church's work during the war and the preparation of the people to meet the issues which shall grow out of the war. It was an appeal for patriotic loyalty and religious devotion.

Archdeacon Wm. Garner preached the Convocation sermon, and Rev. A. W. S. Garden, Secretary of the Seventh Province, made a stirring appeal for Church extension as a big business enterprise more than worthy to be classed with the gigantic undertakings made necessary by the war. Rev. C. L. Pardee, D.D., representative of the American Church Building Fund Commission, addressed a joint meeting of Convocation and the Auxiliary. His message was of special interest because of the fact that practically every building in the district has received valuable help from the Commission.

Considerable difficulty was found in securing an accurate account of the state of the Church because of inadequate and inaccurate records in many congregations. The Committee on the State of the Church was instructed to prepare for next Convocation a form of Treasurer's Book that would correspond with the form of annual or triennial report.

Among the elections and appointments were the following: Council of Advice, the Rev. A. D. Ellis, the Rev. W. A. Williams, J. C. Prude, Will Stith; secretary, the Rev. G. C. Rafter, Clarendon; treasurer, C. J. E. Lowndes, Amarillo; chancellor, Judge Arthur Yonge.

President Woman's Auxiliary, Mrs. Henry Batjer, Abilene; vice-president, Mrs. J. B. McClelland, Clarendon; secretary-treasurer, Mrs. W. W. Rix, Big Spring; treasurer United Offering, Mrs. Henry S. Gooch, Amarillo; director Juniors, Mrs. Walter C. Sherman, Amarillo; Little Helpers, Miss Lila McClelland, Clarendon.

E. Cecil Seaman.

RHODE ISLAND

An Interesting Anniversary—The Church of the Transfiguration, Edgewood, has been observing its twenty-fifth anniversary in unusual manner. On Sunday, May 12, the mortgage on the property was burned. This had existed since the beginning and had been slowly reduced from year to year. On the following Sunday, Whitsunday, the church was consecrated by Bishop Perry, and the rector, the Rev. Levi B. Edwards, announced the gift of a stone tower, to cost $10,000. This is the anniversary offering of Mrs. William H. Hall, a communicant of the parish from its beginning. The breaking of the ground for this tower in the near future will complete the anniversary observances.

When the present rector took charge in 1909 the parish was worshiping in a small chapel on its present attractive site on Broad Street, in the suburbs of Providence. In the following year the present beautiful church, of Oneco granite, was erected, where, it is remembered, Bishop Perry held his first Confirmation after being made bishop in 1911. At the same time the chapel was transformed into an attractive rectory, and guild rooms were provided in the basement of the church. The architectural grouping of the buildings, enhanced by successful landscape gardening about them, has made the church property rank among the most picturesque in the diocese. The property is now valued at $34,000. There has thus been a phenomenal growth of the parish during the nine years' rectorship of the Rev. Mr. Edwards.

Joseph M. Hobbs.

WYOMING

A Fiftieth Anniversary—Fiftieth Anniversaries of Church life are not common events in the Western districts, and the rector and people of St. Mark's Church, Cheyenne, felt a deep sense of gratitude and thankfulness to God in the observance of the Semi-Centennial of St. Mark's Parish, commemorating the erection of the first Church, 1868; the first services in the present Church, 1888, and the cancelation of the indebtedness on the Parish House, 1918.

Communicants and well-wishers numbering more than two hundred gathered at a Fellowship Supper held in the Parish House on the evening of Thursday, May 16, to extend congratulations over fifty years of achievement.

Many noted speakers had been secured for the occasion, and many tributes were paid to the memory of Cheyenne's fi rector, the Rev. Joseph W. Cook, wh pioneer work in this vicinity made possi the building of the first Church in 18 incidentally the first Church struct erected in Wyoming; to the Rev. Geo C. Rafter, who for twenty-two years ser the parish as its rector and who s serves it as its beloved Rector Emerit under whose guidance the present Mark's was built; to Bishop Thomas, w inspired the building of the Parish Ho and to the present rector, the Rev. S. Huston, under whose direction the he indebtedness on the Parish House has t year been canceled.

During the program following the din which was presided over by Mr. Hus as toastmaster, addresses were given Mr. Frank S. Burrage of the Cathed vestry, who has spent a number of ye in Wyoming and who gave a noble trib to Dr. Rafter; by Dr. Rafter; by Bisl Thomas, who gave due credit to the p and present workers in the parish; Bishop Johnson of Colorado, who had co from Denver for the occasion; by D Thornberry of St. Matthew's Cathed Laramie, classmate and old friend of Huston, and by Mr. Luke Voorhees Mr. J. H. Walton of the present ves

On Friday afternoon, May 17, St. Mar Guild, successor to St. Mark's Mite Soci of fifty years ago, extended hospitality i "Golden Anniversary Tea." On that ev ing the Confirmation Service was held.

While the present St. Mark's was b in 1888 its consecration was deferred u May 14, 1893, and services on Whitsun morning were in commemoration of event. The Collect, Epistle and Gospel the Consecration of a Church were u in this service, the epistle being read Dr. Rafter, who had been instrume in building the Church. The sermon gi by the rector was on the text "Ye Are Temple of the Living God."

Lucy M. Taylo

OKLAHOMA

Convocation Meets—The Annual Con cation at El Reno, May 6-8, had great a tions to its interest in the presence inspiring addresses of Bishops Wise Thurston, the Rev. Dr. Pardee of Church Building Fund Commission, and Rev. T. R. Ludlow of Boone College, H kow. Especially were the addresses of latter informing and stimulating. The of the Convocation's work and that of simultaneous Woman's Auxiliary largely of a routine sort. The offic chosen were with slight exceptions th of the past year. The action of the Bis in putting the work among colored pe under the care of the Suffragan Bishop Colored Work, elected by the Diocese Arkansas, when he is consecrated, unanimously approved.

An Interesting Program—In connect with the fiftieth annual convention of Diocese to be held June 4-6 at Ch Church, Easton, the Rev. Henry Da rector of Christ Church, has prepared interesting anniversary program which be given the evening of June 6. The F George Lay, son of Bishop Lay, the Bishop of the Diocese and now headma of St. Mary's School, Raleigh, North Ca lina, will give an address. The Rev. R

t Wilson, D.D., of Charleston, South Carina, the only surviving clergyman who as a member of the first convention of e Diocese, will also make an address, and dge Pierce of Chestertown, chancellor of e Diocese, will discuss the history and ospects of the work here.

n the Standing Committee—At the last eeting of the Standing Committee the ev. Henry Davies, Ph.D., was elected to a vacancy caused by the death several onths ago of the Rev. Mr. Howard. He as also made secretary of the committee.

EVERETT JOHNSON.

ALBANY

nniversary Observed—The seventy-secd anniversary of the founding of Grace urch, Albany, was observed on Whitnday. The vestry, the Women's League, e choir, the Acolyte Corps and St. Hilda's uild made their Corporate Communion. ie Rev. Paul H. Birdsall preached his rewell sermon before his departure for ance. During his absence the parish will in charge of the Rev. George Taylor iffith of Howe, Indiana, who will be in idence at the rectory, 498 Clinton Ave-e, Albany.

r. Carroll's Anniversary—Whitsunday rked the completion of the twenty-fourth ar of the rectorship of the Rev. Edward Carroll, D.D., in St. Ann's, Amsterdam, e oldest parish in the diocese.

Prosperous Men's League—The Men's ague of Christ Church, Hudson, has comted the second year of its history with enviable record of attainment. With ny men in the service, it gathered 150 for opening banquet in the Autumn. The ll-appointed clubroom in the new Parish use is open every night except Saturand Sunday, and frequent special entainments have been given in the line talks on varied subjects followed by a ial hour. The final meeting of the sea- was "ladies' night" and was addressed Sergeant Graham of the Canadian Army.

A. Semi-Annual Meeting—The Aly Diocesan Branch of the Woman's xiliary held its semi-annual meeting in nity Church, Plattsburg, May 22 and 23. e address was made by Bishop Hulse of ba.

RUSSELL CARTER.

BALTIMORE

ork at Camp Meade—In our little pel of St. Peter, Patuxent, in the centre the Remount Depot within the area of mp Meade, we have held regular serv- for soldiers, under the general superon of Volunteer Chaplain Torrey, and ices have been held on our initiative invitation by other religious communs, including the Roman Catholics. We e also used the Y. M. C. A. buildings in the cantonment, but have been forced ne conclusion that the only way in which work can be properly and adequately e is through additional building facil- to supplement them by providing es solely for worship and the administion of the Sacraments, and thus relieve e other buildings so that they can e satisfactorily fulfil the particular purs for which they were primarily and ifically erected.

ully persuaded of the necessity and duty of affirmative response from the Church to this Macedonian cry, Pennsylvania, Washington and Maryland proposed erecting at Odenton a building costing about $5,000, but Mrs. B. H. Buckingham and her sister, Miss Isabel C. Freeman, two good Churchwomen of Epiphany Church, Washington, being informed of the undertaking, generously contributed the whole amount necessary for a most complete and commodious structure at a cost of more than twice this sum. A conveniently located lot was purchased at Odenton to accommodate this building, the title to which is vested in the Church Extension Society of the Diocese of Maryland, with the agreement that should Camp Meade at any future time be evacuated as a cantonment the plant will be used by us as central headquarters for the prosecution of missionary work of our Church in Anne Arundel County. This building is now nearing completion and will accommodate a resident staff of four clergymen. This will include a chief of staff and three associates—one from each of the dioceses represented. In addition to the chapel there is a large attractive lounge or social room, a dining-room, and a kitchen. The second story is an open loft where dormitory accommodations could be arranged for probably ten or twelve men.

The total cost of Epiphany Chapel and Clergy House at Odenton, Camp Meade, including land and furnishings, will be in round figures $14,000, all of which has been contributed by private individuals.

This building will be opened this month, with appropriate services. Major General Kuhn, Commanding Officer of Camp Meade, and General Nicholson will be the principal speakers for the occasion.

WYLLYS REDE.

DENVER

Bishop's Memorial Chair—The Rev. Horace B. Hitchings left $3,000 for a memorial to himself to be placed in St. John's Cathedral, Denver, of which he was rector from 1862 to 1869. He also left one-third of his property, estimated at $75,000, to the Cathedral and another third to an allied institution, St. Luke's Hospital, Denver. The memorial took the form of a Bishop's chair, a copy of the most beautiful one existing in England, that at Worcester Cathedral, and it was dedicated on Rogation Sunday, the deed of gift being read by Mr. George Berger and the procession consisting of the Committee of the Diocese and the Cathedral vestry, enlivened by the bright uniforms of the cadets of the Collegiate School, all advancing eastwards under the rich shadows of stained glass and banners of allied nations and among others a service flag of fifty-four stars.

The Bishop was escorted to his new throne by the Dean and Canon Holoran, and the other clergy officiating were the Rev. F. W. Oakes and Archdeacon Schofield, but that morning returned from Africa, for whose safe return a thanksgiving prayer was suitably interposed in the service. On the lofty, towering chair are three figures, one of Dr. Hitchings, another of his friend and companion in missionary labors, Bishop Randall, and the third the late Bishop of Utah, Frank Spalding, killed not so long ago in an automobile accident in Salt Lake, fearless champion of Christianity and first Episcopal product of the Cathedral of St. John.

Strong Men's Club—The Men's Club of the Cathedral parish meets nearly 100 strong every month, and was addressed in May by Mr. W. W. Grant on his impressions of the great personages of the war.

Wins the Banner—St. Barnabas received the banner for Children's Lenten Sunday School collections at the gathering of all diocesan schools held at St. Mark's. The total collection was over $1,500. The banner class has always been from this Church, where also nearly $10,000 was collected for the Third Liberty Loan. Evergreen, beloved little haunt of tourists in the mountains, came second with forty-seven little boxes contributed by the native children of the place containing $100.

Many Changes—Trinity Memorial Church has been occupied by the Ascension congregation since the fire in the latter Church, but now Trinity is to have a resident rector, the Rev. Claude Reader from Merrill, Wisconsin, and Ascension is to rise from its ruins at a cost of $20,000, most of which sum is in hand. St. Thomas has also gathered enough money to build a new Church. Emanuel Church has been deprived of its vicar for an indefinite period, the Rev. S. R. S. Gray, who is substituting for the Rev. F. R. Godolphin at Grace Church, Oak Park, Illinois. Canon Holoran was in charge of the parish, but is succeeded now by Archdeacon Schofield, and the Sisters of St. John the Evangelist have been allotted the vicarage for their domicile and work.

Parish War Work—St. Mark's rejoices in the selection of her own Frank Shelby to be in charge of all the Brotherhood of St. Andrew work at the front with headquarters in Paris. This Church counts fifty or more to her service flag, had nearly 600 communicants at Easter in spite of these absences, gave $265 to the Church's War Commission and $60 to the Bishop of Jerusalem's Fund, and reckons her regular morning congregations at 400.

Colored Work—Great things may be expected from a Negro commercial association founded by the Rev. Henry B. Brown in Denver, to unite the colored population for farming, colonizing and mercantile pursuits. Its weekly bulletin and co-operative store attendance promise to dignify the scattered efforts of the formerly scattered population.

GEORGE H. HOLORAN.

WEST TEXAS

Chaplain Appointed—The post of diocesan chaplain to army camps in the Diocese of West Texas, made vacant by the appointment of Chaplain Lee W. Heaton to be Archdeacon, has been filled by the appointment of the Rev. Frank A. Rhea by the War Commission. Chaplain Rhea has been missionary among the Sioux Indians on the Sisseton Reservation in South Dakota. Strangely enough, his first opportunity to serve the soldiers was in the case of two Sioux Indians—twin brothers—who are stationed at Kelly Field, the aviation camp.

The camps in and near San Antonio are now well covered by civilian chaplains, but it would mean a great saving in time to have the names and camp addresses of Churchmen stationed here. Texas is the state of magnificent distances and army camps are built on the same scale. The

diocesan chaplain is always ready and eager to be of service to the men in the camps or to the rectors and relatives at home. Address communications to the Rev. Frank A. Rhea, Diocesan Chaplain, room 315 Prudential Building, San Antonio, Texas.

Organization Increased—The diocese has been fortunate in having Miss May Case Marsh, Field Secretary of the Girls Friendly Society, as a visitor in the various parishes and missions during the past month. Branches have been organized in all of the San Antonio parishes and at St. Philip's School, and at Cuero and Victoria. Three new Chapters of the Brotherhood of St. Andrew have been organized in the diocese in the past two months.

PHILADELPHIA

A Correction—Bishop Garland is to preach at St. John's College at Annapolis: not at Naval Academy, as reported last week. The chaplain of the academy always preaches to the graduating class.

At Presbyterian Church—Bishop Rhinelander preached in Calvary Presbyterian Church on Sunday, May 12, on "The War and Church Unity."

Historical Society Meets—The Church Historical Society met at the Divinity School last week. Prof. Robinson was the principal speaker on the life and work of Bishop White.

For Women Workers—At Holy Trinity Church there was lately held a Prayer Service for women war workers. As an outcome of that meeting, in which leaders of many religious bodies took part, steps are being taken to have an hour of prayer for general use at noon.

Funeral of the Late Mr. Davidson—The Rev. Thomas William Davidson, who died on Ascension Day, was buried from St. James' Church on Monday, May 13. Mr. Davidson had done much for the poor, the sick and prisoners in the care of the City Mission.

Churches Robbed—Twelve churches have been robbed in the last two weeks in the city. Ten were Presbyterian, but St. Luke's and The Epiphany, in Germantown, were the last to be entered. It took the thieves some time to enter the right church. Nothing of value was taken.

Irving A. McGrew.

ST. LOUIS

Big Brother Conference—The International Conference of Big Brothers and Big Sisters met in St. Louis this month and brought together men and women of large experience in child welfare work. Among the speakers on the program was the Rev. Rufus D. L. Putney, who spoke on Religious Phases of Big Brother Work. Before he studied for orders, Mr. Putney was one of the organizers of the movement and served as secretary of the Big Brother organization in New York. Mr. Putney has been for three years in charge of the Church's important work at Kirksville.

Home for Convalescents—The Church in St. Louis is exceedingly proud of the ministrations which are carried on under her auspices in the city institutions. Just now a new step forward has been taken in the establishing of a Country Home for Convalescents. There has been such a home in the thick of the city for a number of years. It is proposed now that there shall be an attractive resting place on a farm, ten miles from the city. It is hoped eventually to have accommodations for men, women and children. But for the present women only will be received; those who have been discharged from the various city institutions as cured, but who need quiet surroundings, pure air and wholesome food to assist the processes of recuperation. A farm of twenty acres has been bought, with an eight-room house, in an ideal location. This will add another excellent opportunity to the Hospital Missionary, the Rev. John Howard Lever, to minister in Christ's name to them that are out of the way.

Bishop Tuttle at Rally—Bishop Tuttle attended and gave the benediction at a big patriotic rally in St. Louis under the auspices of the Gideons, Sunday, May 12. The principal speaker was Former Governor Folk of Missouri.

Assistant at St. Peter's—The Rev. George Lloyd, since the Rev. W. L. Essex resigned his position in January, is associated with the Rev. Dr. Phillips in connection with the work of St. Peter's parish and as vicar of Epiphany chapel, St. Louis.

Harrington Rogers.

LOS ANGELES

Easter Echoes from the Pacific—Better belated, perhaps, than not at all, St. Paul's Pro-Cathedral is just now, May 5, celebrating the tenth anniversary of its accomplished dean and rector, Dr. MacCormack. The Pro-Cathedral has notably enlarged its scope during these ten years. The noonday services during Lent were the most successful of any year since their inception. The climax was reached on Good Friday at the Three Hours' Service, when over 1,500 were present. On Easter Day many hundreds failed of admission into the church. Approximately 1,000 received the Holy Communion.

Fifth Anniversary at St. John's—St. John's Church, Los Angeles, too, is celebrating the fifth anniversary of its rector, D. Davidson. On Easter Day there were more than 900 Communions, the offerings exceeding $2,300. The parish has now upwards of 1,200 communicants, being nearly double the number on the books of the church when the present rector began his ministry five years ago. On a recent Sunday the Bishop confirmed a class of 78.

Ninety-one and Drives a Ford—The Church of the Epiphany, Los Angeles, honored its associate rector, the Rev. Henderson Judd, on a recent occasion with the presentation of a large cake with 91 tapers on it at a birthday party for their distinguished guest, who, on that day, had attained that great age. Mr. Judd may be said to be the Nestor and the Mentor of the diocese rolled into one, and greatly beloved by all. When he reached the comparatively mature age of 90 Mr. Judd invested in a Ford, never having driven a machine before, and, having since become an expert in covering some 4,000 miles, he has lately published "The Auto Experiences of a Nonagenarian." Mr. Judd is the indefatigable Honorary Representative of the Jerusalem and East Mission for the Province of the Pacific, and he has brought this diocese ar the entire province up to an enviable re ord in their generous contributions to th fund.

Loss at South Pasadena—The Easte tide of St. James' Church, South Pasaden has been saddened by the enforced resign tion, through continued illness, of its high esteemed rector, the Rev. W. H. Wotto Mr. Wotton has done most effective ser ice during his long ministry in the dioce as rector of St. Athanasius' Church, L Angeles; the Church of the Messiah, San Ana, and of late years as rector of S James' Church, South Pasadena. It hoped that a complete rest will effect h restoration to health.

Commander is Grateful—As a numb of the soldiers from Camp Kearny are v itors in Oceanside on Sundays, the ladi of the Guild of Grace Church serve t each Sunday afternoon to the visiting s diers in the parish house. The courtesy the ladies was graciously acknowledged General Strong in the accompanying lette

"I wish to thank you and, through yo the ladies of Grace Mission Guild for th very kind offer to entertain the men of t camp who may visit Oceanside on Sunda at 4 o'clock in the afternoon with a t We also greatly appreciate your invitati to make the parish house their home wh there on Sunday afternoons.

I will have cards placed on the bulle boards or the information included in o *Weekly Bulletin.*

A soldier from the temporary camp Carlsbad of the "Sanitary Units" fr Camp Kearny, and formerly Lay Reader Christ Church, San Jose, read the praye at Morning Service on the 28th, a numb of soldiers being present; and the soldi Mr. Elmer T. Freeman, hopes to enter t General Theological Seminary at the cl of the war.

Alfred Fletcher

BETHLEHEM

Many Changes Among Clergy—Th are many changes in the Diocese of Be lehem among the clergy. The Rev. Le B. Sheen, who has served as Assist at St. Stephen's, Wilkes-Barre, has be appointed a Y. M. C. A. Secretary for t transport service. Mr. Sheen is eminen fitted for work among men and will fit i this peculiar kind of service. It will be business to travel back and forth on t transports, going with the troops and turning with the invalided soldiers. T Rev. J. Arthur Glasier has accepted a c to Trinity Church, Bethlehem, leavi Trinity Church, West Pittston, after a v successful ministry.

Commission Wants Women Member The Social Service Commission of t diocese is to seek an amendment to t canons so as to permit the appointment three women to the commission. It is hop in this way to bring into its work seve distinct interests which have hitherto o been represented by an auxiliary commit without any vote or authority.

War Gifts Large—The total amount ceived for the Church's War Commissi Fund was $17,989.

Good Year for Mission—The Dioces Board of Missions reports a very succe ful year. Between $10,000 and $11,000 w raised and $800 was paid upon old del The Board is seeking to bring into clo

iation an auxiliary commission of the ese, the Bishop's Church Extension ıd Commission which has succeeded in ing in the past four years over $24,-

Both the Board of Diocesan Missions the Bishop's Church Extension Fund ımmission will be called together in joint ion at an early date after the Diocesan vention in May. R. P. KREITLER.

CHICAGO

rtheastern Deanery Meeting — The h Chapter meeting of the Northeastern nery was held at Grace Church, Oak k, on May 13. The Rev. Messrs. John ıur of Glen Ellyn, John H. Simons of Thomas' Church (colored), Chicago, old Lutton of the Church of the An- ciation, and Carl Nybladh of St. garius' Church (Swedish), Chicago, ussed "Missionary Conditions in the ese," which was followed by a general ussion of Diocesan Mission Work.

the afternoon session the ecclesiastical ; "Arianism, Old and New," was ably ented by the Rev. John D. McLauchlan, D., of the Church of Our Saviour.

riotic Services at Evanston—On the Sunday in May the Rev. John Henry kins, D.D., of the Church of the Re- ner, Chicago, preached the first in a s of six notable patriotic sermons on erica and the War" at the afternoon ice at St. Luke's Church, Evanston. Hopkins handled his rather startling ect, "Christ versus Antichrist, an Inter- tion of this War," in his usual master- manner. On May 12 the preacher was Very Rev. Bernard Iddings Bell, Dean ond du Lac, the chaplain to the Jackies e Great Lakes Naval Training Station. subject was "The War and Our Ameri- Men." He paid a glowing tribute to the kies at Great Lakes." Much interest evinced at this, the first of Dean Bell's rances at St. Luke's since he an- ced his decision to remain at the Naval ning Station.

Pays to Advertise—Quite recently Pond of the Cathedral and City Mis- Staff advertised in the diocesan , asking for the gift of an organ for se of the clergy at the services in the y jail. The response was astonishing, organs being given. All, however, been well placed. St. Andrew's ch, Downer's Grove, presented the organ, which was placed in the jail; tryman of St. Martin's Church, Austin, nted the second, which was placed in Women's Chapel at the City House of ction, while the third, presented by ls at Burnside, was placed in the Lady l at the Cathedral. One is tempted rmise as to what might have hap- if the Dean had advertised in THE CHMAN.

bert Leach of the Cathedral Athletic and member of the choir recently he junior national championship 100- swim in New York. Leach was en- by the Hamilton Club of Chicago.

m time to time we hear reports of xcellent work done by the Cathedral in the congested district on the West This year the staff offered the hos- y of Sumner Hall, the gymnasium, e "West Side Beavers," an athletic omposed of Jews and Italians.

ALBERT EDWARD SELCER.

English Church News

St. George's Day—One of the possible by-products of this great war is that St. George may come into his own. We are not good at celebrating special days in this country. Even if we had a national event comparable to your Fourth of July, one doubts whether we could focus our national spirit sufficiently. But at least we are trying to recover St. George. It can be only a limited celebration: Scotland, Ireland and Wales are out of it. Even England has almost forgotten her patron saint, and many Englishmen could not give the date of his anniversary. But the coincidence of the day with the date of the brilliant attack of our navy at Zeebrugge has done something to help us this year. Our sailors at least remembered the dragon. But our best chance lies with the Church. At present, the matter of the celebration has been left to a few churches of the advanced type, such as that of All Saints. It is noticed, however, that the observance of the day is becoming more general.

Clergy for Military Service—We are determined that the nation will not be able to reproach the clergy any longer as shirkers. Our Bishops seem to be unanimous in deciding that we must come forward just as if the compulsory clause had been passed by Parliament. The Bishop of London is the most outspoken of them all. All clergy under 51 years of age are invited to send in their names, making an offer to undertake either combatant or non-combatant service. He is prepared to give dispensation to combatants "now that the lives and honor of women and children depend upon the courage and skill of their men-folk." It will not be possible to let all who offer go. It will be necessary to have one priest in each parish, and in certain large parishes two. A special tribunal will sit daily at the Bishop's house in St. James' Square, consisting of himself, his suffragans, and the archdeacons, which will decide what offers can be accepted. This, he points out, would have been the procedure, even if compulsion had been passed. Those who are not accepted can join the volunteers at home. They must lighten their duties as much as possible, give up all committee work which is not absolutely necessary, and confine themselves to one sermon a week, devoting the rest of their time to administering the Sacraments, visiting the sick and mourners, and conducting intercession services.

The Moderator's Lecture—The Church Press has received Dr. Cooper's lecture in the crypt of St. Paul's with great approval. The *Guardian* says that the event makes us begin to realize the immensity of the step forward which at last seems to be possible, if not quite imminent. The Church of Scotland and the United Free Church are in the process of fusion, and it is felt that the process must not stop there. We on our side "must be prepared to accept in federation a degree of elasticity very different from what might be appropriate in a case of absorption." We need elasticity anyhow, and if this is to some extent forced upon us by circumstances, so much the better—"the accomplished fact will often obviate a wilderness of discussion." The *Church Times* notes the Catholic temper which Dr. Cooper displays, though it thinks him mistaken in his claim that his own Presbyterian ordination is valid. But it strongly approves Dr. Cooper's attitude towards Episcopacy as the only sure bond of union, and of his generous attitude towards the Scottish Episcopal Church, which he recognizes as "genuinely Scottish, with a real root in the country." The general comment is that "the atmosphere is changing, and things will soon be possible in reality that could scarcely be imagined a decade ago."

The Evangelistic Work of the Church—Those who think that the National Mission of 1916 has been a failure have quite misapprehended its real scope. It was essentially a process of diagnosis, and its chief result has been to disclose the weaknesses of the Church itself. The Committee on Evangelistic Work has at any rate learned many things, and has just issued its report. It is full of assertions and suggestions, which in less exciting days would be amply discussed. The Archbishop of Canterbury indeed asks that it should be criticized, and the Church papers are doing their best. The leakage from organized religion is undeniable, and the remedy is not easy to find. There does not seem to be any "deep spiritual hunger" for religion, but rather, as the *Church Times* points out, for a better and happier world. The easiest way to make the Church popular would be to identify her creed with social service. The Committee is alive to the danger of this: the Church must not undertake social work "of a palliative nature" in order to gain a hearing. The Church must do her own work, and her social activity should be used as "the approach to the work of evangelization." It is not quite clear what the Committee means by this distinction, but probably the idea is that we should be careful not to "tack on" the Gospel to a policy of social activity, but to proclaim our social principles, not as ends in themselves, but as a preparation for the Gospel, frankly saying so throughout.

Generally speaking, the Committee want to recover the evangelistic spirit as a permanency, and not merely as a thing to be invoked on special occasions. And yet it suggests that there should be a "generous year" during which all the agencies of the Church should be directed towards the work of evangelization, abandoning meantime the usual parochial organizations. But the *Guardian* points out that the Church cannot afford to scrap the toil of years, and thinks that instead of a year of special work, there should be special Mission seasons, other than Advent and Lent. And the work should be as little of the "organized committee" type: the Bishops themselves, with their central group of missioners, should lead the effort.

BISHOP BRENT GRANTED WAR LEAVE BY DIOCESE

Resolution Favoring National Prohibition Passed Almost Unanimously

JAMESTOWN, NEW YORK.—The Eighty-first Annual Council of the Diocese of Western New York was held at St. Luke's Church here, May 21.

The Bishop of the Diocese, the Rt. Rev. C. H. Brent, D.D., being absent on his duties at the war-front in France, as General Headquarters Chaplain, the Secretary of the Council, the Rev. G. S. Burrows, acting under the canon, called the Council to order. The Rev. C. A. Jessup, D.D., rector of St. Paul's, Buffalo, was elected Presiding Officer of the Council.

Among others, resolutions were adopted as follows:

(1) Recommending and urging upon the parishes the increase of clerical salaries to the amount of 20 per cent.

(2) Urging the passage of the Barkley Bill, and the co-operation of the laity of the Church in securing war-emergency prohibition, and the ratification of the National Prohibition Amendment by the Legislature of the State. (Only two negative votes.)

(3) Recommending to the Synod of the Second Province that St. Stephen's College, Annandale, be an official college of the Province and arranging for aid in its financial support.

A very important business before the Council was the consideration of communications from Bishop Brent proposing either the arranging for his resignation as Bishop of the Diocese because of his detention abroad on war duty, or the election of a Bishop-coadjutor. The communication drew from the Council the following memorial and resolution, which were unanimously adopted:

The Bishop of the Diocese of Western New York has been appointed by the Secretary of War as Senior Chaplain of the U. S. Army in France—the most responsible position ever held by any clergyman in connection with the Army of the U. S. of America. His pre-eminent fitness for this very great distinction is everywhere conceded, not only because of his high character and great ability, but also on account of his past experience in connection with the Army and Government of the U. S. During the fifteen years of his residence in the Philippines, from 1902 to 1917, he was constantly in touch with the officers and men of the U. S. Army, and with every individual clothed with official responsibility in the administration of the civil affairs of the Islands. Moreover, his personal relations with General Pershing, commander-in-chief of the American Expeditionary Force, are known to be exceedingly personal and intimate.

We are most emphatic in our belief that the U. S. and its Allies are waging a righteous war, a war upon which we ask God's blessing without hesitation, and which we are sure Christ our Lord approves. In this practically world-wide war, a war of nations and peoples, and not merely a war of armies, we are all, every one of us, called upon to give our best. The best that the Diocese of Western New York can give is our Bishop. We are, as we should be, proud beyond words to give him for this service. As he himself has recently said: "We must give until we have nothing left to give, and if one dies in the giving, that is of no account." We must act in the same spirit that actuates him, if we are to be in any sense worthy of having him as our Bishop. If he lives, and we pray God that he may be spared, we shall be unspeakably proud when he returns to us to assume his duties as the head of our diocese. If he dies, and he well knows that this is within the range of possibility, we want him to die as Bishop of Western New York, as well as Senior Chaplain of the U. S. Army in France.

Therefore be it *Resolved:* That we record our deep appreciation of the privilege that is ours of giving our great Bishop for this great work; that we heartily endorse the action of the Standing Committee in granting unto him indefinite leave of absence; that in the judgment of this Council the relation existing between Bishop Brent and ourselves is one which only death can sever; and that we extend to him the assurance of our personal affection and complete approval of his acceptance of the high office conferred upon him by our Government, and we ask the prayers of the people of the Diocese for his overwhelming success in the discharge of the duties as Senior Chaplain, and his safe return to this diocese at the end of the war.

The Council adopted resolutions approving of the election of a Bishop-coadjutor for the diocese and requesting the consent of the Bishops and the Standing Committees of the Church; and providing that as soon as the necessary consents are obtained a Special Council be called to meet as early after the first of September as possible.

A very happy feature of the Council was the presence of the Rt. Rev. Fred'k Courtney, D.D., who, upon the request of the Council, addressed it, expressing his thanks to the Church people of the diocese for the cordial reception accorded him in his work within our borders; and suggesting the thought that the diocese should thank God for its Diocesan and the great work he is doing as headquarters Chaplain General, A. E. F., in France.

Bishop's Brent's message to the Council was on "Making Democracy Safe for the World." Sentences from it are:

> A salutary whirlwind is sweeping through the world, bearing both life and death in its tearing, scorching breath.
>
> There is no lesson which the churches are learning in the War Zone of greater importance than the impotence of our divided Christianity. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the churches.
>
> We, a complex and shattered world, stand face to face with the simple and only God. When men and nations and churches shall have become as simple as His only laws, the two laws of love, require us to be, then the kingdoms of this world will become the Kingdom of God and His Christ."

The following were elected to office: Standing Committee: The Rev. C. J. Davis, the Rev. C. A. Jessup, D.D., the Rev. W. A. R. Goodwin, D.D., the Rev. C. M. Sills, D.D., A. C. Walker, S. S. Brown, J. W. Crafts, M. D. Mann, M.D.

Deputies to the Provincial Synod: The Rev. C. A. Jessup, D.D., the Rev. P. Cushing, the Rev. G. S. Burrows, the Rev. G. M. Irish, W. J. Tully, A. B. Houghton, J. M. Prophet, J. G. Buckley.

DIVINITY SCHOOL GIVES BUILDINGS FOR HOSPITA

Announcement Made at Commen ment—New Courses

PHILADELPHIA, PENNSYLVANIA.—De Bartlett announced at the commencem service of the Philadelphia Divinity Sch that the buildings had been sold to Mercy Hospital for Negro Officers and S diers. The sale involved $120,000. T buildings will be enlarged to accommod 200 beds, and eventually 1,500 to 2,000.

The Parish House of St. Andre Church, Eighth and Spruce Streets, v be the home of the school for the next t years. Recitations will be held there, they were in the first days of the sch before it moved, in 1882, to the larger qu ters now abandoned. A house has b rented at 901 Clinton Street to house students. It seems likely that there v be but twelve or fifteen in attendance n year: so many have gone into some fo of war work.

Dean Bartlett reported that the sch planned a two-year course, without Greek Hebrew, for business men, and for an ol group of men than usual. Also a spe course for any soldiers who plan to st for the Ministry after the war. A vent of faith was made, in the statement t such men need not be deterred from s a course through lack of funds. It hoped that someone, somewhere, somet would provide for their tuition and supp as in England.

Bishop Talbott conferred the degree Doctor of Sacred Theology upon the F Edgar Lewis Sanford (in course), and Honorary Degree upon the Rev. Alfred Gilman of Boone University, Wuch China; the Rev. Lawrence B. Ridgley, vinity School, Wuchang, China; the Rev J. Steinmetz, Jr., Headmaster of the E copal Academy, Philadelphia. The deg of Bachelor of Sacred Theology (in cour upon the Rev. Paul S. Atkins, Mr. How R. Brinker, David G. Kilpatrick, the F Herbert M. Peck, the Rev. R. F. Philbr and Mr. T. M. Tong.

The rector of Grace Church, New Y preached a most inspiring sermon to seventeen graduates at a largely atten service at the Church of the Atonem He pointed out three special aspects of service of the Ministry at this time: as a point of contact and unity between classes of men, (2) as the teacher of reasonableness of faith, (3) as the p trayer of a field of heroic service, wh shall appeal to the men back from the

The St. Peter's Church prize for rea Service and Scripture was awarded to E. L. Haines of the Middle class. P scholarships to graduates of this year: T. M. Tong ($100), Mr. C. A. Ben ($50). Prizes for Middlers were equ divided between Mr. C. L. Bayard and E. L. Haines ($75 each).

Seminarians in the service are: Mr H. Gurley '18, J. W. Freeman '19, E Ames '19, Gennaro Striano, R. E. H well '19, S. V. Wilcox, '20, J. A. Wi stein '20, John Doyle, H. C. Prevost, Dr. Montgomery.

LL STUDY THE WAR AND RELIGIOUS OUTLOOK

nry Churchill King Heads Important Committee for the Work

EW YORK CITY.—Recognizing that the has placed on the nations and on the rches an obligation for the most search- self-examination, the Federal Council the Churches of Christ in America has ested a group of representative men to stitute a Committee on the War and the gious Outlook, the purpose of which is consider the state of religion as affected the war with special reference to the and opportunity of the churches, and prepare its findings for submission to churches."

resident Henry Churchill King has been ted Chairman of the Committee and been released by Oberlin College for important service. He will shortly ocated at the office which has been set for the Committee in New York. Pro- or William Adams Brown is Vice- irman.

he Committee has been given entire dom to proceed according to its own gment. It is empowered to add to its ber and is at present constituted as ows: President Henry Churchill King, op Bashford, Professor William Adams wn, President W. H. P. Faunce, Pro- or Charles M. Jacobs, Bishop Lambuth, Rev. Charles S. Macfarland, President liam Douglas Mackenzie, Bishop Mc- nell, John R. Mott, President E. Y. lins, the Rev. Frank Mason North, the . Wilford L. Robbins, Robert E. Speer, Rev. James I. Vance.

ORES THE METHODS OF MODERN MINISTERS

Wonder Worth-While Men Seek Other Professions!

HILADELPHIA, PENNSYLVANIA.—The Rev. A. MacCallum of the Walnut Street byterian Church addressed the clerical herhood at the church house on a re- Monday morning.

Each of the various sects places its ch buildings at strategic points, con- ed only from its own point of view," aid. "The city is divided into a series verlapping parishes. Maps of each de- ination cover the whole city, and ignor- ll the others. There is a steady rivalry een the different groups. Each seeks at up its neighbor if it can. The thier churches call the most attractive her, and hire the best singers that they and advertise through the community they have done so. Young men of n shrink from entering a sphere of n, where much of their energy will be in humiliating competition in ring- door bells with less imaginative and lly fleet-footed rivals."

A. Convention Reveals War Work

ARREN, PENNSYLVANIA.—The Seventh ial Convention of the Woman's Aux- of the Diocese of Erie met in the h house of Trinity Memorial Church May 3.

spite of the great amount of work for the Red Cross and other war nizations the reports show good work in the Auxiliary. Much knitted work has been sent from Auxiliary branches to Bishop Israel in France. Bishop Horner of the Missionary District of Asheville asked assistance for the families of men who enlisted in Government service from his field, and the Auxiliary expects to send relief.

The officers elected for the ensuing year are: President, Mrs. J. E. Reilly, Oil City; vice-president, Mrs. J. K. P. Hall, Ridgway; treasurer, Miss Clara Miles, North Girard; secretary, Mrs. M. A. Byles, Oil City; organizing secretary for the Archdeaconry of Ridgway, Mrs. T. A. Morrison, Smethport; organizing secretary for the Archdeaconry of Meadville, Mrs. A. W. Krouse, Sharon; education secretary, Mrs. J. W. Mullins, Franklin; Junior Auxiliary secretary, Mrs. A. Reed, Erie; assistant, Miss Amy Radcliffe, Ridgway; Little Helpers secretary, Miss Vera Black, Bradford; United Offering treasurer, Miss Anna Copeland, Warren.

NEW MEXICO WOMEN MEET

Their Increase of Missionary Apportionment Inspires Men to Do Same

ALBUQUERQUE, NEW MEXICO.—The annual session of the Women's Auxiliary of the Missionary District of New Mexico and Texas West of the Pecos River opened here on April 30, and continued three days.

Mrs. Fuller Swift, of El Paso, Texas, conducted a round table each day. The Rev. A. W. S. Garden, secretary of the Province of the Southwest, and Miss Peters, of the San Juan Indian Mission, contributed much that was inspiring and educational.

The quiet hour was conducted by the Rev. Walter S. Trowbridge, of Sante Fe. Bishop Howden visited the body at various times and gave wise counsel and hearty encouragement.

Under the able leadership of the president, Mrs. George Rutledge of El Paso, the Auxiliary reported a year of advanced service. The Pilgrimage of Prayer was observed, helpful institutes held and a marked increase in the interest of the women noted.

The Auxiliary voted to increase their apportionment and that action inspired the Convocation to ask the Board of Missions to increase the apportionment of the entire district. The next annual meeting will be held in El Paso, Texas, at the Church of St. Clement.

ORDINATION

GREAT FALLS, MONTANA.—The Rev. John Millard Nelson of Livingston was advanced to the priesthood in the Church of the Incarnation here on Ascension Day by the Rt. Rev. William F. Faber, bishop of the diocese.

At the same service Mr. Claudius Arville Ross of Great Falls was ordained to the diaconate. The candidates were presented by the Rev. Gaylord G. Bennett, who also read the Epistle and assisted the Bishop in the administration of the Holy Communion.

Morning Prayer was said at 9 o'clock by the Rev. J. Millard Nelson, Mr. Ross reading the lessons. The sermon was preached by the Bishop. The Rev. J. N. Chesnutt, D.D., of Fort Bruton was present in the chancel.

Mr. Ross is assistant at the Church of The Incarnation, Great Falls.

LIST OF CONFERENCES FOR CHURCH-WORKERS

Suggested That Vestries Pay Expenses of One Person to Conference

NEW YORK CITY.—From the Board of Missions comes the following detailed information regarding the various Conferences for Church-workers this Summer:

Church Conferences: Eagles Mere, Pennsylvania, Province III, June 17-21; Gambier, Ohio, Province V, June 19-20; Cambridge, Massachusetts, Province I, June 21-July 6; Geneva, New York, Province II, July 1-12; Racine, Wisconsin, Province V, July 17-25; Sewanee, Tennessee, Province IV, August 6-13.

Brotherhood of St. Andrew: Northfield, Massachusetts, August 14-21.

Interdenominational Conferences of the Missionary Education Movement: Blue Ridge, North Carolina, June 25-July 4; Silver Bay, New York, July 5-14; Estes Park, Colorado, July 12-21; Axilomar, California, July 16-25; Ocean Park, Maine, July 19-28; Lake Geneva, Wisconsin, July 26-August 4; Seabeck, Washington, July 30-August 8.

The Church Conferences are, of course, intended primarily for Church people. They provide the best possible courses of instruction in the various phases of Church work, usually grouping the courses under the three departments of Religious Education, Social Service, and the Mission of the Church, respectively. Excellent instructors, both clerical and lay, conduct the courses throughout the morning of each day of the conferences. The afternoons are given over to recreation and excursions, for which the location of each conference provides abundant opportunity.

"It would be abundantly worth while if vestries would seriously consider paying all the expenses incident to sending at least one member of their parish to the Conference within their own Province," said Dr. Sturgis. The cost, exclusive of railway fares, and the small registration fee ($3.00-$5.00), varies from about $10.50 to $17.50 per week. Further information regarding any of the Conferences can be procured from the Educational Department, 281 Fourth Avenue, New York City.

WOMEN'S GUILD HAVE JOINT HOOVER LUNCH

EAST MAUCH CHUNK, PENNSYLVANIA.—A "Hoover Supper," an interesting experiment to promote co-operation, was recently tried in St. John's Church and proved most successful. It was served in the parish rooms, and the members of all the organizations for women and girls in the parish were invited. There are six such organizations in St. John's. Different colored badges of crèpe paper were worn by the guests to designate the society to which each belonged.

The rector of the church, the Rev. H. E. A. Durell, was toastmaster, and introduced the speakers.

Miss Boyer of Pottsville was the guest of honor and gave a very inspiring talk on co-operation and the joy of the Master's Service as it finds its expression in the activities of the parochial organizations. Short addresses were made by the heads of the different societies. The festivities closed with the singing of the national hymn, *America*.

LOUISIANA FIRST STATE TO DEFEAT RATIFICATION

But Prohibition Movement Grows Apace Throughout the Country

NEW YORK CITY.—Louisiana furnishes the first State legislature squarely to defeat ratification of the Federal Prohibition Amendment, that legislature doing so by a tie vote of 20 to 20 in the Senate on May 23, after the House had given a favorable vote of 70 to 44. Louisiana is a license state and New Orleans is one of the strong "wet" centres of the Nation. Notwithstanding this fact, it was believed by the prohibition forces that the legislature could be carried and the tie vote shows how near their hopes were of realization. It can be voted on again by the next session of the Louisiana legislature.

Congress is again the scene of prohibition activity, due to efforts to force the President to exercise his power to prohibit the use of any foodstuffs for the making of beers and wines. On May 21, sitting as a committee of the whole, the House of Representatives amended the Food Production Bill so as to forbid the expenditure of $6,100,000 out of the eleven million dollar appropriation until the President issues a proclamation embodying the prohibitions specified above.

"In our judgment," says Dr. Epringham, "it would be better for Congress to pass the Barclay Bill for complete prohibition for the duration of the war than seek to saddle such action upon the President under the conditions that now exist. While the President is conditionally empowered to commandeer the stocks of whisky in store, he cannot do so in fact because these liquors are not now necessary for munitions purposes nor are they likely to be. With this as a basic fact, the President has refrained from closing the breweries so long as he could not prevent the sale of whisky. It is a legislative function and Congress should act, not seek to unload the responsibility on the President."

The Northern Baptist Convention in session at Atlantic City and the Presbyterian General Assembly, in session at Columbus, Ohio, have both taken action favorable to immediate national prohibition.

New Jersey continues to increase the number of "dry" communities, elections on May 21 adding twelve more.

Congress has enacted prohibition for the Territory of Hawaii.

During the week the Diocese of Harrisburg and of Western New York have passed by large majorities resolutions urging the ratification by the State legislature of the Amendment to the Federal Constitution prohibiting the manufacture and sale of alcoholic beverages.

LONG ISLAND CONVENTION AGAINST PROHIBITION

Fails to Ratify Amendment, Saying Question Is Political

GARDEN CITY, LONG ISLAND.—The annual Convention of the diocese, which opened at the Cathedral here May 21, refused to ratify the National Prohibition amendment by a vote of 89 to 50. The question developed warm discussion, speakers against the ratification protesting that the question of prohibition was a political question, and therefore had no place in a religious convention.

Bishop Burgess made a strong protest against the clergy being tongue-tied in times of great political crises. The Church "must speak for justice and truth. It is hers to supply the religious motive, which if it prevails will make any form of government successful."

The Rev. Robert Rogers, Ph.D., was re-elected secretary, the Rev. John Gerdtenberg assistant secretary and Mr. George Hewlett treasurer of the Long Island Diocese.

The consideration of the new canon giving women the right to vote at the annual elections came up and was won by a majority. The work being done by the Social Service Committee was presented, and it was urged that the plans now being made to work with the Church Mission of Help might be furthered by interesting the women of the parishes.

A resolution was offered concerning the organizing of work for religious education in the universities and colleges in the Province of New York and New Jersey.

THE REV. HENRY LUBECK, LL.D., D.C.L.

The trustees of the diocese are Mr. Frederick T. Aldridge, Mr. George Hewlett, Mr. Charles B. Denny, Mr. Walter Jennings and Mr. William J. Montgomery. The Standing Committee was re-elected. The following were elected as the Diocesan Board of Religious Education: The Rev. William Garth, the Rev. Duncan M. Genns, Mr. W. R. Marsh and the Hon. Charles H. Fuller.

MARY E. SMYTH.

A Worthy Mission

NEW YORK CITY.—The Society of Inner Mission and Rescue, with an office at 56 Pine Street and its Children's Mission and Children's Home in Brooklyn, is carrying on a campaign to raise funds to maintain its work.

The work of the Mission is one of those essential works which a city like New York can ill afford to be without. Last year there were nearly 4,000 calls at its office for help. Children are gathered every evening in its Brooklyn Mission for religious instruction, and its Children's Home deserves hearty support.

DR. LUBECK'S RECTORATE RECORD OF ACHIEVEME

Created Wide Sphere of Influenc the Church

NEW YORK CITY.—After a rectorate more than thirty years in one parish, Rev. Henry Lubeck, LL.D., D.C.L., re of the Church of Zion and St. Timo 334 West Fifty-seventh Street, New Y City, has resigned.

Dr. Lubeck was born in Sydney, Aus lia, and was ordained priest in the Dio of Grafton and Armidale, New So Wales, in 1882. Very soon afterward came to this country and entered the cese of Albany, where he served most cessfully as rector first of Zion Chu Fonda, and then of Grace Church, Ly from which cure he was called to St. T othy's Church, New York City, then on the city's smaller parishes. Under Lubeck's able and wise administration parish has had a wonderful growth. It combined with Zion Church and the r nificent Gothic structure on Fifty-sev street was built and called by the nam Zion and St. Timothy. From this pa as a centre, the influence of the bel rector, famous throughout the whole An can Communion for his eloquent and tensely spiritual sermons, permeated city, touching with benediction thousand men and women of whom he can n know.

During his ministry in New York he has worked intensely and with all might amid countless discouragements trials which have increased from yea year. He has met them all unflinchi refusing flattering offers to go elsewh not once but many times, until he has reached the present time when he is tremely tired physically and seeks a cease from the struggle against overwh ing difficulties of location, tremendous and anxious effort.

Dr. Lubeck has always had the eage sire to lift everything up to a very ex plane, to develop the most delicate fine of feeling and thought, and to advance sublimest spiritual life in organizations individuals. His great aim has been to ate loftiness everywhere. Those who k him best feel that he has accomplishe this in an almost supernatural manner where he has failed to do so in the live his parishioners the fault has not been the self-sacrificing, earnestly devout of God who ministered to them.

Mrs. Lubeck, formerly Miss Emma of Albany, is not only a charmingly s and intellectual helpmeet, but for t years has been a most active worker i parish and diocesan affairs, and the Mission Society, the Benevolent Cha the Altar Chapter and many organizat of the parish as well as the city strong testimonials to her efficient and ing service.

By his many friends it is earnestly h that Dr. Lubeck will in a little while re active work, for while he is physically he is mentally and spiritually fresher stronger than ever and prepared now the best work he has ever done. Ho the place and rank among the preache America that he does, the Church will allow him to really retire.

The Open Forum

The Bishops and the Church

o the Editor of The Churchman:

Does the House of Bishops speak the ind of the Church? If so we must for ry decency's sake henceforth keep silent ncerning Church Unity. Their unsym-thetic and gratuitously offensive reply to e communication presented to them rough Dr. Newman Smyth precludes any rther negotiation. It can only serve to epen the conviction which has for some me obtained among the Protestant urches that we are not sincere, and ver have been, in our protestations of de-re for unity. They believe that our real m is that "they all shall be one"—and at we shall be the one. They have good ound for the belief. A generation ago e "Quadrilateral" was offered by us as a fficient statement of "faith and order" on which to rest a reunited Church. The fer was more than courteously received the other churches and the prospect oked promising until it became evident at the offer was only a *brutum fulmen.* as there been a moment since that time hen the House of Bishops would have nsented to reunion on that basis—"The postles and Nicene Creeds as a suf-ient statement of Doctrine?" Ten years er the House of Bishops, ignoring the fer already made, deliberately estopped possibility of action upon it by announc-g that "Fixity of interpretation is of the sence of the Creeds." Now they wantonly fend those coming with a practical pro-sal by the implication that the churches hich they represent are not faithful even the Creed itself, and moreover that they e not such responsible bodies as can fely be negotiated with. Is this the nd of the Church? If so, as honest men d gentlemen let us have done with talk out Church Unity.

But are we not busy even yet with an-her device which the Commission on ith and Order seeks to arrange? How n we expect the other churches to deal th us while we have practically repu-ted the platform which we offered of r own motion twenty-five years ago?) we really want organic reunion? The ly must be. that as an ecclesiastical or-nization we do not, on any basis which n be accepted either by Rome or Protes-tism. The time has come to ask whether official machinery of the Church, with House of Bishops as its senate, rep-ents the Church. The House of Deputies rtainly does not. It could not if it would, the simple reason that it is not a rep-entative body. Five-sixths of its mem-'s is represented by one-sixth of the uties. Every proposal to rectify this quity is stubbornly opposed because its rection would allow the real mind of Church to be expressed.

Does the House of Bishops serve any ter? There the bishop who voices the shes of a hundred thousand communi-nts, in the active currents of the world's ought and movement, speaking for men who sway the destinies of the e, only equals that of him who speaks a little group of men, most of whom are dependent through him for their livelihood.

No; the reunion of Christendom will never come through officialdom in any form. The search for it through a negotiated agreement upon Faith and Order is will o' the wisp. It proceeds upon the assumption that a theory of the Church may be formulated first and then translated into concrete existence. Such a negotiated union would not outlast the generation which constructed it. No formula of the Faith can be constructed at any time which will serve for all time. The very words of the formula change their connotation as time goes on. No system or Order can be fixed and unchangeable. This procedure is contrary to God's and nature's way of doing things. No Creed or Discipline now extant came about that way. The earliest churches were planted, grew and became self-conscious organizations before they even tried to define their Faith. They altogether grew into a coherent body before they could arrange their Order. No Protestant church now extant formulated its doctrine and discipline first and then organized itself about it. It is like Locke's constitution of a State for the Carolinas—coherent, symmetrical, perfect, and which when put in practice lasted one year. The State or the Church must come into existence and feel its own soul before it projects its constitution. Church Unity when it comes will come from the unofficial action of individual Christians and congregations. The material for the Church of the future exists now in countless numbers. It is scattered and incoherent. It is sick and wearied with the scholastic futilities of formal dogmas. It will not even take the trouble to deny them. But it feels the stirring of a new life. Its individuals are not much given to speech. In the stern time in which we live their souls seek adjustment with the essential realities of things. But they are slowly discovering each other and drawing together into a religious fellowship. When that fellowship grows and becomes self-conscious it will formulate its intellectual Faith and its working Order. It is for this reason that we welcome such action as that taken in Newark and proposed by Newman Smyth. That the House of Bishops turned its back upon them with contempt matters little as to their future.

Easton, Md. S. D. McConnell.

Concerning War and Free Speech

To the Editor of The Churchman:

May I venture to give expression to certain principles which, as I believe, are at this time controlling the thoughts and actions of an overwhelming majority of the people of our Church, if I may judge by what I hear from those whom I meet?

We repudiate the teaching of modern German philosophers that questions of morality are not involved in the actions of a State. The State is the aggregation of the individuals who compose it, and the moral rules which govern them should govern it also. If the State holds that it is not bound by the moral law, the logical and inevitable result will be that its citizens or subjects will come to deny moral obligation.

Holding these views, we declare without hesitation that the course of our country in entering upon the war in which it is now engaged is just and righteous. We are fighting not only to defend our homes and families against attack and outrage, but to maintain liberty and justice in the world and to secure to ourselves and our posterity the civilization which is based on the principles of our holy religion.

It is not our purpose to engage in controversy with those who hold that all war is sinful. Such an idea is based upon a partial and distorted view of the teaching of Christ and of the New Testament and it has never been held by this Church or by the Church Catholic of which it is a branch. There is the same warrant for opposing and restraining the crime of a nation as there is for controlling and punishing individual evil-doers.

Whether one holding the view that all war is sinful can remain in communion with this Church is a question for the conscience of the individual. But we declare that it is improper for anyone to promulgate such a view as a doctrine of this Church, and if the person who takes such a course occupies a position which lends authority to his utterances we consider that his action deserves disavowal and rebuke.

The justly valued right of free speech is not interfered with by this declaration. That right has always and everywhere been limited by the requirements of morality and of the public safety. These limits cannot be determined by any individual for himself. His conscience must be informed by the opinion of the wise and good of his age and of all ages. The Thugs in India act according to their conscience, but their conscience needs enlightenment.

A decent respect for the opinions of mankind should be encouraged; an inordinate respect for individual opinion should be repressed. It is rare in the centuries that an Athanasius arises, or that he is called upon to stand, against the world.

Baltimore. Joseph Packard.

The Pension Fund Surplus

To the Editor of The Churchman:

May I, a subscriber and reader of many years, write you in regard to the pension matter? I am well assured from my own conclusions and from what I have heard from others, that at least two million dollars over the five millions originally proposed was at least under the tacit assumption that those receiving help from the Aged and Infirm Clergy Fund would be included among the pensioners of the new fund. It would be difficult to lay one's finger upon any definite statement to that effect, even when the absorption of that fund was being discussed. Now the position is positively taken that only those actively engaged when the new pension went into effect are included. All the obligations already assumed by the Aged and Infirm Clergy Fund were to be religiously protected, but as a matter of business and of right to all others they had no part. Now I am not writing in my own behalf, but as a matter of justice and fair play to those upon whom the present decision has worked a hardship. I had been superannuated for two years before the present was

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Outdoor Books

Old Salem

MEMORIES OF OLD SALEM. By Mary H. Northend. New York, 1917: Moffat, Yard & Company. $4.00.

Mary H. Northend knows her Old Salem. In the lavish volume published by Moffat, Yard & Company we have not only a charming possession for booklovers, a collection of fascinating cuts of old doorways, and fireplaces, gardens and china, but a very interesting chronicle of Old Salem. The book is full of the wizard romance that still lingers about the old town. The reader can see that the author loves her Salem. She tells us why. The blood of the sea captains is in her veins—those fearless men with steady brains and iron will.

The splendid volume is a welcome addition to the already large collection of presentable books upon New England's mecca of tourists. W. A. S.

Over Japan Way

OVER JAPAN WAY. By Alfred M. Hitchcock. New York, 1918: Henry Holt & Company. $2.50.

Mr. Hitchcock, whose amusing, easy style reveals the professional journalist, gives one in this delightfully printed and illustrated book a pleasant account of his journey through Japan. There is nothing new in it. In fact, it seems doubtful whether there is much in the way of superficial description or non-critical history of Japan which has not been already written and rewritten. But the volume is good reading, and makes a welcome change in our diet of war books. M. J. H.

The Faith of a Farmer

THE FAITH OF A FARMER: Extracts from the Diary of William Dannatt of Great Waltham; edited, with an Introduction by J. E. G. de Montmorency, M.A., LL.B. London: John Murray. New York, 1917: E. P. Dutton & Company. $2.25.

This is a curious book, consisting of extracts from the diary of a busy but pious farmer (1843-1914), selected according to the subject and not in chronological order. It is a gentle practical sort of piety, with a vein of mysticism running through it that will doubtless appeal to those who like quiet, meditative writing. The style is simple and readable, and the book is excellently printed. There are occasional naive reflections on familiar themes that repay one for wading through many dull and conventional passages. L. G.

Farming and Patriotism

THREE ACRES AND LIBERTY. By Bolton Hall. New York, 1918: The Macmillan Company. $1.75.

The scent of land is in the title, but the book is not a romance. It is the distillation of years of practical experience in farming. Mr. Hall is one of the pioneers in "back to the land" literature. A good deal of that type of armchair farming reminds us of *Ladies' Home Journal* housekeeping. It makes the "artistic home" altogether too easy. But Mr. Hall enters into scientific detail. He knows what an acre can produce and he tells the reader how to accomplish it.

Some of these chapters are of especial interest just now, while gardening and patriotism go hand in hand. This revision deserves a continuance of the popularity of the original volume which bore the title.

W. A. S.

WAR GARDENS. By Montague Free. New York, 1918: Harper & Brothers. 50c.

Harper & Brothers have made a distinct contribution to the cause of patriotic gardens in this excellent little manual. The author is the head gardener of the Brooklyn Botanic Garden. He manages to answer in very small compass most of the questions which the backyard gardener asks himself. The 1917 vacant plot harvest amounted to three hundred and fifty millions. Perhaps with intelligent guidance, such as is offered here, the 1918 crop may be even greater. M. J. H.

A Pilgrimage of Peace

ON THE WINGS OF THE MORNING. By Arthur Grant. New York, 1918: E. P. Dutton & Company. $2.00.

Mr. Grant leads us on a pilgrimage of great beauty and attractiveness from the Island of Saints and the Land of Lorn in Scotland, through the Pilgrims' Way, by Winchester and Salisbury, to the cathedral city of Chichester, fragrant with its memories of William Collins. In these essays Scotch highlands and English countryside make their contrasting appeals to our sense of beauty. Our appreciation of their literary and historic associations is stimulated by thoughts of Sir Walter Scott, George Withers, John Keble, George Herbert and Lord Tennyson, with whose lives these villages which Mr. Grant describes are so closely connected. The pilgrimage is a pilgrimage of peace, told in words of simplicity and beauty, by an observer keenly alive to the glories of nature.

D. N. A.

An American Parson in England

THE NOTE BOOK OF AN AMERICAN PARSON IN ENGLAND. By G. Monroe Royce. New York, 1918: G. P. Putnam's Sons. $2.00.

More entertaining than serious are these happy sketches by the rector of St. Thomas', Windsor, New York. We are sure the delightful writer has a "nose for news" and here and there we gather the impression that he has a 'heart for sermons," but he writes as a friendly human who sees life values even in the superficial and the curious. That is to say, his attitude toward life is kindly and in his eye is a glint of humor that sees rainbows of promise in the blue Mondays of a stranger in a strange land, where commonplace things are turned over by a keen imagination and made to contribute their share of lore and laughter for the gentle reader. The author held a special license from the Archbishop of Canterbury and spent six years supplying Sunday services in several dioceses and visiting all sorts and conditions of parishes. He gives the gist of his interesting experiences, together with considerable historic information, in these twenty-five pictures with his paints well-mixed and his brushes ripe and the canvases all that could be desired.

A. L. M.

"So It Is Written"

MAKTOUB. By Matthew Craig. New York: P. Putnam's Sons. 1918. $1.50.

"To the three best fellows alive, the E ropean, the American and the African," th story, which without them would not h is dedicated. This book belongs to a ty of story destined to a larger place in t American world of novels. Since the w has enlarged our place under the sun a lifted us up nearer the stars the horiz of our literary interests has found an a sured wideness. Henceforth our tastes w be for the literary fruits of the whole ear If it were not for this prospect one mig say that the cleverest feature of this bo was the aptness, the freshness, and the si nificance of the chapter titles. The auth sustains our interest in an unfamiliar ci ilization by interweaving it with the civiliz tion that we know best. He links Ne York with Tunis, Mohammedan meditati with the high spirit and keener temper the Christian and tells a tale of Tunis the time of Italy's war on Tripoli mingli some universal elements, romance, the lo of color, and the fascination of risk, und the suggestive title *Maktoub—So It is Wr ten.* What he found written is what eve good novel invariably finds written—t eternal hunger of the human heart for lo

A. L. M.

Poems for May Time

SONGS OF THE CELTIC PAST. By Norre Jephson O'Conor. New York, 1918: John La Company. $1.25.

These are songs for May time. Th blend with one's mood now that

" . . . May is come again
Filling with blossom all the Irish land"

and other lands too, where the beau seems so great that the reader wonde whether certain parts of Long Island mig not also be described in the poet's verse:

Wild birds are singing:
The breeze is bringing
The keen clean smell of the wind-swept s

In the garden close
Is the new-blown rose,
And the blossom white on the hawthc tree.

At any rate the *Songs* are so charmi and their lilt so engaging that the reac appropriates all their wealth of imagery a exaltation of beauty to his own mood, he reads them as he should out of do with the scent of apple blossoms and lil in the air and the May sun smiling on hi He lets May weather and the poet's ve carry him into the kingdom of beauty a the rule of the fairies that the very wor Celtic Past conjure up. When he retur to the city and the grinding facts of l in the year 1918 he is much refreshed spirit.

Mr. O'Conor knows his Ireland, all legendary wealth and its natural beau Besides the delightfully-told legend *Ai and Etain* and the Irish lyrics, there is t Christmas mystery, *Cormac's Christm* first published in THE CHURCHMAN l winter, and some modern melodies, amo them some verses in memoriam to Fran Ledwidge, "Soldier and Singer of Eri These too fit in with the mood of the fi part of the volume. The *Masque of Flo ers,* which completes it, should prove a r addition to the list of out-of-doors pla for children. M. J. H

(*Continued from page 729*)

dy to be put in force, but was receiving a month from Aged and Infirm Clergy nd and am still religiously and promptly d that amount semi-annually. In addi- to that, I am fortunate enough to belong he Diocese of Oregon, where I have been thirty-five years, with the exception of spent in Northern California on ac- nt of sickness in my family. From a d raised in this diocese by Bishop Morris rs ago for this purpose I am receiving more, making a total of $50 a month; full amount allowed missionaries under present fund. I do not know how many d clergy are affected by this decision, there cannot be many. In the course of ure we have not many more years to and the setting aside of a small por- of the extra sum raised would be only a short time. The Church will never satisfied with herself when we old peo- have passed on to the *work* that re- neth.

WILLIAM R. POWELL.

Portland, Oregon.

Books Received

Religion and Philosophy

MMON SERVICE BOOK AND HYMNAL OF HE LUTHERAN CHURCH. $2.00. (General Council Publication House, Philadelphia.)
E TEMPLE. A BOOK OF PRAYER. By W. Orchard, D.D. (E. P. Dutton, New York.)
E SCIENCE OF POWER. By Benjamin Kidd. .50. (G. P. Putnam's Sons, New York.)
ACHER'S MANUAL FOR THE LIFE OF ESUS. By Harris Franklin Rall. 50c. (Methist Book Concern, New York.)
E TREASURE OF THE MAGI. By James ope Moulton. $3.40. (Oxford University ress, New York.)
ANDARD HYMNS AND SPIRITUAL ONGS. By Hubert P. Main. 60c. (Biglow Main Company, New York.)
E PROBLEM OF THE SOUL. By Edmond olmes. $1.00. (E. P. Dutton & Company, ew York.)
LIGIOUS EDUCATION IN THE CHURCH. y Henry F. Cope. (New York: Charles Scribr's Sons.) $1.25.
E BIBLICAL ANTIQUITIES OF PHILO. y M. R. James, Litt.D. (New York: Macillan Company.) $3.00.
E AGE TIMES. By G. B. M. Clouser. (Harsburg: Evangelical Publishing House.)
E INCARNATION OF GOD. By E. L. Strong. ew York: Longmans, Green & Company.) .75.
E ATHANASIAN CREED. (London: S. P. K.)
OLUTION IN CHRISTIAN DOCTRINE. y Percy Gardner, Litt.D. (New York: G. P. utnam's Sons.) $1.75.
MORIAL SERVICE FOR THOSE WHO AVE FALLEN FOR THEIR COUNTRY. ort Wayne, Indiana: The Parish Press.)
MNS AND PRAYERS FOR OUR COUNRY. (Fort Wayne, Indiana: The Parish ress.)
DEUM LAUDAMUS, FOR CONGREGAIONAL SINGING. (Fort Wayne, Indiana: he Parish Press.) 5 cents.
E NEW HORIZON OF STATE AND HURCH. By Wm. Herbert Perry Faunce. ew York: Macmillan Company.) 60 cents.

Poetry and Drama

E CITY OF THE ANTI-CHRIST. By Richd Haynes McCartney. (Chicago: Fleming H. evell Company.)
RGIAN POETRY 1916-1917. $2.00. (New ork: G. P. Putnam's Sons.)
ORD POETRY 1914-1916. (New York: ongmans, Green & Company.)
PRESENTATIVE PLAYS BY AMERICAN RAMATISTS, edited by Montrose J. Moses: .00. E. P. Dutton & Company, New York.)
EMS, by Edward Thomas. (Henry Holt & ompany, New York.)
DOGS AND MEN AT ARMS: A Canadian ook of Songs, by Jesse Edgar Middleton: $1.50. G. P. Putnam's Sons, New York.)

History and Travel

IARY OF THE RUSSIAN REVOLUTION, James L. Hougbteling, Jr.: $1.25. (Dodd, ead & Company, New York.)

Fiction

RAS BULBA AND OTHER STORIES, by icolai V. Gogol. Everyman's Library. (E. P. utton & Company, New York.)
E WOLF PATROL, by J. Finnemore: $1.50. he Macmillan Company, New York.)
RONICLES OF ST. TID, by Eden Phillpotts: .50. (The Macmillan Company, New York.)
E COUNTRY AIR, by L. P. Jacks: $1.25. Henry Holt & Company, New York.)
KTOUB, by Matthew Craig: $1.50. (G. P. utnam's Sons, New York.)
KY VAN, by Carolyn Wells: $1.35. (J. B. ppincott Company, Philadelpbia.)
E APPLE TREE GIRL, by George Weston: .00. (J. B. Lippincott Company, Philadelphia.)

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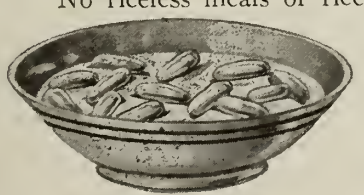

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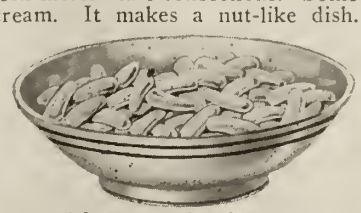

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THE SOUL OF THE SOLDIER. By Thom Tiplady. (New York: Fleming H. Revell Company.) $1.25.
THE GLORY OF THE TRENCHES. By Co ingsby Dawson. (New York: John Lane Company.) $1.00.
RECORDS OF THE RAIDS. (London: S. C. K.)
FRONT LINES. By Boyd Cable. (New Yor E. P. Dutton & Company.) $1.50.
CONVICTED OUT OF HER OWN MOUT By H. W. Wilson. (New York: George Doran Company.) 5 cents.
WHERE DO YOU STAND? By Herma Hagedorn. (New York: Macmillan Company 50 cents.
THE WORLD WAR AND THE ROAD T PEACE. By T. B. McLeod. (New Yor Macmillan Company.) 60 cents.
"OVER THERE" WITH THE AUSTRALIAN By Captain R. Hugs Knyvett. (New Yor Charles Scribner's Sons.) $1.60.
FRAGMENTS FROM FRANCE. By Capta Bruce Bairnsfather. (New York: G. P. Putnam's Sons.) $1.75.
OVER HERE. By Hector MacQuarrie. (Phi delphia: J. B. Lippincott Company.) $1.35.
THE ADVENTURES OF ARNOLD ADAI AMERICAN ACE. By Laurence La Touret Driggs. (Boston: Little Brown.) $1.35.
A SOLDIER UNAFRAID. By Captain And Cornet-Auquier. (Boston: Little Brown Co pany.) $1.00.
THROUGH WAR TO PEACE. By Albert Keller. (New York: Macmillan Company $1.25.
ANTI-JAPANESE WAR SCARE STORIES. Sidney L. Gulick. (New York: Fleming Revell.) 25 cents.
LLOYD GEORGE AND THE WAR. By an I dependent Liberal. (New York: Macmill Company.) 80 cents.
JUST BEHIND THE FRONT IN FRANCE. Noble Foster Hoggson. (New York: Jo Lane Company.) $1.50.
REPORTS ON BRITISH PRISON-CAMPS INDIA AND BURMA. (New York: Geo H. Doran Company.) 10 cents.
THE DELIVERANCE OF JERUSALEM. By W. G. Masterman, M.D., F.R.C.S. (Geo. Doran Company.) 25 cents.
LETTERS TO THE MOTHER OF A SOLDIE By Richardson Wright. $1.00. (Frederick Stokes, New York.)
THE CALL TO ARMS. By Arthur H. Bro and Frank Wade Smith. 10c. (The Abingt Press, New York.)
FIELD ARTILLERY OFFICER'S NOTES. Capt. Wm. H. Caldwell. $1.50. (E. P. Dutt & Company, New York.)
GREAT BRITAIN AT WAR. By Jeffery Farn $1.25. (Little, Brown & Company, Boston
OUT THERE. By Charles W. Whitehair. $1.5 (D. Appleton & Company, New York.)
ROVING AND FIGHTING. By Major E. O'Reilly. $2.00. (The Century Company, N York.)
DONALD THOMPSON IN RUSSIA. By Dona Thompson. $2.00. (The Century Company, N York.)
THREE YEARS' WAR FOR PEACE. By Ba Mathews. (New York: George H. Doran.)
THE WINNING OF THE WAR. A SEQUE TO PAN-GERMANISM. By Roland G. Ush Ph.D. $2.00. (New York: Harper & Brother
A "TEMPORARY GENTLEMAN" IN FRANC (New York: C. P. Putnam's Sons.)

Biography

THE MIND AND WORK OF BISHOP KIN By B. W. Randolph and J. W. Townroe. (M waukee, Wisconsin: Young Churchman Co pany.) $2.00.
JOHN CARDINAL McCLOSKEY. By Cardi Farley. (New York: Longmans, Green Company.) $3.50.

Religion

THE CROSS. STUDIES IN THE SACRE PASSION OF OUR LORD. By Jesse Bre $1.25. (New York: Longmans, Green & Co pany.)
THE ALEXANDRIA GOSPEL. By the Rev. Nairne, D.D. (New York: Longmans, Green Company.)
MYSTICISM AND LOGIC. By Bertrand R sell. $2.50. (New York: Longmans, Green Company.)

History and Travel

THE MAYFLOWER PILGRIMS. By Edmu James Carpenter. (New York: Abingd Press.) $1.50.

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. Slattery's Article in Book Form

HOLY COMMUNION. By the Rev. Charles vis Slattery, D.D. New York, 1918: E. P. tton & Company. $.50.

is little book fulfils the promise of refatory note. To say this is to say n, for the writer declares his desire void any suspicion of controversy" and t forth his own thought about the mys- Feast in such a way as not to involve "limitation of the convictions which guided devout people of every tem- ment in the past." He has been able hieve this result because he has sought elp the communicant to feel the pres- of Christ more intensely in the Sacra- ," and they who are brought into that ence always find freedom, the freedom ose who, as from the centre, look out stracted and unafraid. True to the gelical tradition, Dr. Slattery takes the s as the great interpreting fact, but he es it clear that the dying of the Lord s is no isolated event in a far-off past nding for its power mainly upon our y to remember, but an enduring real- an eternal moment in the eternal of the Son of God. In Holy Com- on then the Living Christ gives us of own sacrificial life. "Take this breath- ct into your lives. Feed upon it." We as always the inadequacy of language ce of the unceasing movement of life, "breathing act" is surely no inapt ac- t of the body as the expression of the ideally and therefore only partially in own struggling lives, but actually and ctly in Him Who is both God and . Here, then, is "contact, presence, personal communication of divine life uman life," presence recognized with but not dependent solely on our recog- n, for it is presence willed and effected Christ Himself so that our glad and ent recognition is the answer to His Of the further consequences for our understanding of life and our rela- to the lives of others Dr. Slattery s movingly and it is devoutly to be d that many will read and ponder this helpful essay.

H. F. W. Fosbroke.

In the 13th Century

TER THAN THE GREATEST. By Hamil- n Drummond. E. P. Dutton & Company. 18. $1.50.

e scenes of this stirring romance of the contest between the Pope and the ror in the thirteenth century are laid ome of the Caesars and the Church, n the gardens of Capua. The beautiful a Pandone, a blend of ignorance and ledge, is the unconscious means used r cunning uncle, an ambitious cardi- o influence the Emperor Frederick to y the desires of the Church.

e characters, the intrigue, the struggle ll vivid and real. Casuistry and enig- conversation that would seem studied e author pen was less clever, carry eader into the very temper and phi- y and religious atmosphere of those ng days when men were eloquent in rsation and adepts in the art of diplo- camouflage and women were both ing and wiser than their apparent de towards life suggests.

A. L. W.

Books Received

History and Travel

IN THE DAYS OF VICTORIA. By Thomas F. Plowman. (New York: John Lane Company.) $3.00.

MEMORIES OF OLD SALEM. By Mary H. Northend. Illustrated, $4.00. (Moffatt, Yard & Company, New York.)

Fiction

MISS UNWILLING VESTAL. By Edward Lucas White. (New York: E. P. Dutton & Company.) $1.50.

THE BOARDMAN FAMILY. By Mary S. Watts. (New York City: Macmillan Company.) $1.50.

MASHI AND OTHER STORIES. By Rabindranath Tagore. (New York: Macmillan Company.) $1.50.

THE FLYING TEUTON. By Alice Brown. (New York: Macmillan Company.) $1.50.

THE HIGH ROMANCE. By Michael Williams. (New York: Macmillan Company.) $1.60.

THE MARTIAL ADVENTURES OF HENRY AND ME. By Wm. Allen White. (Macmillan Company.) $1.50.

ON TWO FRONTIERS. By George T. Buffum. (Boston: Lothrop, Lee & Shepard Company.) $1.35.

THE AZTEC-HUNTERS. By Francis Rolt-Wheeler. (Boston: Lothrop, Lee & Shepard Company.) $1.35.

MAKING GOOD WITH MARGARET. By E. Ward Strayer. (New York: George Sully & Company.) $1.25.

MRS. MARDEN'S ORDEAL. By James Hay, Jr. (Boston: Little, Brown & Company.) $1.50.

DRIFT. By Mary Aldis. (New York: Duffield & Company.) $1.50.

PEBBLES ON THE SHORE. By Alpha of the Plough. (New York: E. P. Dutton & Company.) $2.00.

REKINDLES FIRES. By Joseph Anthony. (New York: Henry Holt Company.) $1.40.

OH, MONEY! MONEY! By Eleanor H. Porter. $1.50. (Houghton, Mifflin Company, Boston.)

FLOOD TIDE. By Daniel Chase. $1.50. (Macmillan Company, New York.)

THE HOUSE OF WHISPERS. By William Johnston. $1.40. (Little, Brown Company, Boston.)

THE PAWNS COUNT. By E. Phillips Oppenheim. $1.50. (Little, Brown Company, Boston.)

A FAMILY OF NOBLEMEN. By Mikhail Y. Saltykov. $1.50. (Boni & Liveright, Inc., New York.)

THE FIREFLY OF FRANCE. By Marion Polk Angellotti. $1.40. (The Century Company, New York.)

THE MOVING FINGER. By Natalie Sumner Lincoln. $1.40. (New York: D. Appleton & Company.)

AFTER. By Frederic P. Ladd. $1.50. (New York: Duffield Company.)

THE BEST PEOPLE. By Anne Warwick. $1.50. (New York: John Lane Company.)

THE EARTHQUAKE. By Arthur Train. $1.50. (Charles Scribner's Sons.)

Poetry, Drama and Music

THE MELODY OF EARTH. Selected by Mrs. Waldo Richards. (Boston: Houghton, Mifflin Company.) $1.50.

SAINT PATRICK'S BREASTPLATE. Words and music. (Keene, New Hampshire: American Society of Church Literature.) $1.18.

THE DRAMATIZATION OF BIBLE STORIES. By Elizabeth Erwin Miller. (New York: University of Chicago Press.) $1.00.

GIANT HOURS WITH POET PREACHERS. By William L. Stidger. (New York: Abingdon Press.) $1.00.

THE SWORD OF AMERICA. A MASQUE OF THE WAR. By Wm. Chauncy Langdon. (University of Illinois.) 25 cents.

LOVER'S GIFT AND CROSSING. By Rabindranath Tagore. (New York: Macmillan Company.) $1.25.

SONGS OF SUNRISE. By Denis A. McCarthy. (Boston: Little Brown Company.) $1.25.

SONGS OF THE CELTIC PAST. By Norreys Jephson O'Conor. (New York: John Lane Company.) $1.25.

COMMUNION SERVICE IN F. By Bruce Steane. (Boston: Oliver Ditson Company.) 50 cents.

THE EARTH IS THE LORD'S. By E. S. Hosmer. (Boston: Oliver Ditson Company.) 12 cents.

RISE CROWNED WITH LIGHT. By C. B. Rutenber. (Boston: Oliver Ditson Company.) 12 cents.

OUT OF THE DEPTHS. By Henry Hadley. (Boston: Oliver Ditson Company.) 16 cents.

STILL, STILL WITH THEE. By C. W. Henrich. (Boston: Oliver Ditson Company.) 16 cents.

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MOTHER. By E. S. Hosmer. (Boston: Oliver Ditson Company.) 10 cents.

I HAVE CONSIDERED THE DAYS OF OLD. By Philip James. (Boston: Oliver Ditson Company.) 16 cents.

O GOD OF LOVE, O KING OF PEACE. By William Reed. (Boston: Oliver Ditson Company.) 16 cents.

A MANUAL OF MYSTIC VERSE. By Louise Collier Willcox: $1.25. (New York: E. P. Dutton & Company.)

THE DOOR OF DREAMS. By Jessie B. Rittenhouse: $1.00. (Boston: Houghton, Mifflin Company.)

HILL-TRACKS. By Wilfrid Wilson Gibson: $1.75. (New York: The Macmillan Company.)

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CHURCH NOTICES

Calendar for June

2. The first Sunday after Trinity.
9. The second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. The third Sunday after Trinity.
23. The fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter's Day.
30. The fifth Sunday after Trinity.

Preachers for Next Sunday

FIRST SUNDAY AFTER TRINITY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), Dr. Milo H. Gates.

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THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs, or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

If your copy of The Churchman is late in arriving, wait two weeks before writing. We are doing all that we can to speed up deliveries.

AT THE meetings of the Standing Committee of the Diocese of Pennsylvania, held on April 30 and May 7, 1918, the following gentlemen applied to be recommended to the Bishop as candidates for Holy Orders:

Mr. Theodore Nicholas Lund.
Mr. John L. Zacker.
Mr. George Aaron Barton.

These applications were laid over, under the rule of the Committee, for one month, and are to be finally acted upon at the next meeting, which will be held on June 4, 1918.

R. FRANCIS WOOD, *Secretary.*

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Service: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

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Sunday Services: 8 and 11 A.M. and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

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Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

JARVIS.—On May 14, at White Plains, New York, of scarlet fever, Ellen Douglass, only child of the Rev. William Oscar and Alice Sedgwick Fish Jarvis, aged five years and three months.

KEELING.—Entered into life eternal at St. Peter's Church Rectory, Germantown, Philadelphia, on the morning of May 20, 1918, Gertrude Crawford, beloved wife of the Reverend Stewart P. Keeling.

"Blessed are the pure in heart, for they shall see God."

OBITUARY

FITZGERALD.—The sudden death of Mrs. Fitzgerald of New York City and Garrison-on-Hudson removes a devoted daughter of the Church and an ardent patriot. During the rectorship of Dr. Satterlee she was a communicant of Calvary Church and afterwards a generous friend of the National Cathedral at Washington. The fine reredos of the Bethlehem Chapel was her gift erected in grateful memory of the Bishop and founder of the Cathedral. Mrs. Fitzgerald endured more than ordinary sorrows but neither her courage nor her faith faltered. Gifted with more than ordinary executive ability, she threw herself unsparingly into Christian service. Her quiet generosity to the poor will long be remembered. No good cause appealed to her in vain. The last Sunday of her life found her at the altar of her parish church and she died as she had lived, in the communion of the Catholic Church, leaving behind the imperishable memory of a brave and good woman.

E. C. C.

Our Contributors

(*Continued from page* 704)

time for inclusion in the Outdoor Number, is much interested in pageantry and the modern dramatic movements best summarized by the term "little theatres." Her interesting account of this movement, *The Little Theatres in the United States,* was published last Autumn. Miss Mackay has often contributed to THE CHURCHMAN. **Gertrude Hall Kent** is a Philadelphia contributor. **A Wag in the Office** who was looking over the Table of Contents for the Outdoor Number, seeing how largely the editorial staff has been pressed into service as contributors, remarked that we ought to call it the *Indoor Number.*

We're getting a good many letters like this these days, but not all of them bring the material comfort conveyed in the phrase "I am urging THE CHURCHMAN upon our congregation." Will not some of our other well-wishers follow suit?

"Cincinnati, Ohio

"I wish to say how much I appreci
THE CHURCHMAN since it came into
hands of the present editors. I find it
dispensable and am urging it upon our c
gregation.

"The editorials are excellent and rem
one of Dr. Fulton's able pen. Nothing
pleased me so much as the editorial, 'Ho
of Bishops and Unity.' Let the good w
go on. "Faithfully,

"GEO. C. DUNLOP.

NEW YORK LETTER

(*Continued from page* 721)

The Cathedral Fresh Air Work—T
Fresh Air Association of the Cathedral
St. John the Divine is soon to open
Summer work at Tompkins Cove, Rc
land County, New York. For the twer
fifth time its doors will swing wide oper
the mothers and children from the
who need so greatly the fresh air and g
food and rest and recreation the Asso
tion affords. The demands for help
children in France and Belgium, Se
and Poland press upon us and should
heeded. But our own children should
be forgotten. The future mothers, fut
workmen, future soldiers, perhaps, sho
not be neglected, for on their physical v
fare depends the future of the Uni
States. Last year several hundred child
and many mothers were sent back to th
homes with new strength and vigor, be
able to withstand the hardships of h
lives. Through the Bishop Potter Memo
Nurse and through the Social Service C
mittee of the Association these fami
were followed throughout the Winter. I
May a group of boys who because of
effects of illness, under-nourishment
other causes would have been unable
earn their own living were taken to
camp. At the end of the Summer seve
five per cent. of them returned to the
well and strong, ready when the time sh
come to be successful wage earners.
Fresh Air Association needs help. C
tributions may be sent to Miss Julia
Allister, 19 West Thirty-first Street, N
York City.

(*Continued on page* 735)

For the Laity

THE CHURCHMAN is more than willing to co-operate with the valuable suggestion contained in a letter from the rector of one of the leading parishes in the Middle West which has just been received, in which he says: "Last week in our Diocesan Council one of the missionary speakers deplored the small circulation of Church papers among our laity. I should be glad if something might be accomplished towards increasing the number of subscribers to THE CHURCHMAN in my parish, which has had small outlook beyond its own limits."

This rector has asked that 150 copies of THE CHURCHMAN be sent to a member of the parish to be used in soliciting subscriptions. THE CHURCHMAN offers profitable commission to such solicitors.

Dr. Grant's Anniversary—The News Editor of THE CHURCHMAN forbade me to mention Dr. Grant's anniversary in my letter. He said, "That is a front-page story." But the weeks have gone by, and nothing has been said about it. The reason is that the staff of the Church of the Ascension are all so very modest that they have failed to send THE CHURCHMAN the story they promised. The bare facts are that on Ascension Day the Rev. Dr. Percy Grant completed the twenty-fifth year of his rectorship, and that a service in celebration of his anniversary was held in the parish church. The Church of the Ascension, on lower Fifth Avenue, on the edge of the notable and notorious Greenwich Village, has a place all its own in the diocese. It was among the first churches to have services of music on Sunday afternoons. Many of the oratorios and cantatas are sung each year. Its Forum on Sunday nights is characteristic of the liberal attitude of the parish. There are men and women who never enter a church at any other time who flock to the Forum. It has outgrown the parish house, and now meets regularly after evening service in the church building. The parish house hums with activity all the week. There are clubs of the Greenwich Village neighbors that meet regularly fifty, sixty, seventy strong. Of Dr. Grant himself, suffice it to say that there are few of the clergy whose pastoral ministrations are more deeply valued by their people.

Whitsuntide Festival at St. Michael's—On Whitsunday afternoon the annual children's festival service was held at St. Michael's, when St. Jude's Colored Mission, St. Faith's Sunday School and the Sheltering Arms Orphan Asylum joined with St. Michael's in presenting a Whitsunday pageant. This is in line with what has been done for several years past in developing at special services pageants for teaching the children Church truths in their application to present-day conditions. This pageant interpreted Whitsunday in relation to the present war. The Crusader's Hymn was sung and the lesson, Acts II, 1-11, was recited by the children from the Sheltering Arms.

At Grace Church, West Farms—The Rt. Rev. John P. Tyler, D.D., Bishop of North Dakota, confirmed a large class in Grace Church, West Farms, on May 17. The beautiful bronze memorial tablet erected in memory of the late Rev. James A. Derbyshire, B.D., thirty-two years rector of the parish, was dedicated. Addresses were made by the Rev. Dr. Van De Water and Archdeacon Pott. The rector, Rev. Albert Edward Bentley, has just concluded a special series of patriotic sermons, "America and the World War," which have attracted much attention. He is now preparing a number of patriotic addresses, "The Hand of God in American History," under the auspices of the Red Cross.

Chaplain Silver New Incarnation Rector—The Rev. H. Percy Silver, who was appointed chaplain of West Point by President Wilson in 1913, has accepted the rectorship of the Church of the Incarnation and will assume his new work on October 1.

At Trinity Parish—The police force held their annual service in Old Trinity last Sunday afternoon. The sermon was preached by Police Chaplain John A. Wade, Rector of the Church of the Evangelist. Daily Red Cross meetings have been held on the steps of St. Paul's Chapel during the Drive. On Friday noon Governor Whitman spoke there, and afterwards, accompanied by Dr. Manning, he marched down Broadway to the Treasury steps where they both spoke after having stopped at the Chamber of Commerce to speak to the campaigners at their daily luncheon. The Chapel of the Intercession has started the out-door sunset service in the west porch of the chapel again. Last Sunday this service was a Red Cross service. All of Washington Heights turned out in good force. The service is followed by the ceremony of lowering the colors.

Here and There—Dr. Slattery is preaching the baccalaureate sermon at Columbia this year. Calvary Church has begun its service in Madison Square on Sunday nights. Clergy, choir and people march from the church to the square. The Church of the Holy Communion is holding a series of services from 7.30 a. m. to 8.00 p. m. on Memorial Day.

MARGARETTA MILLER.

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LADY, PROTESTANT, desires position to take entire charge of children in country for Summer, or would take full care motherless home. Would also like to correspond with view to obtaining position as House Mother or Matron in school for September. Address 1473, CHURCHMAN Office.

POSITION AS NURSE in charge of Infirmary, boys' school or college. Exceptional credentials. Address 1463, CHURCHMAN Office.

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READY REFERENCE LIST OF SCHOOLS

THE Churchman's School Service Bureau will be glad to give information concerning schools, and to make suggestions that will aid in bringing together the school and the school-seeker. There is no charge for this service.

NEW YORK

Girls' Schools

Cathedral School of St. Mary, Garden City.
St. Agnes' School, Albany.
St. Faith's School, Saratoga Springs.

Boys' Schools

Rye Country School, Harrison, N. Y.

NEW ENGLAND

Girls' Schools

Abbot Academy, Andover, Mass.
Bishop Hopkins Hall, Burlington, Vt.
Bradford Academy, Bradford, Mass.
Miss Hall's School, Pittsfield, Mass.
St. Margaret's School, Waterbury, Conn.
St. Mary's Diocesan School, Concord, N. H.
Walnut Hill School, Natick, Mass.
Wheaton College, Norton, Mass.

Boys' Schools

Holderness School, Plymouth, N. H.
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PENNSYLVANIA-NEW JERSEY-DELAWARE

Girls' Schools

Baldwin School, Bryn Mawr, Pa.
Ruth Hall, Asbury Park, N. J.
St. John Baptist School, Ralston, N. J.
Springside, Chestnut Hill, Pa.

Boys' Schools

Chestnut Hill Academy, Chestnut Hill, Pa.
Freehold Military School, Freehold, N. J.
Mercersburg Academy, Mercersburg, Pa.

SOUTHERN

Girls' Schools

Chatham Episcopal Institute, Chatham, Va.
Herndon Seminary, Herndon, Va.
National Cathedral School, Washington, D. C.
Paul Institute, Washington, D. C.
St. Hilda's Hall, Charles Town, W. Va.
St. Mary's School, Raleigh, N. C.
Stuart Hall, Staunton, Va.

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Boys

Camp Champlain, William H. Brown.
Green Mountain Camp, 1423.
Junior Plattsburg, General O'Brien.

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Next Week

THE SEAMAN'S NUMBER

Schools and Colleges

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Personals

The Rev. M. P. Logan, D.D., rector of St. Paul's Church, Charleston, South Carolina, delivered the address at the Confederate Memorial Day exercises at Magnolia Cemetery, via Charleston, May 10. Dr. Logan also preached the Baccalaureate sermon to the graduating class of the South Carolina Military College in St. Paul's Church, Charleston, May 19.

The Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, Atlanta, Georgia, spent Sunday, May 26, in Charleston, South Carolina, preaching at Grace Church in the morning and at the community service in the Artillery Hall in the evening.

The Rev. Frederick N. Harkness, former curate of St. Paul's, Akron, Ohio, has accepted a call to St. Luke's, Cleveland. Mr. Harkness' new address is 7310 Franklin Avenue.

The Rev. Tage Teisen, of Albany, has been called to the rectorship of St. Paul's Church, Kittanning, Pennsylvania, and will enter into residence on September 1.

The Rev. Frank Dean Gifford, M.A., B.D., a missionary to Japan under Bishop Tucker for the past two years, has been compelled to give up his work and return to the homeland because of the continued ill health of his wife, due to the effect of the climate. While studying the language in Tokyo Mr. Gifford worked at Trinity Cathedral and St. Paul's College, being for some months acting president of the college during the president's absence in the United States. Mr. and Mrs. Gifford are now recuperating at Woodbridge and Maple Avenues, New Brunswick, New Jersey.

The Rev. Alexander Galt, rector of Ridley Parish, Brandy Station, Virginia, has accepted the rectorship of Christ Church, Bowling Green, Kentucky, and has taken charge of his new work.

The Rev. Samuel H. Rainey of Huntingdon, Diocese of Harrisburg, has accepted the rectorship of Christ Church, New Brighton, Pennsylvania, and will begin his new work on the first Sunday in June.

The Rev. Edwin Johnson of St. Barnabas' Mission, Glenwood Springs, Colorado, is a patient at the Red Cross Hospital, Salida, having undergone, on Ascension Day, an operation. He is making good progress and hopes to be able to return home before the end of the month.

The Rev. Walter G. Harter has accepted a call to organize a new work in Lundale, West Virginia, a new mining town. After June 1 his address will be Lundale, Logan County, West Virginia.

The Rev. Alexander Cooley Boyd, M.D., formerly in charge of Christ Church, Tracy City, Tennessee, entered upon his duties as rector of the Church of the Epiphany, Knoxville, Tennessee, on May 1.

SCHOOL FOR GIRLS

New York

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The Churchman's contributors include not only the ablest thinkers among Churchmen but also the best secular writers.

VIDED CHURCH HAMPERS WORK WITH OUR ARMY

shop Brent Says Ecclesiasticism Is Cruel and Cold

The following letter from Bishop Brent the subject of church unity has been eived in this country:

"3 Easter, 1918.

Just as now is the time to strike for the ty of nations so is it the time to strike the unity of the churches. I wonder v many people at home realize that our ef difficulty in connection with the morals the Army is due to the divided church. ı meet it at every turn. Many feel it keenly that they can see no enduring or stantial good coming out of our purely sical or human effort without some vement *pari passu* earnestly aiming for a gdom of God among men not divided inst itself.

Last Sunday I was with our fellows before they went into the great battle, ıe of them to die before the week closed. one place the Chaplain asked for the of the church. It was refused. The ool house was refused. The little town so crowded with soldiers that the only e we could find for service where we e welcome was a barnyard. There er the wide-spreading eaves of a great ı we set up an improvised altar. The ıch peasants and the cattle that stood vere hospitable to us. The weather was k and dull. It was Bethlehem over in as the massed khaki knelt in the litter straw before the Christ of Bethlehem. re was no room for Him in the inn. that exclusiveness can do is to shut out from itself and drive them nearer to . Sometimes ecclesiasticism is so cold cruel with its anathemas and lack of on that one wonders how God can con- e to use it for His Kingdom—if He s.

t seems to me the time has come for o do something daring and loving for Kingdom's sake. It is antediluvian to inue thinking in mere terms of continu- or of yesterday. We must both think act in terms of the new order, in terms he Kingdom of God. Individual effort course must be continued and has its t. But the churches should act. The titutional assembly of every one should for the definite purpose of moving for nference on the peace of the churches, no other aim to distract—our own eral Convention should lead. Not the se of Bishops alone but the whole Con- on. Then the churches willing to share ıch a conference should do so, regard- of those which might choose to sit t. The world is falling to pieces, the ches are tagging on behind the armies, nothing is being done that is worthy name of witness bearing for unity as st begs of us to interpret it. Happy church that takes the lead in such an nture of faith! I have often thought ır late determination to reach the Rus- Church. We were not too early but ate, much too late, too diplomatic, too ılating.

ı the American Expeditionary Forces n do more in behalf of unity in the that has been chosen me than in any task at the moment at any rate. It not be much but it is something."

Bishop Lloyd Appointed

St. Louis, Missouri.—The Presiding Bishop has appointed the Rt. Rev. Arthur S. Lloyd, D.D., to be his substitute in charge of the Missionary District of Liberia.

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Our Contributors

The Church in the Furnace, a really outstanding and constructive "war book" forms the basis of an article by the Dean of the Episcopal Theological School, Cambridge.

The Rev. Arthur Ketchum is acting rector of the Church of the Epiphany, New York City.

The Rev. John Wallace Suter, Jr., associate minister of Christ Church, Springfield, Massachusetts, wrote the PRAYER FOR MOURNERS on page 749.

Lucy C. Sturgis is the Junior Secretary of the Woman's Auxiliary in Massachusetts. For a number of years she was also Educational Secretary. She has taught mission study classes at summer conferences, institutes and conventions all over the country as well as in her own diocese. Last year she wrote the junior textbook *Simon Peter—Rock.* Mission study leaders throughout the Church will be interested to hear what she has to say about *Missionary Education in Massachusetts.*

The Rev. Francis H. Richey, who contributes a suggestive article on Church finance called *Temporal Insanity,* is rector of Trinity Church, Asbury Park, New Jersey.

The Rev. Eliot White (*Used Railroad Ties*) is the rector of St. Paul's Church, Ossining, New York.

The Rev. George William Douglas, D.D., a close friend of the Cutting family, gives a pen portrait of Robert Bayard Cutting, whose death in the Y. M. C. A. service in France occurred last April. Dr. Douglas was for many years a canon of the Cathedral of St. John the Divine, New York, and has always been a contributor and a friend to THE CHURCHMAN.

The following letter came to the Editor from Bishop Paul Jones. We think the joke is on the people who don't give to missions rather than on the Board. After all the Board stepped as far as it could!

Can it be possible that you are making fun of the Board of Missions in your issue of the 18th? Under the heading "B. of M. Takes Financial Forward Step," aside from distributing certain funds left by the dead, the only items that could suggest the title are the facts that the Board decreased the appropriations for the year 1919 and increased the salaries of domestic Missionary Bishops. Many mere "forward" steps of that kind will land us in the rear of the procession.

Things in General

George Adams Smith had the same sad experience with the American reporter that falls to the lot of all prominent Englishmen who visit our shores. He made that fact evident to a representative of THE CHURCHMAN who approached him at the close of his address in the chapel of Columbia University.

A layman in Dr. Smith's party introduced the member of the staff by saying: "This gentleman represents our leading Episcopal Church paper." After that unexpected tribute, the staff member thought he saw an opportunity of a real story.

"Won't you give me some sort of message for our readers?" he asked.

The effect was immediate, unexpected and electrical. All the Scotch in the er son of the famous scholar flashed from ni snapping eyes and whipped itself off th end of a most facile tongue.

"There you go again. You repo er have no mercy on an exhausted man. o come to him after he's just given yo a the message he has, and ask him fo more. I've given sixty-two addresses nc I came to America, and after every c reporter has come and asked me to sa something. What in the world do yo ex pect of an utterly exhausted man?"

The "gentleman of the press" with re his lines in fairly good order, medit in on this theme: "It would be interesti see George Adams Smith in action wh isn't exhausted!" (Incidentally—this i ev dence that he got a story!)

The Diocesan Convention of Long Is an refused to consider the subject of pr bition on the ground that it is a po ic question. This is a new reason!

In a Red Cross address in Cincin a Bishop Williams said: "During my o of inspection in France I saw plen German prisoners. They seemed cont te happy and well-fed, and I saw no them trying to escape or trying to get ba into hell again."

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The Churchman

SATURDAY - JUNE 8 - 1918

A Notable Council

THE Presbyterian General Assembly, which met last week in Columbus, Ohio, in its deliberations in the interest of Church Unity made a gesture of real amity towards Evangelical Christians of other Communions in this country. We publish on the second editorial page of this issue of THE CHURCHMAN the recommendations adopted by the Assembly. It is to be remarked that the General Assembly, which is a conservative body not unlike our own General Convention, voted unanimously for entering without reservations into conference and negotiations with other Protestant Churches. All that the Presbyterians insisted upon, said the Rev. Henry Sloane Coffin in an interview with a representative of THE CHURCHMAN staff, is the common Gospel and life which are the priceless heritage of Evangelical Christians; the emphasis is upon the heritage of experience not the heritage of tradition.

It is significant that the Presbyterian Church waited for the Episcopal Church to take the lead in the effort towards unity. The action of the House of Bishops in their recent session, however, convinced our Protestant fellow-Christians that it was useless to wait longer for our leadership. Valuable as such leadership would have been and indispensable as is its co-operation if there is ultimately to be a reunited Christendom, the Presbyterian Assembly felt that the psychological hour had come for a venture of faith. The Episcopal Church failing them, the Presbyterians took up the challenge of the hour.

It is also interesting to note into what hands this whole problem has fallen. The moderator elected in Columbus is the Rev. J. Frank Smith of Dallas, Texas, a graduate of Union Seminary, a man alert to the opportunities of the new day. The conservative and timid elements in the Assembly worked sympathetically with the younger and eager liberals. One and all felt that the hour had struck in which God would show men of faith the way. They proposed to trust unreservedly the Holy Spirit.

Great things are bound to come from such courageous adventure. The Presbyterian Church has done well not to postpone effort towards reunion until such time as our own Church shall feel inspired to act. The more discerning Presbyterians, however, freely acknowledge that a united Evangelical Church which does not include the Episcopalians will not only miss the leadership which our Church is so well fitted to supply in any movement towards unity, but that our exclusion from the conferences will make the problem of unity more precarious and difficult later. But they could not wait any longer for the fellowship which we have shown such reluctance to offer.

The Presbyterian Church is trusting these matters to the younger men. If the Episcopal Church is to take any effective action toward unity, we shall have to place more confidence in the younger generation. Committees appointed to meet the overtures of sister churches must be selected from among men of daring faith and creative imagination, men who have the mediating mind. We have not done this. We have left these matters to men who could be counted upon "not to give up anything essential" and to hold in equipoise antagonistic views. We need leaders of another type, men who are so sure of their faith in Christ, who carry their heritage so confidently that they dare under the pressure of great opportunities to lift their admiring eyes from the historic episcopate and their own competent Orders to the needs of the growing Kingdom.

The hour has come for a new leadership in the Episcopal Church. We congratulate the Presbyterian Assembly that it has found such leadership at this supreme hour in Christian history. God never confers the grace of insight upon timid souls. We have better leaders in the Episcopal Church than we have dared to use.

Small Wage-Earners

BY the recommendation of the Railway Wage Commission, a larger body of small wage earners are likely to have their income markedly increased than ever before in our history. As the New York *Evening Post* remarks, the schedule of increased salaries, quite contrary to the usual procedure in such cases, makes the largest increase apply to the small wage earners. Some of these will receive a more than 40 per cent. raise in wage. For 250,000 manual workers and 115,000 clerks whose salaries have been $57 to $58 a month, 500,000 men who have been paid from $60 to $75 a month, an increase is recommended of more than 40 per cent.

This is good news for all who are sympathetic with the hardship of the small wage earners. The railway employees are indeed fortunate that they have a benevolently inclined government to look after their needs. All clerks, bookkeepers, school teachers, curates, missionaries and rectors are not so well cared for. They are not organized into industries nationwide in scope; they are not members of unions with implements at hand to make their wishes formidable, and some of them, such for example as teachers and clergymen, shrink from any wage discussion that would bring their profession into press notoriety. Clergymen are especially sensitive about pressing their claims. They will beg Sunday after Sunday for every cause but their own.

But they ought not to be compelled to plead their own cause. If their vestries do not see that, with the cost of living advancing from fifty to seventy per cent. in the last decade, a clergyman cannot live decently upon the salary that was paid by the parish fifteen years ago, then the bishop ought to draw the attention of those vestries to the matter. That some bishops have done this we note in their annual diocesan addresses; but a good many have not. There is a modest work in reconstruction that can be done right here at home by putting our country clergy and the rectors of small city parishes on a living wage. If we can raise nine million dollars for a pension fund, innumerable millions for other war drives, there must be good will and leadership enough in the Church to pay its clergy adequate salaries.

We do not think any man was ever deterred from entering the ministry because the ministry was insufficiently paid. At the age when young men make their decisions, romantic impulses are in the ascendancy. They are not worldly or calculating. There would be just as many men offering themselves for the ministry, we think, if they had to beg their support from door to door. But a good many men, after they have been in the work of the ministry for ten or fifteen years, are prevented from giving their highest service to the Church because they are constantly harassed by money cares.

"What can we do?" says the vestryman. "We can't really afford to pay the small stipend we now pay. We have a deficit each year which a few men must meet." If this is really true, if after the budget for the music is cut down to the lowest figure, if after all the little luxuries of worship and church furnishings are dispensed with, there is still an inability to support the rector decently, then the church should be turned into a mission and be provided with whatever services the diocese can afford to offer. The clergyman would then be released for some larger work for which the bishop could arrange a living wage.

The fact is the ministry is precisely in the condition today that nearly every wage earner shared a quarter century ago. He did not have behind him an organization to compel a hearing on the wage question and the benevolent employer was not greatly concerned. The minister will not haggle over his salary with his people and gen-

erally there is nobody else who cares enough about the matter to see that justice is done.

Protestant churches are willing to pay only a celibate wage, but they disclaim a celibate priesthood.

Answering Letters

THE *Living Church* in its issue of May 18 contains a forceful editorial upon the subject of rectors' pastoral neglect of soldiers in camps. It seems that chaplains find great difficulty in getting information from the clergy at home and that these rectors appear little concerned about the doings of their parishioners in camps.

Some of the difficulty may be attributable to carelessness in addressing letters. Where there are from ten to thirty thousand soldiers in one camp, it is of course necessary that addresses be accurate. In the cases cited by *The Living Church,* where rectors have not even written to soldiers confirmed in camp, we must stretch our charity to the utmost and believe that there was some miscarriage of mail.

And yet, knowing the frailty of parsons as we do, we are tempted to believe the worst. Clergymen lack the business man's sense of responsibility as regards answering letters. Most clergymen will not even answer an invitation with an R.S.V.P. staring at them in the left-hand corner. Some of us who have held the troublesome office of chairman of committees on hospitality for diocesan conventions know how much the parson is given to take certain favors for granted. He intends to come and he expects to be entertained when he arrives, but he will not take the trouble to tell the committee in advance whether or not he wishes to be served. Occasionally one finds a clergyman who is scrupulously prompt and courteous in these social matters.

The chaplain's difficulty in getting information from rectors is one shared by other information-gathering agencies in the Church. Most clergymen will not answer letters if they can help it.

These are some of the ways in which the parson exhibits a strand of selfishness that makes him pretty much like other mortals. The business man is more courteous and thoughtful in this regard; his lapses occur elsewhere.

THE WEEK

Chronicle and Comment on Current Events

Unity Proposals of the General Assembly

THE General Assembly of the Presbyterian Church, at its recent session in Columbus, Ohio, unanimously adopted the report submitted to it pertaining to the overtures sent up from thirty-four Presbyteries as follows:

"(1) That the General Assembly overture the national bodies of our sister communions to hear and prayerfully consider a program for church union.

(2) That the General Assembly name a time and place, as early as possible, for an interdenominational council of Evangelical Churches.

(3) That our Assembly state frankly, in this call, that the purpose of the council is to discuss, and if the way be clear, to adopt a definite plan of organic church union.

"Your committee, before recommending action, desires to congratulate the General Assembly, and through it the whole Church, that these overtures show that there is an earnest desire for church unity growing in power in the hearts of many, and a determined effort putting forth to accomplish the same.

"It is to be noted that our church has long been forward in its expression and effort looking toward the reunion of the Evangelical Churches of America. We recommend the following action:

> "1st. That we, the Commissioners to the one hundred and thirtieth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic church union of the Evangelical Churches of America.
>
> "2d. That this Assembly hereby overtures the National Bodies of the Evangelical Communions of America to meet with our representatives for the purpose of formulating a plan of organic union.
>
> "3d. That the Assembly's Committee on Cooperation and Union, consisting of the following members: Wm. H. Roberts, D.D., J. Wilbur Chapman, D.D., James H. Snowden, D.D., Wm. McKibbin, D.D., Charles R. Erdman, D.D., Edgar P. Hill, D.D., Robert Mackenzie, D.D., Wm. H. Black, D.D., Wm. J. Darby, D.D., Edgar A. Elmore, D.D., J. Ross Stevenson, D.D., George Reynolds, D.D., Charles Little, D.D., John F. Carson, D.D., Wm. P. Merrill, D.D., H. G. Mendenhall, D.D., Elders Gen. George H. Shield, Judge John A. McIlvaine, Henry W. Jessup, Esq., Hon. E. E. Beard, Robert S. Fulton, Esq., Prof. J. J. McConnell, be authorized and directed to designate the place and time, not later than January 1, 1919, for the abovenamed convention; to prepare a suitable invitation, to fix the ratio of representation, and appoint the delegates of our Body; to prepare a tentative plan of Organic Union for presentation, and to attend to all necessary arrangements.
>
> "4th. *That as a beginning* the Moderator and Stated Clerk be directed to wire the four national church bodies now in session, asking them whether they will appoint delegates to such a convention on organic union between the Evangelical bodies, explaining that we have voted in favor of it."

International Friendship

"PROCTOR Academy at Andover, New Hampshire, has taken a notable step toward promoting international good will, by organizing a method of correspondence between its own pupils and those of certain schools and colleges in other countries. Two types of letters have been sent out from Proctor Academy and other schools, which have joined in the movement; viz.: personal letters and class letters. Personal letters have been sent to pupils in Japan, China and certain South American countries. Class letters have been sent to Argentina through the kindness of the ambassador, the Hon. R. S. Naòn. The work has developed such possibilities that Proctor Academy has created the office of Secretary for the Promotion of International Amity. The first incumbent is Mary N. Chase, who will be glad to answer any inquiries in regard to the plan. She may be addressed at the Academy."—From the *New World.*

A Statesman's Message

"LIKE most Englishmen, Earl Grey was spiritually shy, and only now and then let me see what was moving him, and moving him very deeply. These moments were unforgettable. I seemed for a second to see his soul straining to know if I had apprehended the uttermost truth of his spirit which he shrank from uttering. He said to me once: 'You know the idea of those words—he being dead, yet speaketh? A voice from the grave often gets a hearing. That's what I'm after. I want to try and make my voice sound from the grave. I want to say to people that there is a real way out of all this mess materialism has got them into. I've been trying to tell them for thirty years. It's Christ's way. Mazzini

saw it. We've got to give up quarreling. We've got to come together. We've got to realize that we're all members of the same family. There's nothing that can help humanity, I'm perfectly sure there isn't, *perfectly sure,* except love. Love is the way out, and the way up. That's my farewell to the world.'"

From Harold Begbie's "Life of Earl Grey."
—The New World.

How to Use the Seminaries

MR. MICOU'S depressing forecast of what is likely to happen to our theological seminaries if the war goes on another two years has begun to stimulate the inventiveness of Churchmen. The professors are not to be allowed to remain idle and the halls become desolate from disuse.

An interesting suggestion comes from one of our bishops. He proposes that the seminaries open courses of instruction for parochial clergymen; these courses to be given after Christmas and to run through six weeks or two months. It is urged that the convenience of the country clergy and those working in the remote fields of the Church's work be especially taken into consideration.

One obstacle to this plan at once suggests itself. Not only are the seminaries depleted by the war, but so also is the parochial ministry. Bishops are at their wits' end to know where to find "supplies." As the seminaries fail of graduate candidates, the condition is not likely to grow better.

A Polish Mother's Prayer

SOME of the fugitive verse which is appearing in the magazines and newspapers just now is extremely beautiful; the standard of "Occasional Poetry" was, indeed, never higher. Readers will thank us for reproducing these lines. They are entitled "A Polish Mother's Prayer," and their meaning and pathos are deepened by the accompanying statement that there is not at present a living child in Poland under eight years of age:

Baby Christ, to Thee I pray—
Baby Christ, whose dimpled fist,
Like a rose-leaf sunshine kist,
Seeks Thy mother's warm, white breast,
Thy mother's full, white, rounded breast.
(Hush, my baby!
Must my heart forever ache?)

Baby Christ, my eyes are red,
Weeping for my poor man dead,
Dead for Poland's sake.
(Hush, my baby!
Close your cruel, pleading eyes.)

Babe, all-loving and all-wise,
Take my weeping babe to Thee.
(Hush, my baby!)
My eyes are dry,
My breasts are dry;
There is no pity 'neath the sky.

Baby Christ, to Thee I pray;
Take my hungry babe away!

—Swedish Chronicle.

The Financial Solution

FOR years the question of meeting the financial obligations of the Church has been a heavy burden distracting and dispiriting those whose ordination was to another ministry than that of serving tables. The reason for this diversion of the clergy's time and strength is the refusal of the laity to recognize the obligation of stewardship.

In the course of the past decade a group of laymen have banded themselves together with the avowed purpose of insisting on the recognition by all communicants of this obligation. We are all familiar with the Laymen's Missionary Movement and with its accompaniments, the Forward Movement in our own Board of Missions, the duplex envelope, etc. They are planning this year to harvest the results of the lesson in proportionate giving which patriotism has taught, and to emphasize again the duty of Christian stewardship.

A rather interesting light is shed on this situation by the fact that the treasurer's books at the Church Missions House show that this Winter, whereas the amounts received on the apportionment have fallen off considerably, the amounts received on the One Day's Income Plan have increased. The apportionment is a bill rendered to the Church at large; the difficulty is that its obligation is not generally acknowledged. The One Day's Income on the other hand is a voluntary expression on the part of certain individuals of the duty of stewardship. Those who have contributed their one day's income have undoubtedly also paid their full share of the apportionment.

G. F. S. Responsibility

A COMMON criticism passed upon the Girls' Friendly associates is that they do not really guide those for whom they are responsible in the matter of purity. Purity is one of the fourfold obligations on which the society is built. But there are many associates who have little knowledge of how to instruct their charges in this difficult matter, and there are some who apparently neglect that part of the obligation altogether. They are not alert to danger signals, and when it is too late all they can offer is ineffective sympathy or condemnation.

The first to acknowledge the justice of this criticism will be those associates who feel most heavily this part of their burden of responsibility, and who meet it most ably. Only the other day a New England social welfare leader who, in the course of this Winter's war work for girls, had been thrown into close relations with G. F. S. associates, told us that she had never in the course of her divers experiences met any group of workers whose personality, skill, devotion and social point of view she found higher than those of the G. F. S. associates.

Recently there appeared in THE CHURCHMAN an article entitled "Comfort the Feebleminded" written by the chairman of the Springfield Committee for the Study of the Feebleminded. There is much in that article which G. F. S. associates would do well to take to heart. In guarding social purity and thereby social health, it is not enough to prevent a girl from "getting into trouble." Every member of the G. F. S. who is to be married should be instructed by her associate in the responsibility of motherhood. No G. F. S. member should, if her associate can prevent it, be allowed to enter into a marriage that will result in children physically or mentally debilitated. The G. F. S. associate should be familiar with the fundamental principles of eugenics.

But even this is only part of the responsibility. Probably the closest personal relationship in the parish is, or should be, that between the G. F. S. member and her associate. And so if a girl is feebleminded or sub-normal, there is no one who should more quickly detect it than the associate. There is no one, then, in a better position to advise the parents about the girl's education and future welfare.

More than 50 per cent. of the girls who "go wrong" are mentally sub-normal. In many cases the parents and friends of the girls hadn't any realization of this fact. The girl was dubbed "stupid" or "flighty" or "slow at her books." The G. F. S. associate should be able to interpret these symptoms, to recognize danger signals. Otherwise it is impossible for her to guard the social and spiritual welfare of her charges.

Being a G. F. S. associate is a highly specialized job. Spiritual ability and sympathy with girl-nature are of course the fundamental necessities. But so also is some knowledge of practical sociology and practical psychology. If the G. F. S. is to fulfil the magnificent and peculiar opportunty open to it, more of its associates must measure up to the standard of the New England group so highly spoken of by the social worker we have quoted who added to her praise the significant words: "The reason the Girls' Friendly Society reaches those the rest of us can not touch is that their work has, besides all the rest, the religious basis."

"The Church in the Furnace"

By THE VERY REV. GEORGE HODGES, D.D.

OF the seventeen chaplains of the Church of England who have written the chapters of *The Church in the Furnace**, most of them seem to have come to the experiences of the war from the shelter of very quiet places. They were fellows of colleges, and examining chaplains. Noticing these titles set beside their names in the beginning of the book, the reader wonders what preparation these detached employments have given them for a right judgment of their new parishioners. He looks for some exaggerated dismay as these gentlemen come to close quarters with the coarse life of the camp. It becomes plain, however, in the progress of the book, that these apprehensions are not justified. The writers are indeed dismayed: they say frankly that the customary conversation of many of the men is enough to melt an iceberg; but they are not deterred by these superficial offenses from appreciating the excellent qualities which are behind this camouflage of vocabulary. These chapters were written at the front, between bombardments, in vital contact with the facts, by men who have been set free by these conditions from the hindering conventions and conservatisms of normal life, and who therefore speak with much frankness.

The chaplains agree as to the religious effect of war on the men who are engaged in it. If we have been inferring from the writings of Donald Hankey, and Coningsby Dawson, and the fine young Frenchmen whose letters have been printed in the *Atlantic Monthly*, that the war may result in a revival of religion, and that our young men will probably return from it uplifted, spiritualized by their experience, and filled with high visions of good things, the chaplains warn us that we are mistaken. Some men, no doubt, who went in good, will come out better. There will be recruits for the depleted ministry. There will be a new earnestness and directness, a new impatience with trifles and irrelevancies in religion, and a new ideal of the kingdom of God, in the souls of a few. In general, however, the chaplains tell us that the task of the Church after the war will probably be more difficult than it was before.

War, they say, is a "spiritual narcotic." "It is untrue —as must be roundly stated from the outset—that war is a reviver of religion. I had at one time a vague idea that it is so, but experience definitely confutes it. Indeed, if I may write quite personally, it has had for me the opposite result. It is for myself at any rate a constant struggle to keep the spiritual sense alive at all. The combined circumstances of this life distinctly make against religion." This is a chaplain who thus confesses the effect of war on himself, upheld as he is by his faith and by the religious occupation of his life. How much more difficult, then, must be the condition of the common soldier.

The men who say these things are not pessimists. They believe in religion. They believe in the Church; even in the Church of England, to which they all belong, with which alone they concern themselves in these chapters, and of which they speak with a frankness which is warranted by their faith and affection. In the preface to the book a bishop applauds the criticism of the chaplains as a contribution to the work of reconstruction. "In almost every stage of the development of our military machine," he says, "they have seen a parallel to what the stages of the creation of a true Church Militant might be; namely, a discontent with the present disorder and confusion; a realization of the present faulty intelligence of the task before us, and of our indefinite grasp of our true objective; and the conviction that we must dare to scrap that which is out of date and effete in our methods, so as to be able to mobilize and unify the enormous Christian resources now lying dormant."

The chaplains complain that a majority of the men come from the parish to the camp without religion. Most of them have been baptized, many have been taught in Sunday school, many have been confirmed, but they are "almost completely unconscious of any sense of fellowship with the Church of their Baptism." "It is startling and humiliating to find out how very little hold traditional Christianity has upon men. It is not only their confounding ignorance of the elementary Christian facts—not one in ten, I should think, has any clear idea of what our religion is, or implies, or offers—but that they fail to see how it bears upon or helps them in our present circumstances." That is, when the Church comes to the test, as it does under the conditions of mobilization, and it is possible to examine in a cross-section of society what it is actually accomplishing in the lives of men, we perceive that it is not making an effective appeal either to enthusiasm or to intelligence. The chaplains find that a majority of the men are both indifferent and ignorant as to religion. This, it is true, is the report of a Church of England examination. It will be interesting to know what other chaplains have to say. The chances are, however, that this fairly represents the whole situation.

The chaplains find that the Church is neither a good camp nor a good school.

It ought to be a good camp, a training place for all the virtues out of which men should go on militant errands. When, however, the so-called Militant Church is looked back upon from the point of view of an actually militant army, the adjective seems foolish. It is militant in an academic, ecclesiastical, processional sense, without much idea of fighting.

One chaplain gives an account of his experiences as a pastor making parish calls. In one place he finds the man of the house at home—is indeed met by him, quite by accident, at the door. Immediately the man of the house calls to his wife, "Mother, here's the gentleman from the church to see you." "We have considerable difficulty in persuading him that the object of our visit is as much to see him as to see his wife." Upon this the chaplain remarks that "without in any way wishing to minimize the splendid work which women have done in the last three years, it is obvious that we should have made a poor show against the Germans if the army had been recruited from women only." Another parishioner defends himself from any possible criticism on his pastor's part by saying, "I never do anyone any 'arm." The pastor imagines a sergeant going along the line and finding a soldier sitting on the fire-step smoking his pipe. "What's the matter, sergeant? I 'aven't done any 'arm, 'ave I? What's all the row about?" The sergeant, he says, would explain in language which is not permitted to parsons. So, again, with the man who says, "I used to go regularly to church, but I gave it up because somehow I didn't seem to get any good out of it." The chaplain remarks that "the man who joined the army to get something out of it would be thought half-witted."

The seventeen chaplains are pretty well agreed on this point: that the Church, if it is to attract and hold men, must give them men's work to do, must make large demands upon them, must enlist them in what they call "the great adventure." The war shows that the capacity for enthusiasm is unlimited—when there is a definite object about which to be enthusiastic. There is no end to the response of men to the demands of a great cause: they will give their money, their energy, their whole selves, even to the extremity of death.

When, however, the chaplains come to the point where we expect them to tell us in the next breath just what masculine works we ought to undertake, they are almost as vague as the rest of us. They suggest no program. They do indeed discuss "fellowship in the Church" in one chapter, with special reference to the social distinctions which are perhaps more marked and obstructive in England than in this country. In another chapter they consider "fellowship in industrial life." "The war," they say, "is dealing shrewd blows every day to prejudice,

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criticism and suspicion; blows from which, please God, these evil spirits may find it hard to recover, and which will prevent them from again taking their usurped places in the fighting line of the forces of evil." They quote from the Bishop of Stepney, "What about our social relations? the bitterness that has parted rich from poor? the contempt of class for class? Shall we ever revive the old scorn with which we looked one upon another?" But they leave us to work out the details of these matters; as is wise, and, indeed, necessary.

The defect of the Militant Church, as the chaplains see it, is the lack of a clear "objective." The Christian people who in their Baptism were enrolled as soldiers of Christ have not had it made plain to them what or how they are to fight. In general, of course, we are to fight the devil: but on two different fields of battle—in our own souls, and in the community about us.

A part of the objective is to get the individual to take God's side in the daily strife which is proceeding in his own interior life, to provide him with ammunition, and to give him definite assistance in putting down Satan under his feet. Let the preacher, as the drilling officer of his regiment, consult his sermons of the past twelve months in order to see what he has contributed to the militant efficiency of his hearers. What has he done to set them up in alertness against spiritual attack? to make them know the difference between true friends and foes in the disguise of friends? to instruct them in the approved methods of dealing with various kinds of enemies? How many sermons has he preached, not about sin, but about specific sins?

Another part of the objective is to engage the parish on the Lord's side in the strife against the devil in the community. Precisely where, in our town, is the devil entrenched? Under what plausible devices of camouflage is he hiding his great guns? What are the social wrongs which must be attacked, if they are to be attacked effectively, in force? What is there in our neighborhood which corresponds to the conditions which breed disease—stagnant water, defective sanitation, and the like? What are the moral equivalents of these things? If a parish is honestly militant, the parson is the captain and the people are soldiers. The rector and the vestry will hold a council of war. They will decide upon a campaign. Precisely what shall this parish do this year in the service of this town against the devil? What is our part in the necessary business of this offensive and defensive warfare, and in the operations of moral reconstruction?

As with the fighting Church so also with the teaching Church. The Church ought to be a good school. The chaplains find that it is not. Out come these young men from the instruction of the Church, and their ignorance of religion is tragic.

The chaplains may overstate the matter; they may not take sufficiently into account the normal reticence of men concerning the life of the soul. What they say is that so far as they can discover a majority of the men have no religion at all. The chaplains give them full credit for many even splendid qualities, and praise their persevering cheerfulness, their brotherly love, and the unreserved devotion of their whole selves to the great cause; but they are unable to see that these virtues are connected with the Christian religion. They are Christian virtues, and they may belong in a vague way to a civilization which is nominally Christian, but they seem not to proceed from any Christian motives, or to be practised for any Christian reasons. The men have the vaguest ideas of God, and apparently no ideas at all of the revelation of God in Jesus Christ. They are unaware that the life and death of Christ is in any way of importance to them. They do pray, some of them, and if their minister or a pious friend sends them a little crucifix they wear it. But the crucifix is worn as an amulet, and the prayers are mostly incantations against death. They are superstitious but not religious.

The chaplains blame the Sunday school, and the Confirmation classes, and the sermons. They complain of the Sunday school that the teachers "tell" the children instead of teaching them, and that the things which they tell them are of little value from the point of view of character. They do not lay hold on life. One chaplain says that the Church has "specialized in irrelevancies," extending the offense from the teachers to the preachers. We hope, indeed, that we are doing better in this country, with our new interest in religious education, and our increasing perception of the fact that not information but "Christian nurture" is the supreme function of the Sunday school. But we are far from an adequate appreciation of the need of a definite objective.

In that scrapping process, which will be so considerable a part of our spiritual reconstruction, we will throw out of the Sunday school all such lessons as make no contribution to our essential purpose. That purpose is to train up boys and girls to be good men and women, to be such disciplined soldiers of Jesus Christ that they will know how to contend against the devil in their own souls and in the community in which they live. We will apply the pragmatic test to the curriculum of the Sunday school, asking as to each detail, "How does this work? what does it effect? what is its relation to the life of righteousness and religion?" Whatever cannot endure this test goes out. There are Sunday school instructions which are as useless toward getting children ready for the militant activities of a good Christian life as the teaching of embroidery would be, or of the theology of the Aztecs, or of cryptogamic botany, in the preparation of soldiers for the front.

So with our services and sermons. The chaplains go into some detail in discussing the liturgical and theological changes which are suggested by their new knowledge of the needs of the men. They would give the minister a large liberty in the adaptation of the ancient order to the modern conditions. And they would have the preacher address himself somewhat more directly to the mind and life of the congregation.

There is an admirable consideration of such matters in a Talk to the Clergy by Bishop Vincent of Southern Ohio, on *The Church's "Faults" and "Failures,"* just printed for general distribution. There is also some profitable reading along this line in an essay by Dr. Crothers in his book *Among Friends*. The essay is entitled "The Colonel in the Theological Seminary." "I went to church yesterday," says the Colonel, "and witnessed a series of operations which filled me with dismay. The minister began by seizing a text as a base of operations. I observed that the base was not secure, but this made less difference, as he was evidently prepared to change his base if the exigencies of the engagement demanded it. His first mistake was one of overcaution. In order to defend himself from an attack from the Higher Critics, he had to strengthen his front by barbed wire entanglements in the way of exegesis. This was an error of judgment, as the Higher Critics were not on the field, at least in sufficient force to take the offensive. The entanglements intended to keep a hypothetical foe from getting at him prevented him from getting at once at the real enemy. He thus lost the psychological moment for attack. While he was endeavoring to extricate himself from his own defenses I trembled for the issue of the affair. Having finally emerged into the open he was apparently prepared for vigorous operations. I watched intently for the development of his plan. . . . At first I attributed to him a masterly strategy in so long concealing his true objective. He was, I thought, only reconnoitering in force before calling up his reserves and delivering a decisive blow at an unexpected point. At last the suspicion came that he had no objective, and that he didn't even know that he should have one."

This is the heart of the whole matter. The chaplains writing from the field, where they have been observing the actual operations of successful war, tell us that victory depends on a definite objective, and on a carefully considered and continually amended plan of campaign. These are the principles according to which the allies are carrying on their war against the Kaiser, and they are also the principles according to which in every parish we must carry on our war against the devil. Anything else is but a beating of the air.

Missionary Education In Massachusetts

By LUCY C. STURGIS

I HAVE been ordered to write a description of the methods of missionary education in the diocese of Massachusetts, and, inasmuch as to do so at this particular time is a good deal like trying to paint the portrait of a kaleidoscope, I face my task with more of the virtue of obedience than of prudence.

I was not asked to define just what is meant by missionary education, but for the sake of clearness in what comes after, I want to explain that I take it to stand for education which produces missionaries—people who are ready to devote their lives in all sincerity to the work of the Church, wherever they see a need which they can qualify themselves to meet in the home parish or community no less than in the mission field so-called.

I was not asked to take a text; yet I can get most quickly to my point and at the same time account for the above-mentioned changing form of our efforts here, if I explain that for several years past we have been guided largely by St. Paul's exhortation in I Cor. xiv: 19, "In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue".

For ten years, from 1906 to 1916, I held the post of educational secretary for the Massachusetts Auxiliary and its Junior department; a situation which was supposed to show a very pretty example of unity, but which in reality demonstrated quite clearly the impossibility of attempting to hold two such positions and do anything like a fair job by either of them. What the Auxiliary and the Juniors learned I do not exactly know, but I myself learned three things which Miss Corey and I are trying to make use of in the work we now share.

First of all I learned that although the number of Churchwomen who complacently state that they take no interest in the Church's missionary work is certainly diminishing, the number of those who are ready to take any real responsibility for the awakening of active interest in others is depressingly small, even in the ranks of the Auxiliary.

Next, I gained an almost overwhelming realization of the opportunity of an educational secretary to reach out, through the Auxiliary, to every woman in the Church, and gain her intelligent co-operation in the work for which the Board of Missions stands.

Finally I discovered, by means of a series of experiments which were alternately successful and disastrous, that no one course of study, and no one method of presenting information, would suit everyone. I believe that an educational secretary who would come anywhere near to living up to the breadth of her opportunity must employ every available means to provide material which is within the comprehension of various groups of women and calculated to arouse not only their personal activity, but also their desire to interest others in the things of which they have learned—and this brings me back to my text.

If the experience of missionary education in this diocese is worth anything, it goes to show that the form of presenting information must be constantly changing to keep in touch with all sorts of situations in the parishes, and to appeal to all sorts of women. No educational secretary can begin to meet the demand by herself. She must have the hearty co-operation of the whole Auxiliary board as well as of her own committee; and the same thing I believe to be true (even more true, if possible) in the relationship of a Junior educational secretary with her Auxiliary board and diocesan Board of Education. If missionary education in this Auxiliary amounts to anything, it will be because of the sincere effort that has been made to work all along in sympathy with every educational organization in the diocese.

Miss Corey's educational committee includes not only the vice-president and mission-study leaders of each section of the diocese, but also representatives of the Girls' Friendly Society, the Guild of St. Barnabas, the Church Periodical Club and the diocesan Board of Religious Education.

These women meet each year during the Autumn, to study the material which is recommended by the Educational Department of the Board of Missions, and to decide upon the best ways of presenting this to the women of the diocese by means of training classes for parish leaders, lecture courses in central places, conferences, institutes, reading clubs, plays, talks, and every other possible method that can be supplied to meet special needs. Subsequently, the plans of this committee are carried out by these women and other members of the diocesan Auxiliary board, and classes are held for the training of Auxiliary leaders, Girls' Friendly associates, and Sunday school teachers, and for nurses in the various hospitals near Boston. In much the same way the Junior committee is working with the diocesan Board of Religious Education and the Girls' Friendly candidates associates in an effort to bring missionary information to all the children of the diocese in such a way that no child shall consider himself or herself a thoroughly loyal member of the Church unless actively at work in setting forward the Church's mission at home and abroad.

What we are trying for, both through the Auxiliary and the Junior educational work, is a gradual increase in the number of those who gladly give of their prayers, their labor, and their influence, in order "that the kingdoms of this world may indeed become the Kingdom of our Lord and of His Christ"; not because it is their duty, not because the Church is asking it of them, but because they "cannot but speak the things which they have seen and heard", for the sake of the King Whom they have learned to love.

Temporal Insanity

By THE REV. FRANCIS H. RICHEY

WRECKED because of the failure of financial programs. This is not an uncommon happening in parishes in our branch of the Christian Church. Upon examination one finds that unless the temporal affairs of a parish are properly managed they prove the ruin of Church endeavor. The theory on which the Episcopal Church conducts its business affairs is good as the practice proves, when Church corporations carry on their business as the Church directs. It is also true that the majority of churches in our communion do not carry on their business affairs as they should and so become inefficient. Some of the reasons for failures in temporal affairs are as follows:

(1) Laymen in many cases when elected to vestries do not know their real position as to the assumption of obligations. To elect a man to a vestry and have him become responsible for "a large debt" when he has no way to provide for its liquidation puts a conscientious man in an embarrassing situation, one which a good business man might well hesitate to fill. It would dampen the ardor of many vestrymen, if they realized that the only sources from which they can secure monies to meet parish expenses are—the people, themselves, the bank. The first is the one place a vestry can nine times out of ten get money necessary to meet parish expenses. The second no one wants any man to do unless he can afford

it, and the third should only be a last resort, in order to protect creditors or to see that running expenses are kept paid up.

(2) Members of churches are not rightly informed as to their duties in the exercise of their suffrage in church affairs.

(3) The difference between a "vestry" and a "board of trustees" is not generally understood.

(4) The idea that a vestry can run a church is one reason why churches are wrecked.

(5) The distinction between the "congregational system" as such (the power rising up from the people) as contrasted with the "church theory" (power coming down from above). If men and women do not understand this difference how can they be held accountable for their acts in our churches?

(6) The "church" system unless it functions as the Church directs can make no advance. It will and does automatically prevent action. The reason being that the three parts—executive, representative and people—if they agree, accumulate and produce through united effort. If they disagree, no separate part of the body can of itself act. In the Federal Government the principle of unity requires the will of the people to be made effective through their representatives and put into action by the chosen executive.

Churches can be maintained, if Church members will adopt the methods used in the present day by men of business accomplishment. No Church should ever attempt to carry on its year's work without a budget. No member of the Church should be released from Church dues unless unable to afford them. The parish must enlarge itself in action, for the parish is too small a unit. It should be a diocesan move that, once a year—at a time best suited to the greater number of parishes—all should turn *"to serve tables"* and provide for the body of the Church. As many days as necessary should be set aside when all monies needed for decent maintenance of parishes should be raised and money for support not mentioned again, except as emergency demands.

A body of men, not more than three, who had proved by work in their respective parishes their ability to provide for the material side, should be chosen at the annual convention, and upon them should devolve the direction of financial effort during "budget week".

If the U. S. Government finds it necessary to organize citizens into particular units to float Liberty Loans and for the carrying on of governmental activities, why should churches not follow the same plan? This is the day of the "campaign"—why is the Church not campaigning for her one great need? Just listen to the cry of hard-pressed bishops and clergymen, who are unable to give their best to the Church because they are burdened with "serving tables", to say nothing of trying to live on less than the day laborer. How unjust is the condition as we have it today, the rector raises the money and the vestry "suggests" how it is to be spent. Women's backs are broken with waiting on the men at that "church supper", men infuriated because wives are worn out with church work, and after the row arises a real case of parish scandal. Then come vain regrets, offense never intended, apologies demanded and refused, and all because some devout people really are striving to help the Church.

The Church in its diocesan unit can well afford to copy the great industrial concern. That today is a great holding company for many similar concerns; all are provided for by the life blood of the parent concern, and because of the life in the young member it grows and develops and becomes in time a feeder for the body. So with the parish church, if there was only some connection besides a sending to the parish clergymen a demand to "pay up", there might be more of an appreciation of the diocese on the part of the parish.

The Used Railroad Ties

By **The Rev. ELIOT WHITE**

From my swift train I see many wornout ties lately dug from under the rails, and thrown beside the track in a jumble as of huge jackstraws.

They have been replaced, one by one, by new, sound timbers, glossy black from a bath of preserving creosote.

Each of the old ties is scored across near its ends by a sunken, blackened groove where for years it bore the rails and the thunderous, bruising burden of rushing locomotives with passenger or ponderous freight trains.

And beside each groove are seen the empty pits from which the spikes that secured the rails have been drawn.

The fibre of the used timbers is seamed, splintered and decayed from their long span of exposure to changing seasons—silvered by frost, buried deep in snowdrifts, scorcht by midsummer sun, and drencht by rain.

Indeed the oldest are crumbling almost to powder on their upper surfaces.

The laborers who are fitting the new ties into the empty places have sometimes flung the old at random down the slopes of the railroad embankment, where they lie scorned and naked, although now and then one has been partly hidden, as though in pity, by bright ferns and wayside flowers.

It is with a sense of relief, as for a more fitting destiny after such honorable service, that the traveler elsewhere on the route sees the worn timbers carefully piled together, and burning like funeral pyres against the dusk.

And farther still he passes mere drifts of gray and reddish ashes where the heaps have been entirely consumed.

Used—outworn—replaced by fresh and younger material!

You furrowed and crumbling timbers, now you seem to me like the bodies of men and women,

Bearers of the heavy traffic and burden of modern life!

Factory and office workers, miners, constructors of immense buildings and daring bridges, diggers of subways and tunnels, telephone operators, saleswomen, housekeepers, domestics, railroad workers, sailors, stevedores, drivers, machinists, carpenters, molders, masons, smiths, firemen, policemen, doctors, surgeons, nurses, missionaries, teachers, and all the other faithful supporters of the world's stupendous toil and progress.

And see!—here amid the scattered ties the traveler discerns two that have fallen together so that one lies over the other in the form of a rough cross!

Behold also the marks where the iron spikes that they endured so long were drawn!

Yes, the symbol of supreme love and self-sacrifice whereon Divine and Human met and were one, never again to be severed.

Ah, and when the outworn human ties that have served so well and long, through all changing seasons of experience, and under utmost pressure and even agonizing crushing by the savage weight and plunging, roaring speed of life—

When they realize the significance of the spike-pitted and splintered Token of love among them, either now when their fellows seem so heedless and ungrateful, or in the advancing dawn of a nobler Fraternity,

They receive with infinite solace and peace the assurance that their courage, endurance and loyalty have companioned and united them forever with the Wearer of the thorns, and Sufferer under the scourge, nails and lance-thrust of life, for that Love's sake that even though as by fire reveals Humanity as the chosen habitation of God Himself.

Robert Bayard Cutting: An Appreciation

By THE REV. GEORGE WILLIAM DOUGLAS, D.D.

BAYARD CUTTING was out of the ordinary. One could not be with him intimately for half an hour without perceiving that he was consumed by the idea that for a human being it is a great privilege to be.

He was born on December 15, 1875; he died on April 1, 1918. It was a short time to live. He was graduated from Groton School in 1893, and from Harvard *"cum laude"* in 1897. Then for two years he was a schoolmaster at Groton; after which he entered his father's office in New York, to undertake a business career and devote his spare time to civic, philanthropic and religious efforts, as his father, Mr. Robert Fulton Cutting, had before him. Hereby he rapidly developed decided ability for business, and secured the confidence of men of distinction who came in touch with him. At his death he was a Trustee of the Franklin Trust Co., and the Resolution of the Board of Trustees of that institution is a fitting tribute to the value they put upon his services. He was one of the founders of the College Men's Political Association, intended to encourage the best ideals of political life among college students. He was a member of the Advisory Committee of the Cooper Union. He was a Trustee of the Association for Improving the Condition of the Poor; of the International Association of Vacation Bible Schools; of the N. Y. Trade School; and of the Boys' Club, to which during a considerable period he devoted one night weekly. In recent years he was deeply interested in the proper treatment of the feebleminded; and as Chairman of the National Committee on the Feeble Minded he did more than any other individual to achieve the important results hitherto attained, so that many States have made public appropriations to deal with this difficult problem. After his death the Minute of the National War Work Council, signed by William Sloane, John R. Mott and Walter T. Diack, bore witness to his noble character and work, as a member of that Council, among the soldiers of France.

Like expressions of admiration for his ability, and of thankfulness for fellowship with him, came to his family from all the important organizations with which he had been associated; and beside such corporate expressions, the deep grief at his loss was still more touching in the very large number of letters from individual friends. These emphasized his good judgment and breadth of view, no less than his winning personality. And more than one hard-headed man of business said of him such words as these: "I shall *never, never* forget him. He was my inspiration, and the greatest influence in my life." Everybody spoke of his unselfishness, and puremindedness, and his business associates laid stress on "his rugged, unflinching rectitude, combined with tact." Bishop Lawrence, in a letter to his father, covers with characteristic terseness the main ground of his character: "He gave himself for his great company of friends and fellow citizens."

Although Bayard Cutting had the natural zest of life, his usual mood was graver, and spiritually higher; so that, as he grew to manhood, his fellows found in him a certain aloofness. He was uneasy in luxury, and took alike his amusement and his work as part and parcel of the self-same life. In his society you knew beforehand that the face of his soul would flush at the bare idea of the senses triumphing in a man, and you were conscious of an austere personality that was ever ready to scourge the wandering mind. Though quite capable of having a thoroughly good time, early in his young manhood he found out what he really enjoyed, and did not persist in doing things supposed to be delightful, either under the delusion that he enjoyed what he did not, or because he liked to have other people think that he enjoyed them. As to books, he took honors at Harvard, was fluent in French, and disclosed to his intimates a fondness for the best poetry; but to him by all odds the most interesting and illuminating share of the drama of life was the reaction which we get personally from other living beings who are with us in the same pilgrimage. Yet even as to one's own personal experience he understood what Matthew Arnold meant by "the buried life," which only at rare intervals emerges to our consciousness.

In these respects a true picture of him is given by the following extract from a recent letter of one who, summer after summer, was his host in the foothills of the White Mountains:

"His whole attitude and purpose in life was the embodiment of service for mankind. He alone, of all men I have known in the contests with self, came out victorious; and before the outbreak of the war he had devoted his entire energy to those unfortunate fellow-creatures who live in the twilight zone between reality and nonentity. . . .

"It was these beautiful autumnal days that record in the diary of my memory unforgettable associations with him. We would go down to the lake with our guns, accompanied by my English setter, Bede; paddle across, or, still better, go to the head of the lake, some four miles away. Then for a tramp of an hour or so, and back to our cache in the canoe for lunch. Then another tramp, and back in the canoe for the homeward voyage. He would take the bow and I the stern seat, with Bede in the middle, his nose elevated on the thwart, if by chance he might get a whiff of game on the west wind. Bayard did not paddle, but would ask if I cared to have him recite some of the poems from his favorite authors. As we glided down the lake, I would try to keep the stroke of my paddle in rhythmic consonance with his verse, until the boathouse canoe-run brought an end to the day of joy in living. It was an anomaly that a man so disposed should have developed a liking for me. No two persons ever started life under so widely different conditions of environment as we did.

"I have spoken of the third member of our party, Bede. On him Bayard wielded a potent influence. Though this dog had come down in our family through mother and grandmother, yet when Bayard came, he forgot entirely his sense of obligation to me and was always Bayard's enforced chaperon when he started for a walk. If I happened to remind him that I might need his help in a short tramp about the lakeshore or the nearby hills to provide a dinner for our guest, neither that nor the sight of my gun made any impression. A stroll with Bayard was preferred to anything I had to offer. . . .

"However others may define the words, to me Bayard Cutting was one of the real supermen, whose lives give to earth a touch of Heaven."‡

His father's office was full of courtesy to all who came and went, and Bayard had a genius for drawing out the best side of his subordinates. Because of his deep confidence in the purposes of God for every creature he could evoke what is sincere and simple in all natures.

Philanthropy was not in his case a substitute for direct faith in Jesus Christ. Bayard Cutting had found Christ and followed Him; and when, in our country church, he knelt with us at the altar for Holy Communion, we were assured that this young philanthropist "knew Him Whom he had believed."

Furthermore it was from our Lord's life as our personal pattern that Bayard Cutting, in his philanthropic labors, soon learned that our best work in this multifarious world is not so much that of organization and administration, as of quiet individual ministry apart from the limelight of publicity. He was not averse to formal committees: he was an excellent organizer. But he knew how to preserve and to impart to committee-work something of his personal touch; and his success in organizations was largely due to his ability to inspire silent effort in his associates, whereby large designs were carried out in corners.

Whatever he had to do as a citizen of the world, he was always aware of the welcome that awaited him in his happy home. Bayard was a true scion of his home, where the whole atmosphere conveys what St. Peter in

‡This same remark was made by another letter-writer, each unbeknown to the other.

his Epistle said of members of a Christian household—"heirs together of the grace of life." A letter from France mentions that "it was his dying request that his mother should have the little New Testament which he always had at hand." And another—one of his associates in an ordinary commercial affair where such traits of character are seldom in evidence—wrote of him to his father: "Permit me to say I know he loved you *so*."

It was characteristic of both the father and the son that when the call came to serve our country's cause in this world-war there was prompt obedience to the summons. Bayard's familiarity with French defined his task, so that last July he sailed for France, where his work with the Y. M. C. A. was in harmony with all his previous activities. From day to day he went on "doing the next thing," with the same shy courtesy to others, the same devotion of himself, which hitherto had actuated him; and with the same conviction that the best rewards are not the most dazzling and conspicuous: that there is a wide world of happy, delicate emotions open to every manful spirit that waits on the Lord, and abides patiently upon Him in ministering to men. As Associate Organizer in the Advance Section of the Y. M. C. A. he became active in locating establishments, and he was particularly happy in working with the people of the land. So his last letters were buoyant with happiness and hopefulness. He was the right man in the right place.

But with little warning he suffered from an intestinal obstruction that demanded a surgical operation, to the effects of which he succumbed. "Greater love hath no man than this, that a man lay down his life for his friends."

A letter from Bishop Brent to his father, dated Easter Monday, relates some incidents of the closing hours:

"Bayard put up a noble fight for life, but it was against terrific odds. The morning after the operation he said to me, when I came in, that he was dying. But I told him he must set his face toward life—'I shall not die but live, and declare the works of the Lord,' was the text I gave him. He found inspiration in the fact that it was on Maundy Thursday that he received the Holy Communion. . . . On Saturday I saw him again and found him greatly wasted, and suffering a good deal. . . . He did not talk much, but I read to him John XVII, and prayed. He felt that he could not stand the strain much longer. He asked me to look after his brother. My Easter Day was very full, so that I did not get to the hospital until the evening. Doctors Barclay and Stillman told me that he was losing ground, and that there was not one chance in fifty of recovery. I again said prayers with him and 'Abide with Me.' He was wandering a bit, called me doctor, and said he must get up. After service, about nine, I went in again and found him quite quiet. The night nurse said to me that he was 'an ideal patient.' Thinking he was asleep I said to her: 'He is one of the dearest and most loyal of friends.' He opened his eyes and said, 'Bishop, do you mean me?' I said, 'Yes.' He replied, 'Thank you, Bishop,' and clung to my hand. I had prayers with him at the end of which he murmured, 'For Jesus' sake.' Then before I went he said, 'I can do no more. I am worn out. I leave everything in your care.' I said good-night to him, and left. This morning I got out to him just after he had breathed his last. The chaplain was with him and had prayers just before he died, and thought that perhaps he knew, though he had been for some time seemingly unconscious. We have arranged to have the funeral tomorrow, the first part at the hospital and the last at the cemetery. Some of the Y. M. C. A. secretaries and two officers are to act as pallbearers. Chaplain Barnett and I will take the service.

"You must rejoice to have had a son like Bayard, absolutely unselfish and actuated by the highest motives. His last week of life was a triumph from first to last. There was no wavering, no false note, and nothing but steadfast trust and patient waiting. It is a great thing that his dust will be a part of France, France that he loved and served. His latest work was entirely among the French people. He understood them and was happy in doing what he could for them. My friendship with Bayard began long years ago at Groton School. I quickly discerned the fine soul that lay hidden behind his modesty and diffidence. We understood one another, I think. I treasure my fellowship with him as a happy memory. I know how keenly you will feel the loss that has come to you. At the same time you cannot escape the consciousness of the triumph which he has won for you not less than for himself. As I think of it, his life rises up as very complete in the sense that Christ counts completeness. Is there, can there be, anything greater or grander? It is the one success that human life knows.

"Easter Tuesday.

"Quite a number of Bayard's friends were at the service. John Rogers, Ogden Mills, Dr. Benton were among the pallbearers. The day was bright and springlike, with birds singing and leaves budding. The cemetery, which already contains a number of American dead, is at the foot of a hill below the town in a lovely valley, with the River Marne flowing near by. 'Taps' was sounded at the close of the service, and we left him with the flag of his country covering him and the roses of France resting on his bier.

"Will you please accept my sympathy in your bereavement? We prayed for you today and God answered our prayers, and will answer them."

C. H. Brent.

The Tommies in the trenches never say that their comrade is *dead:* "he has *gone West.*" Or else they say, "he has *passed on.*" And from the whole brief story of Bayard Cutting's earthly life and death do we not derive the same impression of the naturalness of the life after death? After exercising his privilege of being alive here—taking a hand in what there was to do—he has simply *passed on* into the mystery of the life that is to be. As one of his new friends in France wrote of him from the American Red Cross office: "They will love him in the other world, as he will himself feel at home with the best that he finds there." And a letter from an older friend at Groton School declared: "He will not have to go far to enter the Kingdom of Heaven."

A Prayer For Mourners

HAVE compassion, O most merciful Lord, on all who are mourning for those dear to them. Be thou their Comforter and Friend, and bring them to a fuller knowledge of thy love. Assuage the anguish of their bereavement, and leave only the cherished memory of the loved and lost, and a solemn pride to have laid so costly a sacrifice upon the altar of freedom. For the sake of Jesus Christ our Lord. *Amen.*

The Valley Road

By ARTHUR KETCHUM

WHEN we came out of the woods—
Wet woods dusky and vague
And silver with thrushes—
Into the Valley wide and blue
With lingering twilight;
When we came out together,
From the darkness and silence
Of dim woods solemn with night,
And great hills sombre and silent,
And found the little road
Glimmering, dipping, winding,
Under the friendly trees,
Along the upland pastures,
(Do you remember the birches
Slender white columns
Of ruined temples?
The scent of strawberries from hidden gardens
And the far lights scattered like stars?)
When we came out of the woods
This is what I kept saying,
Over and over
Like a refrain,
"O to go on so always
Dark hills behind us forgotten
Unknown valleys before us
And a road without ending
Together."

WHAT OUR BISHOPS ARE SAYING

The Four Essentials

Bishop Rhinelander's Convention Address

Bishop Rhinelander's 1918 convention address was one of the most notable war utterances he has yet made. "Behold I make all things new" was his text. He spoke of the four necessities for the successful waging of the war, Confidence, Penitence, Endurance and Prudence.

Confidence in the righteousness and essentially Christian nature of our cause, a realization that only if our war were contrary to the righteousness our Lord taught could we say as some have said, "when I entered the war I left my Christianity behind," a determination to fight in this war as in Christ's cause were some of the points that he made. The Bishop quoted an eminent Bible scholar, identified throughout his life with the Quakers, who has recently been confirmed in Philadelphia, as saying that the only way to win the war against war was to win this war against militarism.

Secondly, said the Bishop, "We must have penitence. . . . It is not enough to have a righteous cause. We must be worthy of it, we must live up to it, and living up to it is a much harder thing than fighting for it. When knights of old set forth on holy quests, there was strict trial made of their spiritual fitness. It was an admirable and necessary rule. And never had any knight of old so high and holy an adventure as has been given to the rank and file of our citizens. For in strict truth the spiritual future of the world hangs in the balance. Count up all the spiritual treasures which men prize: faith, liberty, justice, truth, righteousness, brotherhood and peace: all are at stake, not for one people, or for two, but for all the peoples of the earth. If we lose, the world will lose them. If we win, the world will win them with us. But because they are spiritual treasures that we fight for, therefore we shall not and we cannot win them (even though we may defeat the Germans) unless we are spiritually worthy.

"The Archbishop of York, in one of his memorable addresses, pictured Almighty God as anxiously questioning, not on which side the final victory would fall, but whether the Allied nations could safely be entrusted with that victory. It is a daring way to put it, but it makes the point quite clear. Can God, as He looks down on us, decide to trust us as we are with the responsibility of victory?

"Thirdly: We must have *endurance:* endurance without limit of either time or effort. We must endure until the end: until the thing is accomplished for which we took up arms. That is what I mean by endurance without a time-limit. There would be a deadly danger in a premature peace. It would secure to the Germans the chief aims for which they made war at the beginning. It would leave the world wholly without security for the future. It would nullify all our sacrifices. But there would be in a premature peace a more deadly danger still. For it would mean nothing less than our spiritual surrender to our spiritual enemy. It is possible, I think, to centre our hopes and efforts too much upon the moment of a final victory. Rather we should be set on unwavering faithfulness to our cause whatever happens.

"Recently it has been my privilege to attend banquets given to distinguished Englishmen and Frenchmen, here and elsewhere. They were very moving and interesting occasions. The enthusiasm was overpowering, and entirely spontaneous. There were thunders of applause, and tears in many eyes. But what struck me most, and moved me most, was the spirit and behavior of the visitors. There was about them, in their looks and voices, in their whole bearing, a solemn gravity, kindly, very human, and yet somehow quite detached. It was not that they were foreigners; it was not that different blood ran in their veins. It was simply that a different spirit had entered into and possessed them. As they looked down from the speakers' table on the brilliant scene; as they told us of the strains and privations they had left behind, of the agony and sorrow, the long-tried patience, the unmeasured sacrifices, the unwavering fortitude of their countrymen at home, one felt, and one knew they felt it also, that we over here were still on the very surface of the conflict; still at our play, still unheeding and untouched.

"Finally," said the Bishop, "we must have prudence. . . . Prudence means wisdom, practical and positive, clear-sighted, keen-witted, resolute in action." . . .

"The Archbishop of York noted the lack among us of spiritual foresight and preparedness as what chiefly disappointed him. Over there, in France and England, they realize quite clearly that the one thing which cannot happen after the war is a return to old conditions. A new world is being born. In it men will be moved by new ideals, filled with new purposes, bound for new goals."

The Bishop closed with a strong appeal that the Church *make all things new.* He called special attention to the weakness coming out of our congregationalism. Then he said:

"Do you ask me to be practical? To suggest a program? Well, here are some items. As a first necessity, free pews, or rather no pews at all, but only serviceable seats for use in the intervals of worship. Next, simple and moving music, not to be listened to, but to be made and raised by the people to the praise of God, who loves to hear His children sing. Then services at reasonable and democratic hours: at hours, that is, which really meet the soul's need and suit the people's habits. Then the Lord's own service restored to its rightful place as the living heat and centre of every Lord's Day worship and observance: and I mean Communion simultaneously with Eucharist: feeding together no less than worshiping together: feeding that we may worship. Then all our Church officials playing the part not only of trustees of property, but at the very least of non-commissioned officers, put into office for that purpose, helping and caring for the rank and file who have honored them by choosing them to lead and represent them. . . .

"This war is waged to make the world a decent place to live in, or, as Christians would prefer to put it, to set up the Kingdom of God upon this earth. Prudence, brethren, suggests that we should set about it here and now.

"'Behold I make all things new.' When the boys come home they will be bent on newness. They will look with new eyes upon our homes, our education, our commercial system, our politics, our international relations. There will be a new and grim strength of purpose behind their demand for drastic change. Shall they, or shall they not, find us ready for it and working at it?"

A New Attitude in the Church

From Bishop Lines' 1918 Convention Address

The great truth which is being revealed to us is the power of the Cross of Christ. We have put it above and within our churches and have bowed before it as the symbol of our religion, but we have never measured its meaning, and it is coming to us now. The Cross upon which the world's Saviour died must be trusted to help us through this awful experience in the world's life. While not wanting in reverence or in pity for the crucified Master, like his disciples we have stood afar off and we must come nearer to Him and hear Him speak to our hearts. It sometimes seems like a dying world, with death more familiar to us than ever before! but if dying with Him it shall rise and live with Him in the glory of His Resurrection. Who shall bring the world to understand the meaning of the cross and to find the needful comfort and help therein, if not you who bear Christ's name and worship and love Him? It is not the mystical thought of the preacher, but it is the truth which sustains and holds us up and comforts us which the world today must find in the cross of the Lord Jesus.

"The Church must, however, not only remain in communion with its Lord in worship, in ways appointed for making and keeping companionship and friendship with Him, it must have a message concerning the use of all our powers and resources, material as well as spiritual, for the cause of righteousness. Religion is a larger word than ever before and the Church must claim for religion every department of human life, letting the old distinction between secular and religious pass, that the whole life may be consecrated by a high and holy purpose.

. . . . . .

If this church is going to make a large contribution to the religious life of this country, a new attitude must be taken and a new spirit developed. We must be a more adventurous people, with more courage, larger vision, with new plans which are neither sentimental nor sensational and less worship of what is safe. It is time for us to put the church as regards its support upon a plane above the church supper and the fair, with articles given by unwilling givers to be bought by unwilling buyers. We must have church suppers and entertainments not to make money but to cultivate a friendly family feeling in the church and bring the people together, forgetting their differences as Christian people ought to do. Our great business folks must

STIRRING CONVENTION ADDRESSES

cease to think that they are so busy or that plans in their minds are so important that they can not go about from time to time to church social gatherings and behave as good Christian people. And our women must forget their social position and dress so simply in church as not to make other women uncomfortable and find their friends in parish gatherings and receptions among such women as I suppose our blessed Lord and His Mother knew and loved when they lived in Nazareth or visited in Bethany. The women who are never thinking about their position are a great blessing in a parish. We have allowed distinctions to be emphasized and what is artificial and unreal to develop so as to threaten the existence of Christian feeling and conduct in our parishes and it is full time that there was a new spirit in us.

I think, also, that if this Church is to have a place of religious leadership in the country we must get into a better relation with the Churches about us, stop making claims and remove the suspicion of being exclusive and ungenerous. There is something which I would call snobbery which has been a blight upon the life of the Mother Church across the sea, in its attitude toward nonconformity and dissent and we have brought something like it across the sea and it is not only entirely unchristian but it is against the spirit of our people and it will only do the Church harm. We are deeply attached to our own Church; we are thankful that its continuity in organization and faith from Apostolic times is unbroken and no other church has anything more in the way of association with the past than we preserve and desire. It is not a time so much to talk about ancestry as it is to show efficiency in dealing in the spirit of Christ and in accordance with the truths of the Gospel, with great companies of people under new conditions of life.

Keeping the Church Alive at Home

From Bishop Guerry's 1918 *Convention Address*

We are in danger, some of us at least, of forgetting that the work of keeping the Church alive at home is just as important in this war as the work of carrying the message to the men in the trenches. As one of the mid-day preachers in St. Michael's Church said last Lent, "It is all one camp," meaning the camp "over there," and the camp here. You cannot separate them any more than you can separate a boiler from its engine. The engine is powerless to do its work, unless it is coupled up with the steam generated in the boiler; and our Army would be deprived of its splendid idealism and faith in the righteousness and justice of our cause if there should be a weakening of the moral and spiritual foundations of the nation at home. It cannot be too often repeated that this is no war of governments, but of peoples and of ideals. The principles involved are so fundamental—the issues which must emerge when the war is over, so tremendous, and the task of reconstruction which lies ahead of us so exceedingly difficult, that our people will stand in need of the highest moral and spiritual leadership. As the casualty lists grow longer and sorrow and bereavement come to many an American home, the ministrations of the Church will become more and more to many a burdened soul like the shadow of a Great Rock in a weary land. The time is close at hand when the utmost capacity of faith and of sacrifice of the life in the Nation will be put to the test. And if there are no clergy at home to proclaim the unsearchable riches of Christ, and to strengthen the faith and hope of our people, what will become of the spiritual defenses of the Nation? . . .

The longer the war is waged the more deeply I am impressed with the moral and spiritual significance of the struggle in which we are engaged. During his recent visit to this country some one asked the Archbishop of York this very searching and practical question: "Your Grace, if, as you say, this is a righteous war, and God is on the side of righteousness, then why does He not give us a speedy victory?" I was much struck by the Archbishop's answer: "Because," he said, "we are not yet worthy to win the war." It must be that God in His wisdom is not yet satisfied that we are willing to dedicate all for the preservation of those great ideals which He has entrusted to us; He is not yet satisfied that He can trust the nations of the earth to carry these ideals to their fullest fruition, no matter what the cost. When He can so trust them the war will come to an end.

The Archbishop is right; the supreme question before the nations of the world is not what France or England or America wants through this war, but what is God's plan and purpose? Are we as a nation prepared to do His will? Have we yet humbled ourselves, under the mighty hand of God and sought to know His will? Not until the Nation as a whole is lifted in faith to the high plane of sacrificial service and places itself in the hand of God as a willing instrument for the carrying out of His great and divine plan, will the war cease.

Lord Roberts, the greatest of modern English captains, said just before his death, "England has the ammunition and she has the men, but she will never win this war, until she wins it on her knees." And it is to our knees before God that we must come; and if it be the purpose of God through the stern discipline of suffering, to bring back the nations of the world, engaged in this mighty struggle, to a recognition of His divine sovereignty, and to a new appreciation of spiritual values, then I do not hesitate to say that it is worth all that it costs.

The War Duty of the Clergy

From Bishop Chesire's 1918 *Convention Address*

There is a danger that in the excitement of this great national crisis of the world's history, and in the clamorous demands made on all sides for our sympathy and our cooperation we may suffer some confusion of ideas, and seriously mistake our real duties and obligations. I think I have seen some such mistakes. Many of them proceed from high and pure motives, and illustrate noble qualities of character. But they are none the less mistakes, and injurious in the end. Our supreme duty is that each man should stand in his place, and do that work which specially belongs to him to do. If we have a plain and distinct duty before us, we have no right to neglect it and run off to some more attractive or adventurous, or dangerous field of service, because it appeals to us. So far as I am able to understand the true principles of duty, a clergyman has no right to abandon the exercise of his function, and to undertake other work. He has voluntarily devoted himself to a specific course, and has solemnly pledged himself to pursue it *exclusively*. Upon that condition alone he received his ministerial commission. I am not saying that his country may not make such a demand upon him as would require him to obey her call: I am not saying that want of a field for ministerial labor might not justify him in taking other work: I am not saying that a lack of men to do other important work might not be a valid reason for him to respond to the necessity of the case. But I do say that none of these peculiar circumstances exists at the present time to justify our clergy in leaving the proper work of the Ministry to engage in the secular duties arising out of our great struggle. Our country, so far from calling on the clergy to abandon their proper functions, has declared expressly and emphatically that they should not do this. By exempting the clergy from military service, *exempting them as clergymen,* our Government has said that their proper function is so important to the welfare of the nation, that the *country demands of them that they apply themselves diligently to their proper duties.* There is abundant work for them, both at home and in the army. If some proper appointment in the army, calling for the exercise of his function, comes to a clergyman he may properly accept it. But if no such opportunity offers, the eagerness of his spirit to have a hand in the great conflict does not justify him in undertaking secular work. And no imaginary benefits to be derived from the perilous experiences of war will so much avail for the real discipline of his character as submitting to give up his own personal desire and doing his duty in that state of life unto which it has pleased God to call him. . . .

I say nothing of the great Christian tradition which prohibits the voluntary taking up of arms by those in Holy Orders, though in these days of an increasing sense of the importance of corporate life and the obligation of the social conscience so general a feeling in all ages of the Church expressed in many ancient canons should not be lightly regarded.

I feel it necessary, my brethren, to speak of this matter. I appreciate the spirit of heroic self-sacrifice which impels the young priest to feel that he must go and take his place in the ranks with his brethren. But we are not our own masters. We have dedicated ourselves to a particular work, an important work; and our country, no less than the necessities of the Church and of the world, has said to us that we must stand in our place, and do our work, while those who are called for that other work fulfil also their duty in doing what they are called to do.

NEWS OF THE CHURCH

DR. DOBBIN OF SHATTUCK DIES IN CALIFORNIA

Had Been Rector of Shattuck School for Half a Century

FARIBAULT, MINNESOTA.—The Rev. James Dobbin, rector emeritus of Shattuck School and for sixty years an outstanding figure in the life of the Church in Minnesota, died on May 18 at Long Beach, California. He was one of that little group of pioneer missionaries associated with Bishop Whipple and James Lloyd Breck, to whom the Episcopal Church in the Northwest owes its foundations. None who ever saw the venerable headmaster will ever forget his flowing white beard, his vigorous bearing and his masterful leadership. To quote an editorial in one of the Faribault papers: "The Rev. James Dobbin, rector emeritus of Shattuck School, and for nearly half a century rector, instructor and builder of that institution, will live so long as its buildings stand; so long as its graduates go forth in their manly strength of body and mind each year to become of usefulness in all the activities of life, business and professional; so long as the stars upon their service flag shine with the glory of voluntary service for their country; so long as Shattuck's sons survive, and the generations that follow them remember what Dr. Dobbin and Shattuck School have done."

It was known that he had been in failing health for many months. He was born in Salem, Washington County, New York, June 29, 1833, and was reared on a farm, receiving his earlier education in the public schools. At the age of eighteen years he left home, and prepared for college at the Salem and Argyle Academies, making his way upward by his own energy and industry. In 1855 he took charge of the school at Argyle, where he remained until 1857; then entered Union College, graduating in 1859. The same year he came to Faribault and assisted Dr. James Lloyd Breck in a mission day school for one year. Then he returned to New York and again conducted the Argyle Academy, one year later taking charge of the Greenwich Academy. In 1864 he came back to Faribault and took up the study of theology at Seabury Divinity School. Just before taking holy orders in the spring of 1867, he was prevailed upon by Bishop Whipple and the Rev. Dr. Breck to attempt the founding of Shattuck School, and he remained in charge of that institution until September, 1914, when he resigned as rector and went to California for the benefit of his health.

In 1901, feeling the need of a school for boys between the ages of seven and thirteen years, too young to be admitted at Shattuck, he and his wife founded St. James' School, of which he was a trustee to the time of his death. The school has been a great success, and adds more honors to those previously achieved by Dr. Dobbin. As has been said of him, "His work is written in the lives of those who have passed under his fostering care for more than three decades past, and the influence which has emanated from his life will be felt for generations to come."

The funeral service for Dr. Dobbin was held at Long Beach, California, Tuesday, May 21, at 11 a. m., and at the same hour a memorial service was held at St. James' School, Faribault, Rev. Dr. F. F. Kramer, of Seabury Divinity School, delivering the address, which paid an eloquent tribute to the deceased for his important and far-reaching work.

The body was cremated, and at some later date the remains will be brought to Faribault and placed in Maple Lawn Cemetery.

NEW YORK MAKES PLANS FOR DIOCESAN CAMPAIGN

Great Enthusiasm Displayed at Luncheon Last Week

NEW YORK CITY.—At a luncheon held Friday at the Downtown Club in Pine Street seventy clergymen and laymen of the Diocese of New York, gathered to make definite plans of a diocesan every-member canvass in the Autumn, found their enthusiasm reflected in a statement made by Bishop Greer toward the close of the meeting when he declared: "Now something will be done. This is more than a paper organization."

Mr. William Fellows Morgan, who presided at the meeting, had just been made permanent chairman of the Executive Committee for the campaign, a fact which led Bishop Greer to say further: "I know that Mr. Morgan has a reputation for doing things."

The Bishop stated his conviction that the undertaking was only incidentally a money movement, and was primarily a spiritual and religious campaign. There was great hope for its results, because it was to be undertaken in a hopeful time. Mr. George Zabriskie, who had told of the every-member canvass in Calvary Church, had referred to a communicant who was not in favor of the campaign, and whose explanation of his position was that "it had never been done." Referring to this statement, Bishop Greer said: "The man who says it can't be done must either be converted, get out of the way, or be crushed."

The plan for the campaign was outlined by Mr. Samuel Thorne, Jr., and the Rev. Milo Gates gave a detailed description of the Every-Name Canvass recently so successfully conducted in his parish. Bishop Lloyd said that he had watched Mr. Morgan and added: "He'll make your life a burden." Later on the speaker declared, to the evident amusement of his hearers, that "laymen can make New York a civilized community."

Members of the Executive Committee elected were as follows: Chairman, William Fellows Morgan; first vice-chairman, Haley Fiske; second vice-chairman, William Walker Orr; secretary, Samuel Thorne, Jr.; treasurer, Alvin W. Krech; general secretary, Frank H. Merrill.

The Very Rev. Howard Chandler Robbins was elected secretary of the committee of clergymen.

GENERAL SEMINARY WILL HELP WAR DEPARTMENT

Trustees Decide at Commencement to Offer Use of Dormitories

NEW YORK CITY.—The Board of Trustees of the General Theological Seminary voted at their meeting during the commencement period of last week to turn all unused dormitories over to the War Department for war service work. It was decided that to help make up the deficit the students this coming year should follow the example of the West Point cadets in shoveling snow from the paths and sidewalks, an item which amounted to $800 last year. The degree of Doctor of Divinity was conferred on the Rev. Edward A. White of Bloomfield, New Jersey, and Bishop Fiske of Central New York. The Rev. Dr. Francis J. Hall was elected a professor in the seminary for life.

Commencement was held on Wednesday the usual service taking place in the Chapel of the Good Shepherd at 11 o'clock. Essays were read as follows:

Mr. Vincent Charles Bonnlander, B.A. of Columbia University and M.A., of New York University, and the Diocese of New Jersey, Subject: "The Quest for Security."

Mr. Donald Fraser Forrester, B.A., of Queen's University and M.A., of King's College and the Diocese of Fredericton, Canada. Subject: "The Glastonbury Legends."

Mr. Benham Ewing, M.A., of the University of Michigan and the Diocese of Michigan, was excused from reading his essay on "Prayer in Its Relation to Life."

The baccalaureate sermon was preached on Monday evening by Bishop Stearly of Newark. That afternoon the usual reception was held in the gymnasium. At the annual meeting of the Associate Alumni held on Tuesday morning an essay entitled "The Preacher's Vision and Task" was read by the Rev. Charles Malcolm Douglas. The meeting was followed by the annual alumni luncheon.

President Signs Chaplains Bill

WASHINGTON, DISTRICT OF COLUMBIA.—President Wilson signed on May 25 the bill to increase the number of chaplains in the Army. The General Committee on Army and Navy Chaplains has already presented to the War Department the names of enough men to meet a large part of the quota required by the bill, but reports that the names of unusually well qualified candidates are desired in anticipation of the increasing size of the Army.

Building Commission Meets

NEW YORK CITY.—At its meeting on May 16 held at the Church Missions House loans amounting to $21,900 were voted to parishes and missions.

The corresponding secretary of the Commission is as usual at this time of the year visiting Diocesan Conventions, Councils and Convocations, explaining the work of the Commission and expressing its willingness and desire to assist in the work of building churches, rectories and parish houses

HALF OF HOSPITAL STAFF FROM ST. BARNABAS GUILD

Church Has Splendid Record at Camp Pike, Bishop Tells Convention

BATESVILLE, ARKANSAS.—The forty-sixth annual Council of the Diocese of Arkansas met in the beautiful new St. Paul's Church here from May 8 to 10; the Woman's Auxiliary meeting at the same time, and continuing in session throughout Friday.

The Bishop in his address dwelt particularly upon the activities at Camp Pike; several of the diocesan clergy being at work there, and a most encouraging outlook for more extensive work to be done by the Church. Many Churchmen are among the officers and soldiers, and more than one-half the Red Cross nurses at the Base Hospital are Churchwomen, most of them members of the Guild of St. Barnabas. A building for services and Church work is greatly needed, and a request for the same was sent to the War Commission of the Church.

No change was made in the personnel of the Standing Committee except to elect the Rev. C. C. Burke to fill the vacancy caused by the resignation of the Rev. M. W. Lockhart, who was appointed chaplain in the National Army. The Rev. A. E. Lyman-Wheaton was elected secretary of the Council, and Mr. E. P. Mathes, chancellor of the diocese. The Standing Committee recommended the Rev. Jerry Wallace for ordination to the priesthood, and Wm. E. DeClaybrook, D.D., formerly a colored Baptist minister, for ordination to the diaconate. Canonical consent was given to the consecration of the Rev. E. Thomas Demby as suffragan bishop of Negro work in Arkansas.

The Rev. Charles L. Pardee of the American Church Building Fund visited the Council and made a strong plea in behalf of the work.

Thursday night an enthusiastic missionary meeting was held and several addresses made. The Suffragan Bishop gave an account of his work during the year, and the Rev. E. T. Mabley made his report as warden of the Helen Dunlap School for Mountain Girls.

The Woman's Auxiliary was a most inspiring gathering. The reports of the various branches represented were the best ever made, and the United Offering Fund received larger contributions than during any previous year. A very forceful paper, entitled "Shall We Neglect Church Work for the Red Cross," by Mrs. James R. Winchester, was read by the Rev. R. W. Emerson before the Auxiliary; and Mrs. Walter S. Hall, a sister of Bishop Roots of Hankow, gave an interesting address on China. Illustrations of how to teach the Christian Nurture Course to children of the kindergarten were given by Mrs. C. A. Linaker. Mrs. J. B. Pillow was re-elected president, Mrs. Walter G. Hall and Mrs. John Ferrill were elected first and second vice-presidents, respectively. Ten of the fourteen branches were represented.

A Letter From the President

PAWTUCKET, RHODE ISLAND.—A resolution unanimously adopted by the congregation at the patriotic rally in St. Luke's Church on a recent Sunday evening, and telegraphed to President Wilson, pledging the loyalty of the members of the Church to the United States Government and volunteering to do everything possible to bring victory, brought the following acknowledgment from the White House to the rector, the Rev. Arthur J. Watson:

THE WHITE HOUSE
WASHINGTON

May 27, 1918.

My dear Mr. Watson:

The President warmly appreciates your telegram of May 26 and he has asked me to thank you and those who joined with you for your patriotic and loyal expressions. Sincerely yours,

(Signed) J. P. TUMULTY,
Secretary to the President.

CLOSING EXERCISES HELD

St. Paul's, Lawrence, Finishes its 30th Successful Year

LAWRENCEVILLE, VIRGINIA.—The thirtieth annual closing exercises of the St. Paul Normal and Industrial School which began Sunday, May 19, with the preaching of the baccalaureate sermon by the Rev. Junius L. Taylor, D.D., rector of St. Stephen's Church, Savannah, Georgia, and an alumnus of the school, and closed Wednesday, May 22, with the graduating exercises, were among the most enthusiastic and successful in the history of the school. Unusual interest was attached to the celebration this year on account of its being also the thirtieth anniversary of the founding of the school. The program emphasized both the academic and industrial features of the school's training.

The graduating exercises took place in the basement of the Memorial Chapel at 3 p. m. Bishop Thomson opened the exercise with a short prayer in which he paid a most feeling tribute to Bishop Randolph, late president of the board of trustees of the school. The singing of jubilee songs by the quartette was greatly enjoyed. "Little David Play on Your Harp" and "Swing Low Sweet Chariot" were among those sung.

The alumni address by the Rev. Junius L. Taylor, D.D., attracted special attention on account of the unusual circumstances of his career. He came to St. Paul's a full-grown man unable either to read or write. So illiterate was he that no class could be found for him. He stayed at the school, however, worked his way through by learning the shoemaker's trade, and finished his academic course and went to the Bishop Payne Divinity School, Petersburg, for his theological training, graduating from there with honor in 1904. He has been engaged in the sacred ministry ever since. During his ministerial career he has presented 425 persons for Confirmation. He attributed all that he had become to the school, which made it possible for him to get training and education. It was of him that Bishop Greer of New York said: "If St. Paul's had done no more than turn out Taylor, it had richly repaid every cent spent for its maintenance."

Bishop Lloyd's address was wonderfully inspiring and helpful.

Mr. William Anthony Aery, from the Hampton Institute, followed Bishop Lloyd in a terse, but forceful, speech of five minutes, full of hope and encouragement. He told the school that he brought greetings from Hampton Institute and its new principal.

SOUTHERN VIRGINIA WILL ELECT A COADJUTOR

Bishop Urges an Increase in Clerical Salaries

LYNCHBURG, VIRGINIA.—The twenty-sixth annual Council of the Diocese of Southern Virginia met in St. Paul's Church here May 28. All of the sessions were presided over by Bishop Tucker, assisted by Suffragan Bishop Thompson.

The Rt. Rev. William C. Brown, D.D., Bishop Coadjutor of the Diocese of Virginia, addressed the Council with reference to the educational needs of the Church in the State of Virginia, with special attention to Stuart Hall, at Staunton, owned jointly by the two dioceses.

The annual reports and addresses of the two Bishops were then read by them, and consisted mainly in a recital and record of their official acts during the past year. Mention was made of the need of increase of clerical salaries, and that the colored work of the diocese is in a very satisfactory condition. Bishop Tucker intimated his desire for a Coadjutor Bishop and commended the wise statesmanship of President Wilson.

The Convocation of Southwest Virginia presented a memorial asking the Council to consider the advisability of dividing the diocese, and a committee was appointed to investigate the matter and report to the session of the Council next year.

At the session of the Council on Tuesday night, Archdeacon Russell made an eloquent address in regard to the colored work, but especially concerning St. Paul's school at Lawrenceville.

The Board of Religious Education announced that a Sunday School Teachers' Training School would be held in Lynchburg from June 17 to 21, and that the Norfolk School will not be held this year.

At the session on Wednesday morning the time was largely taken up in a discussion of the matter of electing a Coadjutor Bishop, it being the evident desire to improve the condition of the Suffragan Bishop by making him Coadjutor Bishop. A motion was passed instructing the Standing Committee to ask the consents of the Bishops and Standing Committees of the Church to the election of a Coadjutor Bishop, on the ground of extent of territory.

A resolution was passed looking toward amending the constitution of the Diocese so as to provide for the annual meeting of the Council on the third Tuesday in January, instead of in May as at present.

A resolution was passed instructing the secretary to send a telegram to President Wilson expressing the confidence of the Church in Southern Virginia in his wisdom, and assuring him of its loyalty in our struggle for freedom as against autocracy.

A resolution was passed expressing the sentiment of the Council as opposed to any effort toward enlarging the sphere of the Provincial Synods by conferring legislative power upon them. Most of the present officers were re-elected for the coming year.

PUBLISHERS ATTACKED BY CONGRESSMAN KITCHIN

Understands the "Game" of All Periodicals and Newspapers

WASHINGTON, DISTRICT OF COLUMBIA.—Representative Claude Kitchin, Democratic leader of the House and Chairman of the Ways and Means Committee, in the course of an address advocating the postponement of revenue legislation until next session, attacked the publishers of the country here last Tuesday, declaring that they were responsible for the Revenue bill recommended by President Wilson, and that they hoped to induce the President or the Secretary of the Treasury to force through a Revenue bill with the postal zone system eliminated.

It is interesting in this connection to note that Representative Kitchin hails from the South, a section of the country little affected by the unfair zone system.

In his speech Mr. Kitchin first reviewed the attitude of the Administration, and then launched into a bitter attack on the publishers of the country, plainly attributing the President's desires for immediate legislation to what he called the "publishers' lobby."

In the course of his speech Mr. Kitchin stated that he had hoped Congress could get through its business in time to adjourn by July 1. Certain political fences, those of Mr. Kitchin perhaps most of all, will have to be built up before the next election; and if Congress remains in session during the Summer months the time for political campaigning will be short.

Mr. Kitchin's direct attack on the publishing interests of the country was as follows:

"I knew that they (the publishers) attempted to get it on the Post Office bill in the House or to get a separate bill for the purpose. They failed. They attempted to get it on the Post Office bill in the Senate Committee and they failed. They then gave notice that a motion would be made in the Senate, after the Post Office Appropriation bill was reported to it, to suspend the rules so that such amendment could be offered to the bill, and thus have another fight in the House and the Senate.

"I know that they planned that if they could not get it in some pending bill, one way or another, they would insist on a Revenue bill which would offer them their chance. I know that the leading papers that have been denouncing Congress and the Ways and Means Committee, and especially me, for the present postal rate provisions, as soon as they had the first intimation that a tax bill would be demanded by the Treasury Department, came out in strong leading editorials demanding, in the interest of the Treasury and the country, that Congress enact another revenue bill.

"I understand their game. I want to warn this House and the country of their game. Here it is: They are going to try to put the repeal of the postal provision or the suspension of its operation upon whatever revenue bill that is passed here. But they know that the manhood and patriotism, the sense of right and justice, and of honesty and fair dealing, between the Government and every class of the people of the membership of this House will forbid and prevent such repeal or modification going on a bill here.

"They then hope to put such an amendment on in the Senate, and then, when it goes to conference, they are counting upon the conferees of the House and the Senate sitting in session day after day and week after week and finally getting together on every proposition except the repeal or the modification of that provision, and then, when election time or adjournment time is nearing, they hope to get the President or the Secretary of the Treasury to insist upon the House conferees yielding, appealing to them not to take the responsibility of defeating or further delaying the passage of the greatest and most important tax and financial measure ever proposed, on account of sticking to the little, pitiful postal rate provision.

"That is their game, and, gentlemen, I warn you now, see if that is not the path they take. I am going to watch and see who is going to help them play that game and let you see what a prophet I am. I serve notice on them and the House now that, if the Speaker's judgment shall assign me as one of the conferees, there will be one who will not help them play that game, but will use all of his power to thwart it."

If Representative Kitchin's accusations are true, it would seem that the publishers were laying themselves out to very serious consequences. If they are not true—and this seems more probable—Representative Kitchin should be scourged from office.

SOLDIER CHOIR SINGS AT IMPRESSIVE SERVICE

Boys from Battle Creek Camp Wear Uniforms in Procession

MARSHALL, MICHIGAN.—An impressive military service was held in Trinity Church here on Sunday morning, May 26. Mr. C. J. S. Williamson, Brotherhood of St. Andrew Secretary, and the Rev. William Heilman, Episcopal War Commission Camp Pastor at Camp Custer, brought a soldier choir of fifty voices to the church in automobiles furnished by members of the Marshall congregation.

To the people of Marshall it was a notable occasion, and the sight of a choir all in khaki with soldiers in uniform carrying the flag and the cross in the procession is one that will not be soon forgotten.

An excellent dinner was served to the choir by the women of the parish immediately after the service. In the afternoon the local rector gave an impromptu organ recital, and the men lingered long in the cool, beautiful church, listening to the music.

In order to arrange for the service it was necessary for Mr. Heilman and Mr. Williamson to make more than one hundred personal calls, and also to arrange for several choir recitals both in and out of the camp.

ORDINATIONS

CLEVELAND, OHIO.—In St. Paul's Church, Sunday, May 26, Bishop Leonard advanced to the priesthood the Rev. Messrs. Walter Freeman Whitman, Charles T. Hull and Nathaniel R. High Moor. The candidates were presented by the Very Rev. A. A. Abbott, archdeacon of the diocese; and the preacher was the Rev. Andrew Chapman, rector of St. James' Church.

N. E. GIRLS' FRIENDLY HAS HEARTENING MEETING

Providence Gives Warm Welcome to Large Gathering

PROVIDENCE, RHODE ISLAND.—The recent combined meetings of the New England Provincial Conference of the Girls' Friendly Society and the annual diocesan gatherings of the Order at Providence were successful beyond expectation. On May 18 a throng of children from all parts of the diocese sang heartily in the Candidates' Service at St. John's Church, and listened to an address by the Rev. Anson B. Howard. The banner for best attendance throughout the year was awarded to the Church of the Redeemer, Providence. The annual business meeting of Associates on May 24, at the Bishop McVickar House, heard the annual reports, which showed the present membership in the diocese to be 2,101.

Every diocese of New England was represented in the opening meeting of the Provincial Conference at All Saints' Parish House on Friday afternoon, May 24. Miss Mary B. Anthony welcomed the delegates; the devotions were by the Rev. Alfred P. Johnson, first chaplain of the G. F. S., and Miss Helen Stratton of Western Massachusetts presided. The topic of commendation was introduced by Miss Katherine Jackson of Connecticut, followed by discussion. Mrs. S. McLean Buckingham, of the national headquarters, made an address on the department of literature. And the Holiday House activities were presented by Miss Cornelia Whittier, general head of Holiday House work, and by Miss Margaret Jackson of Connecticut.

Bishop and Mrs. Perry entertained the conference in the late afternoon, and over 500 guests thronged the house and grounds and enjoyed a gracious hospitality. The annual supper of the Diocesan G. F. S. followed in Grace Church Parish House when 500 girls from the various branches enjoyed a social hour before the annual service in the church, when the day reached its climax. There were over 700 members and associates in the long procession, with many of the clergy and the Bishop. The address was from the Rev. Percy G. Kammerer.

Bishop Perry was the celebrant at the Corporate Communion on Saturday at 8 a. m., when over 200 G. F. S. members were present. The forenoon conference was presided over by Miss Sarah B. Hopkins of Worcester, Massachusetts, when the report was read from the War Emergency Committee, of which Mrs. Harold Brown of Rhode Island is the national chairman. The assigned topic, "Constructive Forces in the G. F. S.," was discussed by Miss Drown of Manchester, New Hampshire, Miss Mackintosh of Boston, and Miss Taber of Connecticut. During this conference the annual diocesan meeting of the Candidates' Leaders was held. The closing afternoon was occupied with a sightseeing automobile ride followed by a garden party at the residence of Mrs. Edward W. Blodgett, in Pawtucket. The 125 delegates from other dioceses were hospitably entertained in Providence and vicinity. The unusual attendance and interest at all the gatherings, whether of a business or social nature, made the conference a notable event in the life of the Girls' Friendly Society in New England.

CONFLICT IN CHINA GREETS THE REV. MR. TYNG

Boston Tea Party Spirit Felt by Troops in the South

NEW YORK CITY.—The Rev. Walworth Tyng, Changsha, China, returned to his station after furlough in this country to find a serious conflict between the troops of the North and South Provinces raging in the neighborhood of Changsha, the Board of Missions announces. The southern troops, Mr. Tyng says, have never been satisfied with the results of the first revolution. The conservative North, which is also poorer and less populous, has always managed to keep control of the military ascendency as one of the survivals of the Manchu rule. The army quartered in the Southern Provinces has been mainly a northern army. The result has been the development in the south of a feeling very similar to that underlying the Boston Tea Party of Revolutionary fame. This has produced a series of revolts since 1911, to secure the reality of the results aimed at in the revolution of that year.

"All the Mission Compounds, including ours, are a mass of humanity, mostly women and children. There are only a few of our men to manage affairs. These Chinese workers of ours are doing the job very well. We must have at least 300 or 400 women and children from outside. The floor of the church even is covered at night with sleepers, besides schools, verandas, and all other sheltered spaces.

"We have a month's supplies of food and fuel in our boys' boarding school and have arrangements for feeding the people. There is something very pathetic in their fears. We had to disappoint them in one respect: in refusing to allow valuables to be stored in the premises (so as not to tempt the looters in and jeopardize lives).

"The city has hardly a vestige of 'business as usual.' It is like a Sunday morning in some of the 'down-town' districts at home, with an unwonted and oppressive hush, but here there is the added tension of many possible dangers, such as fires and looting. We could see the smoke of one of the barracks going up this morning, just outside the East wall.

"There are a good many new buildings here in the last nine months. The American Consulate is in good new quarters on the river front. The fine new Yale hospital is finished and in operation. My own house not being open I spent my first night here as a guest of Dr. Hume in one of the private rooms for foreign patients. The Presbyterians keep on building, the latest being a boys' boarding school, a native pastor's house, a foreign residence (the third) and the big new church, besides a start on a large new school building for the girls' high school. They have only been here for four years (to our sixteen), and have nowhere near the opportunity of our wonderful location: but they have put in about four times the plant we have and keep about double our staff. This is going on, war or not war, and is a possible basis for some comparisons not pleasant to realize."

While in this country last Winter, Mr. Tyng, with the approval of the Board of Missions, asked for $18,000 for the purchase of land and the erection of buildings in Changsha. Towards this amount gifts and pledges total approximately $9,000. At its meeting on May 8 the Board of Missions appropriated $4,500 from the undesignated legacies for Changsha. The Board of Missions will gladly receive and add to the Changsha Building Fund any gifts on account of the $5,000 still needed.

JEWS AND CHRISTIANS LECTURE ON THE BIBLE

Roman Priest, Liberal and Orthodox Rabbis in Parish House

FORT WORTH, TEXAS.—The Rev. Edward Henry Eckel gave the observance of Whitsuntide in St. Andrew's parish an unusual character by two occasions in honor of the Bible. On Whitsunday itself, after evensong in the church, a large number of people repaired to the auditorium of the parish house, where Mr. Eckel delivered a lecture on "The Superiority of the Bible to Other Sacred Books," and incidentally the preeminence of Christ to the founders of the ethnic religious of the East; after which he exhibited about fifty volumes of bibles and bible apparatus from his private library, some of which he explained before giving the people an opportunity to swarm around the exhibition tables and examine the books for themselves. A Latin Vulgate of 1489 with hand illuminated capitals in color was the object of chief interest.

On the following Wednesday evening the exhibition was repeated after a series of addresses as follows: "The Bible and Judaism," by Rabbi George Fox, liberal Jew, and Rabbi Charles Blumenthal, orthodox Jew; "The Bible and the Roman Catholic Church," by the Rev. Robert M. Nolan, rector of St. Patrick's Church; "The Bible and Protestantism," by Dr. W. W. Barnes, professor of church history in the Fort Worth Baptist Theological Seminary, speaking in place of Dr. L. R. Scarborough, president of the seminary, whose duties at the seminary obliged him to forego the delivery of an address prepared for the occasion; "The Bible and the Anglican Church," by the Rev. E. H. Eckel. Rabbi Fox also contributed some four or five books for exhibition and Rabbi Blumenthal exhibited and explained the use of phylacteries and a ram's horn. There was a large mixed audience and a most amicable and edifying discussion of the Bible from the several viewpoints represented by the speakers.

HOBART COLLEGE SETS RECORD OF ITS HISTORY

No Commencement This Year, But Was Held During Civil War

GENEVA, NEW YORK.—For the first time in the history of Hobart College there will be no commencement ceremonies here this year. There remain in town but three members of the senior class and only thirty-five men altogether. Even in Civil War days the commencements were held and the enrolment at the college never fell below seventy-five. The only event marking the close of the college season will take place on Sunday, June 9, at St. John's Chapel, when the degree will be conferred on the members of the graduating class who are here and the names of the absent ones will be read.

"BEST BEHAVED ARMY EVER GATHERED," SAYS EX-JUDGE

Y. M. C. A. Secretary Writes Enthusiastically of Our Men Over There

NEW YORK CITY.—Writing from Paris on Palm Sunday, Judge Galloway, a Churchman now acting as secretary under the Y. M. C. A. in France, says that our boys are "the best disciplined, best behaved army ever gathered together."

"I have just come from a quaint old church where I heard the Mass celebrated with unusual solemnity," the letter begins. "The presence of so many women in black mingled with the blue of the French soldiers and some of our khaki made one vividly conscious of the ever-present tragedy. The war has made France very much more religious than she has been for years past. However, just now I happen to be stationed in a province which has always been noted for its piety and quaint superstitions, some of them survivals of Druid times. . . . As I write I hear the heavy tramp of many men and I go to the window to see our brave, splendid boys leaving for the front and the sight, while inspiring, is necessarily a sad one. I can not say enough about the splendid morale of our men. They are the best-disciplined, best-behaved army ever gather together and the change in men which we noticed after they put on their uniforms is only intensified after they arrive here. They seem to realize their responsibilities and obligations and they are dignified and ennobled thereby.

"Before leaving America I had fortunately prepared talks on French history, folklore and so on, and I found on my arrival in Paris that it was the particular thing they wanted for our men and while I was at first assigned to *les foyers du soldat* in the French army, . . . I have been transferred to the educational section of the Y. M. C. A. under Dr. Anson Phelps Stokes of Yale, and I am talking and singing every night to our men. . . . The intense interest and enthusiastic attention of my audiences is a positive inspiration and I smile to myself that I ever could have been content to remain in America when here everybody can be of direct service. . . .

"The work that Uncle Sam is doing over here is stupendous. But all America must realize that its soul must be annealed to the white heat of patriotism and sacrifice before we can be triumphant, which for humanity we must be. The spirit of France and England is incomparable and unconquerable and we must measure up to it. The war will not be over soon and we must go down into the valleys of despondency many times, but in the end we will conquer."

DEPOSITION

Acting under the provisions of Canon XXXIII of the Digest on Friday, May 3, 1918, in Grace Church, Charleston, in the presence of the Rev. William Way and the Rev. George C. Williams, I did depose from the Ministry Percy J. Robbottom, Presbyter, he having in writing renounced the Ministry of the Church and asked for deposition.

(Signed) WM. A. GUERRY,
Bishop of South Carolina.

Charleston, South Carolina.

CONNECTICUT ASKS FOR PROHIBITION DURING WAR

Takes Steps to Increase Clerical Salaries, with Minimum Basis

HARTFORD, CONNECTICUT.—The annual convention of the diocese, which first assembled in 1783, was held in Christ Church parish house here May 21 and 22.

The usual diocesan conference was held at the Church of the Good Shepherd on the morning of the opening day of the Convention. Prof. Irving Fisher and Allan George Blumer, of Yale, were the chief speakers on "Prohibition and the Constitutional Amendment." Prof. Fisher's statements have since elicited replies from the brewing interests.

Professor Fisher declared that the investigation of the affairs of the Brewers' Association had revealed that the German-American Alliance had been financed by this association.

Elections during the course of the Convention were as follows: Treasurer of the diocese, General William W. Skiddy; Standing Committee: the Rev. William A. Beardsley, St. Thomas, New Haven; the Rev. Geo. T. Linsley, Church of the Good Shepherd, Hartford; the Rev. Dr. J. Chauncey Linsley, Torrington; the Rev. Dr. Storrs O. Seymour, Litchfield; the Rev. Geo. M. Thomson, Christ Church, Greenwich; Deputies to Synod of the First Province—Clerical: the Rev. J. Eldred Brown, Trinity, Norwich; the Rev. Samuel R. Colloday, Christ Church, Hartford; the Rev. John F. Plumb, St. John's New Bedford; the Rev. Charles O. Scoville, Trinity, New Haven; Lay: Harry H. Heminway, Christ Church, Watertown; Burton Mansfield, St. Thomas, New Haven; Charles A. Pease, St. John's, Hartford; Charles H. Tibbits, St. Paul's, Wallingford.

The Bishop in his address said that eleven clergy were in service and, he estimated, 2,500 laymen. He pointed out that great care should be used by the older women of the church in guiding the girls and young women who in increasing numbers were taking up war work.

The committee appointed a year ago to consider the matter of making laymen eligible for the Standing Committee urged that the present practice of clergy alone being eligible remain. After considerable opposition the report of the committee was adopted.

The Rev. Charles A. Tibbals, rector of Sandy Hook, after a spirited appeal to the Convention, introduced a resolution to the effect "that $1,200 and a rectory shall be the minimum salary of a married clergyman and that $1,000 be the minimum of a clergyman not married." The resolution was unanimously passed without debate.

Prof. William P. Ladd was warmly welcomed by the Convention as the new dean of Berkeley Divinity School. After a strong appeal to the diocese and the church at large for their loyal support for Berkeley, Dean Ladd introduced a resolution that a committee of ten be appointed, with power to add to its number, to consider the needs of Berkeley and to report at the next Convention. This was adopted.

Just before the close of the Convention the Rev. Wm. Williams introduced motions that the Convention reaffirm its action of last year in opposing the manufacture and sale of intoxicating liquors for the duration of the war, and also that it ratify the Federal amendment for nation-wide prohibition. As it was doubtful whether a quorum was present it was felt unwise to take action on so serious a matter as the second resolution. After adopting the first, it was decided to table the second.

Bishop Brewster presided at the diocesan dinner, which was held at the Hartford Club on the first night of the Convention. Excellent speeches were made by Congressman Merritt, who had come from Washington to attend the dinner, and also by Hon. Jos. W. Alsop, of the State Council of Defense.

WM. T. HOOPER.

WEST MISSOURI ORGANIZES DIOCESAN MEN'S CLUB

Rural Deaneries Have Been Abandoned—Board Reformed

KANSAS CITY, MISSOURI.—The twenty-ninth annual Council of the Diocese of West Missouri convened in St. Paul's Church on May 14.

The Council was organized for business by the election of the Rev. Edwin F. Wilcox as secretary. The Rev. Mr. Wilcox was also elected registrar. The following named men were elected as the Standing Committee: The Rev. Messrs. E. J. Craft, C. H. Malony, R. N. Spencer and C. A. Weed. Lay members: Messrs. John Gosling, Horace Stringfellow, A. C. Stowell and Philip Toll. The Council increased the salary of the Bishop from $3,600 to $4,500 per year, effective July 1. The Bishop announced that there would be opened on June 1 a new office for the Diocese at 1400 Locust Street, Kansas City. Announcement was also made of the organization of a Men's Club of the Diocese pursuant to an order of the Council made last year. The club will aid in keeping the diocesan offices open and do other things as need arises to aid the work of the Bishop. Subordinate chapters of the club will be established throughout the Diocese.

The rural deaneries have been abandoned for the present and the Board of Church Extension has been re-formed—the deans having previously been members *ex-officio*. There are now elected five clergymen and five laymen who, with the Archdeacon and Bishop, form the committee.

On the second day of the Council the Woman's Diocesan Society met in joint session with the Council to hear the report of the treasurer of the Board of Church Extension. This society was organized by the Bishop to do the Women's Diocesan work formerly done by the Woman's Auxiliary, thus enabling the latter body to devote its entire energy to the work without the Diocese.

St. Paul's Church, the host to the Council, provided lunches for all in the undercroft of the church, also a delightful reception to the members and friends of the Council on Tuesday evening. The next Council session will be held in St. Joseph with Christ Church as host.

CHAS. W. WEED.

WOULD DISFRANCHISE DELINQUENT PARISHE

But This Suggestion For Collectin Assessments Is Defeated

ST. PAUL, MINNESOTA.—Business move with a rush at the sixty-first annual mee ing of the Council of the Diocese of Minn sota, held at Christ Church here (Rev. V S. Howard, rector), on May 22. Necessit and the Bishop drove, for but one day ha been allowed as an experiment.

The proceedings may be summarize briefly thus:

The Council congratulated the Bishop t the completion on that day of the first ye of his diocesan Episcopate. Passed a p triotic war resolution. Adopted the bus ness canons of the General Convention, ma ing the financial year coincide with t civil year, but leaving the annual Coun meeting fixed for May. Declined for t present to merge the diocesan fund f Aged and Infirm Clergy with the Chur Pension Fund. Created a diocesan Boa of Religious Education. Contributed as i dividuals $135 with which to purchase portrait of Bishop Whipple to be hung in t new State Historical Building. Adopted proposal to have formed a Committee Publicity by which to place the Church a its point of view before the general publ Declined to entertain a motion which wou have prevented friendly aliens from holdi cures in the diocese. Abolished the pre ent six deaneries, and created three ru deaneries for more effective extension e fort, and approved of the idea of givi rural deans charge of such territories i stead of parishes.

Little or no debate marked the proce ings. There was no time. What there w of argument concerned minor matters, a was soon done with.

The Bishop reiterated his missiona policy, calling for the establishment of ru centres, from which the surrounding co try might be worked and scattered co municants cared for. He further urg that in the larger towns there should be socialization of the Church's message, a that in the cities of St. Paul and Minneapo there should be carried out a suggestion a Bishop's committee of laymen who shou work to strengthen and encourage depende missions.

In the course of business a sharp deba arose over the assessments for dioces missions, and a proposal to disfranchi parishes which do not meet this particul moral obligation. Certain lines of clea age seemed to be developing between t urban and rural parishes through the a sumption on the one hand that the city co gregations were carrying the load, and the other hand that most of the mon was being spent in St. Paul and Minn apolis. It was pointed out that parishes these two cities were responsible for mo than half of the total unpaid amou Eventually the disfranchisement idea w dropped and the report of apportionme adopted as presented.

The delegates selected as a Standi Committee, Messrs. A. G. Pinkham, F. Kramer, F. L. Palmer, and E. N. Schmu clergy, and Messrs. C. B. Lyon, W. Whitehead, Paul N. Myers and J. A. Lat laymen.

WAR HOLDS THE STAGE AT BETHLEHEM CONVENTION

Leonard Hall Placed at Disposal of Bethlehem Steel Company

POTTSVILLE, PENNSYLVANIA.—The Convention met in Trinity Church here May 28-29 with pre-Convention conferences beginning on the 26th. It might well be called a war convention because throughout the entire business sessions a spirit of Church preparedness was uttermost.

Chaplain Karl M. Block, the Church's representative at Camp Dix, Wrightstown, New Jersey, on Monday evening gave a detailed account of how the War Commission had been meeting the problem at this cantonment. His recital of how effective had been the Church's administration convinced the Convention that the War Fund was vindicated many times over. The Rev. Cyrus Townsend Brady, D.D., was to have been the second speaker on Monday evening. He missed his train connections and Bishop Talbot took his place, telling of the unusual opportunities that had come to our own diocese at Camp Crane at Allentown, and the unusually good work of the Church of the Mediator under the Rev. R. M. Merriman.

The value of inspirational gatherings before the actual business sessions of the Convention was justified in the several conferences on Tuesday. The Rev. George C. Foley, D.D., spoke on "The Sermon and Its Preparation"; the Rev. Clarence S. McClellan, Jr., led one on the "Sunday School and the Present Crisis," suggesting some unusually good methods for war-time activities in the Sunday School. A third conference in the afternoon was held on "The Conservation of Spiritual Forces." The Rev. George Lynde Richardson of St. Mary's Church, Philadelphia, led this conference.

At the evening session Tuesday the Bishop's charge made reference to the practical closing of Leonard Hall, where but three students are now living, and these are too young to enlist. Leonard Hall has been placed at the disposal of the Bethlehem Steel Company as a patriotic duty. Bishop Talbot pleaded for business men of leadership and culture to fit themselves by further training either for the ministry or as lay readers. With reference to the war he said: "It is a matter of congratulation that so much has been accomplished in unity of sentiment, in courage, optimism and cheerfulness under heavy burdens. A fine purpose and clear-sighted determination are actuating our people. New problems have been met and solved. The present crisis is a challenge to faith and undying hope. There is no cause for discouragement or failure; only the further development of the spirit of duty and responsibility. When the boys come back they will have a new vision before them, a new consciousness of their own manhood, a new sense of what is due to them and to other men. They certainly will not be satisfied with things as they were before." He referred at some length to the noble example of England in meeting the great missionary opportunity in the face of the great demands made on every side.

Elections at the first business session were: Secretary of the diocese, Mr. D. J. Pearsall, Mauch Chunk; assistant secretary, the Ven. H. E. A. Durell, East Mauch Chunk; treasurer, Mr. Henry Eckert, Reading; chancellor, Rodney A. Mercur, Esq., Towanda; registrar, Professor Preston A. Lambert, South Bethlehem. Standing Committee, the Rev. Messrs. James P. Ware, William B. Beach, D.D., John H. Griffiths, Walter Coe Roberts, S. U. Mitman, Ph.D., and Messrs. Albert N. Cleaver, F. M. Kirby, Edward G. Cleaver, Joseph K. Welch, R. H. Patterson.

Deputies to the Provincial Synod: The Ven. H. E. A. Durell, the Ven. D. W. Coxe, D.D., the Rev. Robert P. Kreitler, the Rev. John T. Ward and Messrs. W. R. Butler, N. H. Hiller, David J. Pearsall, W. R. Coyle.

Social Service Commission: The Rev. Robert P. Kreitler, the Rev. Frederick A. Macmillen, the Ven. H. E. A. Durell, and Messrs. Carl F. Welden, M.D., Fred E. Zerby, Benjamin Kuykendall, Mrs. E. J. Lipps, Miss Frances Kaercher and Mrs. R. P. Gleason.

Board of Religious Education: The Rev. Messrs. S. U. Mitman, Ph.D., H. W. Diller, H. E. A. Durell, A. L. Whittaker, Robert P. Kreitler, H. G. Hartman, J. Talbot Ward, J. A. Glasier, E. G. Holmes and Mr. William H. Warner.

The Finance Committee of the Diocese reported a very healthy financial situation, so much so that an increase of one thousand dollars in salary was granted the Bishop, and an increase of three hundred dollars allowed for a Bishop's secretary. These were made without any heavier assessment for the current year. A recommendation was unanimously passed by the Convention declaring that the stipend of each rector and missionary should be increased at least ten per cent. to meet the advanced cost of living, and the secretary was requested to immediately inform every parish in the diocese of this action, expressing the hope of a quick response to the suggestion.

Following a recommendation of the Social Service Commission, a change in the Canons was made to allow the appointment of three women on this committee.

The missionary work of the diocese has been most encouraging, and the reports show that for an eight-months' period the offerings have been highly satisfactory. In this diocese three sources of financial support tend to make the work of diocesan missions more successful than in some dioceses. Parish offerings are supplemented by the Bishop's Church Extension Fund, together with offerings through the Bishop's Purse. An annual budget and expenditure of nearly $19,000 for missions within the diocese are made possible through a combination of these sources of financial support. The Social Service Commission reported that nearly $19,000 was raised for the Church's War Fund. This Commission offered a resolution condemning profiteering, another endorsing the work of the Federal Children's Bureau, and a third pledging the diocese to a renewed support of the Food Administration in conserving wheat and meat.

R. P. KREITLER.

SALARIES OF THE CLERGY ARE TO BE INCREASED

Rhode Island Acts in Matter—Votes for Prohibition

PROVIDENCE, RHODE ISLAND.—The annual convention of the diocese was held at St. John's Church here May 21 and 22. A considerable portion of Bishop Perry's address at noon on the first day was devoted to the new responsibilities laid upon the Church by the war.

The inadequate salaries of the clergy of the diocese received sympathetic consideration, with the result of an increase in the salaries of the missionaries where necessary, the increase to be raised by a larger apportionment of the parishes. In the case of the rectors of parishes a committee was appointed to call the attention of all vestries to this matter and to raise an augmentation fund for the relief of such parishes as request it through their vestries.

Elections during the convention were: Registrar of the diocese, the Rev. Joseph M. Hobbs; treasurer, Mr. Fred D. Carr; Standing Committee, the Rev. Arthur M. Aucock, D.D., the Rev. Messrs. Frederick J. Bassett, D.D., George McC. Fiske, D.D., Emery H. Porter, D.D., H. Anthony Dyer, John P. Farnsworth, Rathbone Gardner, James A. Pirce.

A resolution was adopted, after slight discussion, endorsing the National Prohibition Amendment and urging personal activity in the nomination and election of legislators pledged to vote for its ratification.

That part of the Bishop's address dealing with rented pews was referred to a committee to report at the next convention.

The business of the sessions was interrupted from time to time for stirring addresses by the Rev. Dr. Lester Bradner on the future ministry, by Mr. Alfred M. Coates, Rhode Island Food Administrator, on food conservation, and by the Rev. W. H. Easton on the Rhode Island Summer School for Sunday School Teachers.

Women were present and voted in the Convention as delegates from two of the largest parishes of the diocese, Grace Church, Providence, and Trinity Church, Newport. Women also serve on the Social Service Commission, a standing committee of the Convention. JOSEPH M. HOBBS.

ST. BARNABAS' GUILD TO HOLD ANNUAL MEETING

In St. Stephen's Church, New York, June 9-11

NEW YORK CITY.—The Guild of St. Barnabas' for Nurses will hold their annual meeting in this city next week. There will be services in St. Stephen's Church, Sixty-ninth Street, east of Broadway, on Sunday, June 9. This service is especially for the New York Branch. A number of new members will be admitted to the Guild, and several brief addresses will be made. On St. Barnabas' Day, June 11, there will be Celebrations of the Holy Communion at 8 and at 11 o'clock. On June 12 there will be a Communion service at 9, a business meeting from 10 to 1, and from 2 to 4, and luncheon at 1 o'clock. All nurses are invited to attend the services, and members and associates are urged to attend the business sessions as well.

VIRGINIA ADOPTS STRONG RESOLUTION ON UNITY

Sends War Memorial to President and Congress

LEESBURG, VIRGINIA.—The 133rd annual Council of the Diocese of Virginia met in St. James' Church here May 15. The Rev. E. L. Goodwin, D.D., was re-elected Secretary. Bishop Gibson referred in fitting and sympathetic terms to the deaths of the Rev. Edward Wall, the Rev. Dr. Frank Page and Bishop Randolph of Southern Virginia.

The following Committee was appointed by the Bishop to report on a resolution asking for such a Committee to consider Church unity: Bishops Gibson and Brown, the Rev. Drs. E. L. Goodwin, Wallace E. Rollins, J. J. Gravatt, the Rev. W. H. Burkhardt, and Messrs. F. H. Moss, Judge R. Carter Scott and Judge J. K. M. Norton. Their report follows:

"Your Committee to which was referred the resolution asking for an expression of opinion on the vital question of Christian Unity, and for some suggestions as to how best to foster and bring about that Godly union and concord for which we pray, begs leave to report that the Protestant Episcopal Church in the Diocese of Virginia, in annual Council assembled, regards with deep sympathy and hopefulness, and with gratitude to Almighty God, the tokens of a growing discontent with the unhappy divisions among Christ's faithful people, and the sincere and increasing expressions of a desire for the unity of His Church. It is our conviction that this subject—always of paramount importance—is especially vital and pressing at this crisis in the history of the world. The loss of power and of effective witness due to our innumerable divisions, and oftentimes to our selfishness and petty partisanships, has now been made more apparent, and the consequences of such loss are now more disastrous than ever before.

As helpful in bringing about that unity for which we pray and which is so vital now your Committee would suggest:

1. That we carefully refrain from stating the claims of our own Church in terms which of necessity impugn the validity of the Sacraments administered by those who, though not Episcopally ordained, yet hold fast to every article of the Christian Faith as contained in the Apostles' and Nicene Creeds.

2. That we should seek and encourage in all possible ways co-operation with all those who love our Lord Jesus Christ in sincerity and truth—not only as expedient and necessary as a war measure, but also as a matter of principle and of loyalty to our Common Lord. We believe that such co-operation would vastly increase the power of the Christian Church and make more effective our witness at the present time, that it would help to remove misunderstandings and prejudices, and that it would deepen our knowledge of, and sympathy for, Christians of every name.

3. That we should understand, and try to get others to understand, that such co-operation—important as it is—is not an end in itself but that it may, in answer to our prayers and to our obedience, and under the guidance of the Holy Spirit, be the means of leading Christian people towards that goal which our Lord Himself has set as the object for which we must labor and strive and pray.

4. That we call upon all our people to keep this great subject of Christian Unity in their minds and hearts, and, above all, to make it an object of earnest and continued intercession, believing that as Christians draw nearer to their Lord they will also draw nearer to each other.

5. That your Committee does not feel that an adequate presentation of this great subject can be made in the limited time at its disposal, and therefore asks that the Committee be continued and be given authority, by and with the consent of the Bishops of the Diocese, to issue a letter, if this should be deemed advisable, expressing more fully the principles and spirit of these resolutions.

Reports and addresses were made on war conditions by Bishop Brown, Mr. Rosewell Page, the Rev. Dr. Bowie and Dr. Ennion Williams. The Council adopted a Memorial to the President and the Congress which said in part:

"Having supreme confidence in the triumph of right over might, we await with serenity the victory for which noble warriors have consecrated their lives, looking for the regeneration of the hearts and souls of all races of men, the spread of democracy throughout the world, and the establishment of a peace which shall be permanent because, with malice toward none, it shall be based upon justice, mercy and truth and upon the recognition of the rights of all in the spirit of universal love as exemplified in the life of Jesus Christ our Lord."

On Thursday the Standing Committee was re-elected and other committees and commissions appointed or elected were practically the same as last year. Following were elected delegates to the Provincial Synod: The Rev. Messrs. W. H. Burkhardt, James W. Morris, D.D., W. Roy Mason and W. J. Morton and Messrs. Robert Beverley, John B. Minor, E. C. Massie and W. W. Chamblin. The Rev. Dr. Matthew Porter addressed the Council on the needs of the American Bible Society, especially for supplying the soldiers and sailors, and it was resolved that Virginia should raise $2,500, which is the sum asked of this diocese. The Rev. Dr. Smith of Winchester presented the budget of the Diocese for another year and the largest amount ever apportioned, $25,000, is apportioned to diocesan missions. The whole budget amounts to $27,875, exclusive of the apportionment for General Missions yet to be received. The Canon on the Pension Fund was amended so that hereafter payments will be made to this fund directly from the parishes to the Pension Fund.

FENTON WILLIAMSON.

Given a Loving Cup

DETROIT, MICHIGAN.—Mr. R. McClelland Brady, a leading layman of the Church in the Mid-West and a prominent member of Christ Church, Detroit, was the recipient of a very pleasing surprise on his fiftieth birthday recently when the Sunday School of Christ Church, of which Mr. Brady has been for some years superintendent, presented him with a silver loving cup.

The Bishop of the Diocese was present and in a very clever and humorous address testified to Mr. Brady's splendid life and example in the school.

BISHOP PAGE PLEADS AGAINST SPIRIT OF HATI

Church People Should Take Dow "Business as Usual" Signs

SPOKANE, WASHINGTON.—The Twenty fifth Annual Convocation opened at Al Saints' Cathedral, Spokane, May 13.

Bishop Page in his annual address to Con vocation sounded the dominant note of pa triotism with an appeal for self-sacrific within the Church during these times o stress. He emphasized the thought tha these were critical times for the Churcl which must now centre its efforts on bring ing about real unity of Christendom, whicl is the real test of democracy. Surely w have a right to expect an equal degree o restraint and self-sacrifice within th Church. The greatest sacrifice that Goc asks of us is that we give up our own point of view and our own way for the sake of the larger truth.

One grievous danger which is peculiarly the function of the Church to combat is the growing spirit of hatred toward every thing German; especially toward the Ger man people and all who have Germar blood. "There will be no permanent peac in the world until there is a universa spirit of brotherhood, a condition not easily attained, but it is the ideal of the Kingdom of God, which we are preaching, and if there ever was a time we needed to adjure the spirit of bitterness, hatred and prejudice it is now. It is time for all Christians of every denomination to proclaim their one faith in God, in human brotherhood and in immortality. It is time for us to forget all our differences and, as far as possible unite in the one great cause. There is no royal easy road to Christian unity."

"Not only must the Church make sacrifices, but she must lead in the work Nothing can be more absurd than to say in one breath, 'Win the war,' and in the other, 'Business as usual.' The Church and the Church people should surely lead in everything that embodies the idea of sacrifice, the sending of our men, giving and working through the Red Cross and other kindred organizations for relieving human need, war savings in every form, remembering that true saving embodies sacrifice and self-denial and the going without something that we want that the money may be used for the country's needs."

The Rev. H. H. Mitchell of Colfax was elected secretary and registrar of the district and the Rev. H. I. Oberholtzer of Ellensburg was appointed as his assistant. It was decided to have a series of preaching missions. A resolution introduced by the Rev. M. J. Stevens for Mrs. John R. Neeley, originator of the idea, was adopted favoring the appointment of a diocesan committee, as well as one in each parish or mission, to give out boxes in which pennies are to be placed to be turned over twice a year to the Bishop for work in the district.

George S. Brooke, treasurer for the trustees of the jurisdiction of Spokane, reported total receipts of $12,564.84 for the year and expenditures of $12,495.85. A. W. Lindsay, who has served as treasurer for the district for many years past, was again elected by convocation.

The Woman's Auxiliary held their annual meeting at St. Matthew's Church, Spokane, and Mrs. W. H. Farnham was chosen president for the ensuing year.

ASK FOR BIBLE CREDITS IN STATE HIGH SCHOOLS

New Mexico Convention Closes With Inspiring Patriotic Service

ALBUQUERQUE, NEW MEXICO.—The twenty-fourth Annual Convocation of the District of New Mexico, and Texas west of the Pecos, was held here April 30 to May 2.

The Rev. J. S. Moore, Rector of Las Vegas, was re-elected Secretary of Convocation for the eighth year of service.

A Priest is greatly needed to serve Farmington and the Indian Mission. Bishop Howden appointed the following Officers of Convocation: Chancellor, ex-Governor L. Bradford Prince, whose illness prevented his attendance for the first time in thirty years: Registrar, the Rev. Walter S. Trowbridge, Santa Fe; Treasurer, Mr. Alpheus A. Keen, Albuquerque. Social Service Commission: the Rev. E. J. Hoering, the Rev. E. S. Doan, the Rev. F. W. Pratt, Mr. Francis Tracy, Mr. Charles H. McClenathen. Ecclesiastical Court: The Rev. J. S. Moore, the Rev. C. S. Sargent, the Rev. Fuller Swift, Mr. Charles Cox, Mr. David McKnight, Mr. J. S. Porcher. The following were elected members of the Board of Religious Education: The Rev. E. N. Bullock, Mrs. E. N. Bullock, L. B. Mitchell, Ph.D., the Rev. J. S. Moore, Mr. Charles McClenathen. The Council of Advice elected were: The Rev. Fuller Swift, the Rev. C. S. Sargent, the Rev. W. S. Trowbridge, Mr. David McKnight, Mr. Peyton B. Edwards, Mr. Horace B. Hayes.

The Bishop shows that on the whole the District has made distinct progress. All debts in the District are paid and a local gift of $1,000 with a few smaller ones has been made for the Endowment Fund of the District.

The Bishop, the Rev. W. S. Trowbridge, and Mr. E. E. Veder are the Committee to take action with reference to the Study of the Bible for Credits in the State High Schools.

On Wednesday the general topic was Religious Education, the Rev. E. N. Bullock presiding. The Chairman discussed the need, aim, and practical working of the Christian Nurture Series. Under "The Church and Educational Institutions," Dr. A. B. Mitchell of the State University spoke to "The Church and the Student," and showed how the Colleges are losing ground in Religious Education. The Church must provide for forms of social service which will enlist the students who are eager to serve the community. "The Student and the Church" was assigned to the Rev. Hunter Lewis, who told of one year's efforts at the State Agricultural and Mechanics Art College by which seventeen young men enlisted in the choir were all confirmed before the year's close. The President of this college forbids any religious service being held on the College grounds. The Rev. F. W. Pratt of Carlsbad, who has been tutoring eight boys during the school year, and who received applications from seventy-three boys for admission as pupils, spoke on "The need for a Church School in the Southwest." His intention was that by such schools shall religious training be best conserved.

The election of officers resulted as follows: Delegates to the Synod of the Southwest—The Rev. Messrs. Fuller Swift, E. S. Doan, D. A. Sanford, F. W. Pratt, W. S. Trowbridge, and for the lay delegates, Messrs. David McKnight, ex-Governor L. B. Prince, F. W. Nichols, Joseph DeGraftenreid, J. J. Ormsbee; for the Provincial Board of Missions—the Rev. Fuller Swift and Mr. F. W. Nichols; the District Board of Missions is composed of the Rev. Fuller Swift, the Rev. E. J. Hoering, W. S. Trowbridge, Mr. Alpheus A. Keen, Mr. S. D. Porcher. Treasurer of Convocation—Mr. F. W. Keen, Albuquerque; Standing Committee on Finance—Mr. F. W. Nichols, Mr. F. G. Fischer, Mr. Don Johnston.

On Thursday afternoon a Social Service program was held with the Rev. E. J. Hoering as Chairman. The general topic was: "The Church at Work." The Rev. L. B. Holsapple, civilian chaplain at Camp Cody, spoke on "The Church in Army Camps."

On the last evening was held in St. John's Church, Albuquerque, a patriotic service at which three telling addreses were made by chaplains present. Mr. Holsapple spoke on "Christianity and Patriotism." Dr. C. E. Byram took for his topic "Christianity and Democracy"; while Captain L. R. S. Ferguson, regular army chaplain, talked of "The Church and the Army." W. S. TROWBRIDGE.

COUNCIL OF CHURCHWOMEN CREATED IN WEST TEXAS

CUERO, TEXAS.—The fourteenth annual Council of the Diocese of West Texas was held here May 21-23. Bishop Capers delivered a masterly sermon at the opening service. Among important matters brought before the Council for consideration was a resolution proposing the sale of properties held for educational purposes to the end that the indebtedness of the diocesan schools might be liquidated. Amendments to the canons making women eligible to election as vestry members and delegates to Council were rejected by a small majority. An amendment to the Constitution was adopted which will have the effect of changing the status of parishes unable to maintain clergy to missions under the direct charge of the Bishop. The salary of the Bishop was increased; and certain obligations which he had personally assumed on account of the diocesan school for girls were assumed by the Diocese, the Archdeacon being authorized to raise the money. A "Council of the Church Women of the Diocese of West Texas" which will meet simultaneously with the Council and consist of representatives from all organizations for women existing in the Diocese, was created. A Diocesan Branch of the Girls' Friendly Society was organized.

The following officers were elected: Secretary, the Rev. U. B. Bowden; treasurer, Mr. William Kendall; chancellor, Mr. Ed. H. Wicks. Standing Committee: The Rev. W. Bertrand Stevens, Ph.D., the Rev. Leonard B. Richards, the Rev. Upton B. Bowden, Messrs. Samuel G. Tayloe, Oliver J. Woodhull, A. W. Seeligson. Provincial Synod: The Rev. Messrs. J. W. Sykes, D.D., W. Bertrand Stevens, Ph.D., Leonard B. Richards, Benjamin Dennis and Lee W. Heaton. Messrs. E. Galbraith, Roy Miller, George C. Walker, John C. Sutherland and Tony Ross. The Archdeacon, the Ven. Lee W. Heaton, was appointed Diocesan Treasurer for the General Mission Apportionment.

BISHOP THURSTON URGES INCREASE OF LAY READERS

Pays Glowing Tribute to Woman's Auxiliary at Convention

MUSKOGEE, OKLAHOMA.—The eighth annual Convocation of the District of Eastern Oklahoma was held in Grace Church here, May 26 to 28. At the forenoon service on Trinity Sunday the Rev. Dr. Harry P. Nichols of Holy Trinity, New York, preached a strikingly impressive sermon on "Loyalty," and in the evening he made a second address, at which the other speakers were Archdeacon Spencer-Mounsey and the Rev. H. J. Llwyd, the rector of the church.

The Convocation was duly organized on Monday morning. The Rt. Rev. Francis K. Brooke, D.D., and the Rev. Dr. Nichols were received and welcomed as guests of the Convocation by the Rt. Rev. Theodore Payne Thurston, D.D.

The Bishop declared that his experience in Camp Doniphan was most inspiring, and though his service there took three months from the working year, yet the Confirmations have been more in number, with one exception, than in any previous season.

Regarding missionary obligations, the Bishop paid a glowing tribute to the Woman's Auxiliary in the district; stated that the apportionment of the district had been raised to $1,750 by its own request; and strongly recommended an every-member canvass in the Autumn. He spoke of the necessity in these war-times of an increase in lay-readers; and concluded with an appreciation of the great opportunity which is at hand for the Episcopal Church, with its order, its discipline and sense of authority, if it will raise itself to the high ideals that will be expected of it "when the boys come home."

Conferences were held during the sessions on Missions, with the Rev. Allen Jacobs in charge; and Religious Education, led by the Rev. Philip K. Edwards. The Rev. Dr. Nichols spoke on Theological training and its relation to the Sunday School. At the latter conference it was announced that the "Bishop's banner" for the largest per capita mite box offering of the Sunday schools is awarded to St. Luke's, Ada, in the field of the Rev. Franklin Davis. A report was given on Social Service, by the Rev. William Metcalf of Bartlesville, and Dr. J. C. Johnston reported for All Saints' Hospital.

Delegates to the Provincial Synod were elected as follows: The Rev. Messrs. H. J. Llwyd, C. V. Kling, P. K. Edwards, John Grainger and Allen Jacobs; and Judge Clapp, Messrs. H. K. Reese, T. B. Blake, J. B. Campbell and J. G. Lindsey. Alternates: The Ven. C. Spencer-Mounsey, the Rev. Messrs. Franklin Davis, John T. Foster, Isaac Parkin and William Metcalf, and Messrs. J. W. Cosgrove, H. M. Cross, Fred Struble, Judge Cutler and Hon. Allen Wright.

The Bishop appointed as Examining Chaplains the Rev. C. V. Kling, the Rev. Allen Jacobs and the Rev. Franklin Davis.

A conference of Church women and the annual meeting of the Woman's Auxiliary were held the second day of the Convocation, with inspiring reports and addresses, Mrs. Brooke being one of the honored guests. ALLEN JACOBS.

Our Weekly News Letters

CHICAGO

Prominent Clergymen Chosen for War Work—The Church War Commission has requested that two of the prominent clergymen of the diocese enter upon war work. The Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, and the Secretary of the War Commission, will leave for France about the middle of June, having been granted a six months' leave of absence from his parish. The Rev. George Herbert Thomas, the rector of St. Paul's Church, Kenwood, has been granted an eight months' leave of absence and will shortly go to France as an auxiliary chaplain for the American Red Cross.

Marine Sent Home for Ordination—Bertram Smith, who enlisted in the United States Marine Corps as a private last year and was stationed at Santo Domingo, has been given leave of absence and returned to Chicago with the recommendation of Brigadier General Pendleton that he receive ordination immediately. Mr. Smith, who was a member of the Middle Class in the Western Theological Seminary at the time of his enlistment, found no chaplain on his arrival at Santo Domingo. He therefore, with the permission of the military authorities, arranged for religious services, conducting such services and preaching. He also had general supervision of the social work among the men. He will return to Santo Domingo immediately after his ordination to the Diaconate.

Cathedral Organist Resigns—Morris E. Wilson, who has served the Cathedral as organist and choirmaster for some years, has resigned and will enter the service of the country. He will be succeeded by Charles Gordon Wedertz, of St. Alban's Church, a member of the faculty of the Chicago Musical College.

Death of Prominent Churchman—The Church in Chicago has suffered another great loss in the death of William De Latre Cameron Street, Junior Warden of St. Chrysostom's Church. Mr. Street had served faithfully and continuously for the past twenty-five years at St. Chrysostom's as treasurer, vestryman and junior warden of the parish. Mr. Street was prominent in financial circles, having been manager of the Chicago Clearing House for twenty-eight years. He was ill but a few days, having suffered an attack of pneumonia.

ALBERT EDWARD SELCER.

PHILADELPHIA

Great Bible Conference Meetings—Several thousands gathered from all over the country to take part in the Bible Conferences on the Second Coming of Christ held in this city for three days. One of the remarkable features of all the meetings was the great number of men in attendance; there were nearly three men to every women. Were they clergymen?

As perhaps one might expect, there was a note of discouragement with the Church and organized religion. The Church had failed, the literal words of Scripture had been neglected; and the Coming of the Christ was the one way out of despair.

No date of Coming was set, though the times point to very near time. The capture of Palestine is to pave the way for the return of the Jew to his old land and the restoration of the Kingdom to Israel. The Jew is yet to be the leader of the world: he is to be converted and be ready for the Messianic Kingdom.

Sunday Services on Proposed Site of Cathedral—The first of the open-air services on the Parkway was held on the last Sunday afternoon in May. Bishop Rhinelander preached, and stated that the Cathedral would be built. The first offering for this purpose came from a nurse in the West, a Liberty Bond for $50.

The combined choirs of St. Clement's, St. James' and St. Mark's Churches sang at this first service. The Rev. Dr. Tomkins was the preacher on June 2; and the Rev. Dr. Mockridge on the 9th.

Memorial Day More Fully Observed—The President's plea for religious observance of Memorial Day met with a very great response. Trolleys were stopped—those walking the streets paused—at 11 o'clock every head was bowed in silent prayer. Many united services were held, and the attendance was better than ever before.

Charles G. King—The burial service for the late Charles G. King was held at the Church of St. James the Less on Friday, May 31. Mr. King has been long and actively engaged in religious work in the city. He was one of the founders of St. Clement's Church, superintendent of the Sunday school of St. Mark's Church, and long a vestryman. Bethany Mission of the Presbyterian Church is due in part to the help Mr. King gave Mr. Wanamaker in the task of organizing.

IRVING A. MCGREW.

BOSTON

Continuous Intercession—One parish at least in this diocese observed the "Day of Humiliation, Prayer and Fasting" both in the letter and spirit of the President's proclamation. Emmanuel Church, Somerville, made the day one of literally continuous intercession for our country and her soldiers and sailors. Members of the parish divided the day between them, certain groups taking definite lengths of time which they spent in the church engaged in constant prayer for the nation—the next group coming in to pray before the previous one left. In addition to this there was a celebration of the Holy Communion at 7:30, a choral service of the Holy Communion at 10 o'clock and Memorial Vespers at 5 o'clock. The Rev. George Bruce Nicholson, D.D., is the rector.

Archdeaconry of New Bedford—The spring meeting of the Archdeaconry of New Bedford was held in Grace Church, North Attleboro on June 4. The Rev. Emilius W. Smith, who was the second Archdeacon of New Bedford, was a special guest and speaker. This was the fiftieth meeting at which the Rev. George E. Osgood, rector of Grace Church, North Attleboro has been the secretary of the Archdeaconry, making it his twenty-fifth anniversary. Two topics for conference at this meeting were: 1. "The Sunday Evening Service and Other Undeveloped Resources of the Parish;" the Rev. David B. Matthews, rector of St. Paul's Church, Brockton, and the Rev. Charles E. Jackson, rector of the Church of the Ascension, Fall River, led in the discussion. 2. "War-Time Observance and Preaching." The Rev. William L. Clark, rector of St. Paul's Church, Brookline, and the Rev. Henry E. Edenborg, rector of St. Andrew's Church, New Bedford, opened the conference on this second topic.

The Wuchang Hospital—A concerted effort is being made this month in the larger Boston parishes to assist in the final raising of the great fund for the new Church General Hospital in Wuchang, China. Twenty-five thousand dollars is needed to complete the amount of $160,000 which will permit of the completion of the hospital's entire plant before the extreme cold weather. The desperately needed main buildings are already well advanced in their construction. Mr. Sturgis H. Thorndike, the treasurer of the "Boston New China Committee," is receiving all funds for this purpose at 308 Boylston Street, Boston.

The Cambridge Commencement—The annual commencement of the Cambridge Theological School will take place next week, Thursday (June 13). The Very Rev. H. E. W. Fosbroke, D.D., Dean of the General Theological Seminary, and formerly a member of the faculty of the Cambridge School, will be the preacher. "Alumni Day" will be celebrated the day before with a meeting of the Associate Alumni at 3 p. m., a service in the school chapel at 5, with Bishop Jones of the class of 1900 as the preacher. Bishop Jones is now doing pioneer missionary work in the Maine woods and rural districts. The annual Alumni dinner will follow the service.

A War Parish—Grace Church, New Bedford, the Rev. Harry Beal, rector, is making an enviable record both in parish loyalty and patriotism. On the last Sunday in April it was announced that the offerings would go for the purchase of Liberty Bonds which would be added to the parish endowment. $1,000 was given at once for this patriotic purpose, although the Easter offering of four weeks before had reached a figure of $2,000.

The Roll of Honor in this parish now contains 108 names, two of which are represented on the service flag by gold stars indicating lives sacrificed for liberty. 100 persons in the parish, mostly men, are writing at least once a month in the name of the parish to the men who are away, and some of these correspondents have now begun calling regularly on the families of the young men to whom they are writing.

For the Sailors—In addition to the great work of the new Naval Service Club on Beacon Street which the Cathedral helps actively to support, it has extended still further its own older work for sailors at 53 Bromfield Street. These rooms are now open every evening in the week, and are being used freely and gratefully by the men from Commonwealth Pier and the various ships that are in port from time to time.

KENNETH RIPLEY FORBES.

SAN FRANCISCO

nvocation—The Convocation of San ancisco met at Grace Cathedral May 16. ldresses were made by Bishop Nichols, an Hanson and Dean Gee, the Rev. igh Montgomery, Messrs. Williams and ster. The note of the Convocation was work of the Church in relation to the r, together with the greater responsibility the clergy for making this democracy of rs safe for the world. Optimism, hope- ness for the future, thankfulness for the sent healthy condition of the Church in city and the Marin County portion of Convocation, made the meeting inspir-

HARRISBURG

chdeaconry Meeting—The Archdea- ıry of Harrisburg met in St. Mary's urch, Waynesboro, on the evening of y 23, after having dined together through courtesy of the congregation. At the vice of the evening fifteen adults were ıfirmed, some of whom came from Blue ige Summit, all presented by the minis- in charge, the Rev. Frederick A. Cook. place of the sermon by the Bishop, which ıally follows the confirmation, each of clergy present spoke briefly, congratu- ng the congregation upon the completion the new and handsome church building l the payment of all indebtedness upon it. the following morning the Church build- was consecrated.

n the afternoon of the same day the mbers of the Archdeaconry, the choir of Mary's and many of the congregation ıt in automobiles to Emmanuel Chapel, nt Alto, and there the Bishop blessed a trait bust of life size of Bishop Henry Potter, who as a student in the semi- y acted as lay reader in this chapel by ointment of his father, Bishop Alonzo ter. The bust was presented to the pel by Alonzo B. Potter, Esq., son of hop Potter. On this occasion the for- presentation was made by the Rev. n P. Wilson, minister in charge, and formally accepted by Bishop Darling- One person was confirmed here. Di- ly after this service the party proceeded the Mont Alto Sanatorium, four miles the mountain, where one person was firmed, and at the invitation of the rd of Health of the State of Pennsyl- ia, inspected the tuberculosis camp, the pel given by Mrs. Dixon, wife of the Health Commissioner of the State, the house for our chaplain, and other dings in this large and complete sana- ıum.

LeRoy F. Baker.

LEXINGTON

ɔn-Day Intercessions—Every day at n the Cathedral chimes ring out for five utes. Whoever they are and wherever be, are requested to pause and offer rayer for the success of the Allied e.

nch Orphan Adopted — Calvary rch, Ashland, Kentucky, the Rev. G. H. rison, rector, has adopted a French or- ı living at Rennes, France. The orphan amed Juilette Boisrammi.

onia—The Mission at Latonia, re- ly made vacant by the resignation of Rev. Peter Langendorff, has been placed, by Bishop Burton, under the charge of the Rev. J. Howard Gibbons, Secretary of the Diocese and rector of Trinity, Cov- ington.

Pupils of St. John's, Corbin, at Hospital—Two little girls, pupils of St. John s Collegiate Institute and Industrial School, Corbin, Kentucky, our Mountain Missionary School, have been taken to Lexington recently to be operated on at the Good Samaritan Hospital. The operations were serious ones, one for mastoiditis performed by Dr. McClure; the other for appendicitis performed by Dr. Barrow.

Active Chaplain—The Rev. A. H. Marshall, rector of St. Andrew's, Fort Thomas, continues his active services as Chaplain at that post. More than 7,000 men recently have been assembled there. Mr. Marshall accompanies the soldiers even into the operating room, to sustain them by his friendly spiritual ministrations as they approach the ordeal of an operation there.

Building Lot Secured—The congregation of the Good Shepherd, Lexington, the Rev. Dr. Richard Wilkinson, rector, whose church building was destroyed by fire last January, has secured a new lot for its new church building. The architect is preparing plans, and work was to have been begun last month looking towards the laying of the foundation.

Poll Election of Vestry—The annual election of vestrymen of Trinity Church, Covington, was held with polls open from 5 to 8 p. m., for the casting of votes by the members of the congregation. Between 6 and 8 p. m. dinner was served by the Ladies' Aid Society at the nominal price of fifty cents. Previous to the election a list of the members, Communicants, was printed in pamphlet form. At the congregational meeting, held at night, a unique plan for paying off the church indebtedness was put into operation. The plan proposed the selling of 250 "Blocks of Church Indebtedness," a number of which blocks were sold that night, at $10 a block.

Henry P. Manning.

WASHINGTON

S. S. Institute Meets—The Sunday-School Institute of the Diocese of Washington met at Pinkney Memorial Church, Hyattsville, Prince George's County, Maryland. The speakers on this occasion were the Provincial Secretary, the Rev. William C. Hicks, and the Rev. Joseph T. Ware, Vicar of Epiphany Chapel in the City of Washington. Mr. Hicks dealt with some of the practical Sunday School problems, like attendance and punctuality, and treated them with such a spiritual touch that he not only gave valuable hints for the right management of Sunday Schools in these particulars, but also showed the deeper questions involved. Mr. Ware read a very stimulating and informing paper on "Religious Education and Personal Religion," a paper of very unusual character, treating with the more intellectual and spiritual aspects of the task of the religious teacher, and showing a deep understanding of the fundamental problems of religion and of education. He made an excellent synthesis of science and learning on the one side and of Christian devotion on the other. Some of his positions, however, seemed to depart from Church principles, and resulted in a warm debate which gave the meeting much vivacity and intensely interested the audience, which was representative of most of the Washington churches, and included quite a number of the clergy as well as a large contingent from the staff of the local Sunday School, and from the members of the local parish. W. L. DeVries.

CENTRAL NEW YORK

Convention—The Spring Convention of the First District was held in St. John's Parish, Cape Vincent, May 14-15. The Rev. J. de Lancey Scovil, rector. The clericus of the district met in the morning and the Church school Convention in the afternoon. Archdeacon Hegeman spoke at night. The Rev. C. Lambert reported a remarkable awakening at Pierrepont Manor. The Rev. Ernest Tuthill spoke on Democracy at the W. A. Service Wednesday morning.

NEWARK

War Work Maintained—The interest in the War Service work of the Diocese is strongly maintained. The Rev. Warren L. Rogers of Jersey City is taking the place at St. George's Chapel, Camp Dix, of the Rev. Edgar L. Cook, who returns to his important work at Hamburg and Vernon. The Rev. John C. Donnell of Newark at Y. M. C. A. Building No. 4, Camp Dix, takes the place of the Rev. Charles W. Popham of Belleville, who returns to the care of his parish.

The construction of the Parish House for Camp Merritt is being pushed to completion and the Rev. Edwin S. Carson of Ridgewood takes the place in Camp of the Rev. Barrett P. Taylor of Morristown, who returns to his work with the beautiful new Church of the Redeemer aproaching completion. The ordinary term of leave of absence on service of the clergy is three months.

It is a pleasure to record that some of the restrictions in the administration of the Holy Communion in the camps have been lessened so that there is a record of many services of the Holy Communion for large or small groups and many Baptisms. The minds of soldiers, especially those who are to go to France, turn to the sacraments above all other religious observances. Many of the clergy are expecting appointments as Chaplains or in service of the Y. M. C. A. or Red Cross Society in France or in our Military Camps.

Clerical Changes—The Rev. Hugh D. Wilson of St. George's, Passaic, has accepted a call to missionary work in Western Colorado, to the great loss of the Diocese and the great gain of the Missionary District. The Rev. Frederick B. Bartlett of West Hoboken also goes soon to work in South Dakota; also a man who will be greatly missed in the Diocese of Newark.

SPRINGFIELD

A Painful Accident—The Rev. H. M. Chittenden, Archdeacon of Alton and Missionary at Salem, Illinois, met with a painful and quite serious accident while on a visit to Greenville May 20. While taking a walk just previous to retiring for the night he stumbled over a rope which he thinks was stretched across the sidewalk and broke his right arm, lacerating it se-

verely also. He received first aid and then was removed to a hospital in St. Louis.

Church to be Consecrated—The date of the Consecration of the new Emmanuel Memorial Church and the blessing of the parish house and rectory at Champaign, Illinois, the Rev. Geo. P. Hoster, D.D., rector, has been appointed for June 26. The rector will preach the sermon. The fine group of stone buildings, the Church and parish house given as memorials by the Polts family, and the rectory erected by the parish are about completed. R. A. Cram of Boston is the architect.

Toward a New Church—About $25,000 has already been subscribed towards the building of the new church, parish house and rectory for Trinity Church, Jacksonville, for which Pridmore of Chicago has drawn plans. The group of buildings will cost about $45,000.

Goes to West Point—Thomas Dresser White, son of Archdeacon John C. White, has successfully passed the examinations and qualified for entrance to West Point. He will graduate for St. John's Military Academy June 9 and will enter West Point with the June class June 14. He has received six gold medals for literary and military work during his four years' course at St. John's and is the ranking cadet officer and editor of *Cadet Days* at the school. He will be seventeen years old August 6 next.

J. C. White.

PITTSBURGH

Clerical Union—The May meeting of the Clerical Union was held out of town this year, taking place at Christ Church, Greensburg, on May 27. At the annual election the Rev. L. F. Cole of the Church of the Incarnation, Pittsburgh, was elected President, and the Rev. S. H. Bishop, Secretary-Treasurer. After luncheon, served by the ladies of the congregation, the Rev. R. E. Schulz of St. James' Memorial Church, Pittsburgh, read a paper on "Social Service," a lively discussion ensuing.

Two Losses—During the week following Trinity Sunday Trinity Church lost two of its prominent lay members, Mrs. Harry Darlington and Mr. Edward T. Dravo. Mrs. Darlington was prominent in Church, Civic and patriotic work in the city. Her son and only child is serving in the United States Army in France. Mr. Dravo was Senior Warden of the Parish, Vice-President of the Board of Trustees for the Diocese, and held many positions of Trust in financial and philanthropic institutions. He was in his eighty-third year, and was able to attend to business up to within a week or two of his death. His funeral took place at Trinity Church on Memorial Day.

Memorial Day Observance—In obedience to the Proclamation of President Wilson, and in conformity to a Pastoral Letter issued by Bishop Whitehead, services were held in most of the churches in Pittsburgh and throughout the Diocese on Memorial Day. Many of them took the form of Celebrations of the Holy Communion, while others were services of Intercession, at various times in the day.

Jane Cuddy.

NEW YORK

Cathedral News—The Memorial Day Service was another of those occasions on which New York Church people are grateful for their Cathedral. The Litany and Penitential Office was said, and special suffrages based on the President's Proclamation were used. Bishop Lloyd preached on Christ's ideals from the text "If I Be Lifted Up."

The Bishop has sent out a letter to all the clergy urging them to meet their apportionment for missions as soon as possible. "As patriotic Christians the people of this diocese have responded and responded generously to the patriotic appeals of their country," the Bishop writes in closing, "with a generosity none the less they will I believe respond in this day of opportunity to the missionary appeals of their Church."

The Cathedral Choir School closes for the Summer on Saturday, June 8.

The Consecration of the Church of the Ascension—The Church of the Ascension, Mt. Vernon, was consecrated by Bishop Greer on Memorial Day. Dr. DeLancey Townsend preached a most interesting sermon. The Rev. R. P. Kreitler, a former rector of the parish, was present and took part in the service. Luncheon was served to the members of the parish and their guests.

All Saints' Anniversary—All Saints', which has the third oldest church building in the diocese, celebrated its ninety-fifth anniversary on Sunday, May 26. The vicar, the Rev. Kenneth Guthrie, D.D., preached on "God's Hand in the European War." Last Winter the original seal of the corporation was discovered and all those who attended the service were presented with souvenir seals.

Dr. Manning Receives Canadian Degree—The Rev. W. T. Manning, Rector of Trinity Parish, was given the degree of D.C.L. *honoris causa* by the University of King's College, Nova Scotia, at its recent Encaenia, though he was not able, owing to military duties, to be present to receive it in person. King's is the oldest university in the Overseas Empire and owed its beginning to New York Churchmen whose first meeting for the purpose was held in Trinity vestry.

The Huntington Vacation House—The G. F. S. Vacation House at Huntington, Long Island, opened its doors on May 29, just in time for Decoration Day. Forty-eight girls and two associates fill the house to capacity. Plans for the reopening of last year's Summer headquarters in the city are under way. Miss Chapin has kindly offered her school again, and the second or third week in June will see the Red Cross classes, the Current Events Class under Miss Miner of St. George's and all the other activities well under way.

Cows for East Side Babies—A most interesting baby-saving scheme is being carried out in the Bronx under the able leadership of one of New York's Churchwomen, Mrs. Charles F. Hoffman, daughter-in-law of the late Dean Hoffman of the General Theological Seminary. One of the most serions questions of the moment is the need of cheap milk in the crowded tenement districts on the East Side. There has been much suffering this Winter. T price of milk has become prohibitive, owi to war conditions, and as a war measu the Mayor's Committee of Women on N tional Defense for the Bronx is arrangi to pasture several hundred cows on t available meadow-land through the Bror Motor trucks will carry the milk daily stations on the upper East Side, where can be sold at a reasonable rate to the people of the crowded tenement section.

Dr. Hall Says Germans Blame Mercier Dr. Edward Hagaman Hall, Secretary the American Scenic and Historic Pres vation Society, spoke last week before t Laymen's Club of the Cathedral of John the Divine on the destruction of t cathedrals and works of art in Europe. said that the Germans have widely distr uted a pamphlet in Spain which states t it was due to "the treachery of Cardi Mercier that the Germans were forced teach the Belgians a lesson." The pamp let adds that seventy-five churches and thedrals were either destroyed entirely rendered useless by the German armies.

Dr. Hall showed stereopticon views of destroyed buildings, of the wanton destr tion of tombs, and the desecration of gra by the Teuton invaders. He showed vie of the Cathedral of Rheims before a after its destruction, and a large num of other French, Belgian, Italian and satian churches.

Dr. Leach at St. Thomas'—The R Floyd S. Leach, Ph.D., has resigned secretaryship of the Diocesan Social Se ice Commission in order to give his wh time to St. Thomas' Church. He has b on the staff for several months, but w the impending absence of the rector France it has seemed necessary for him devote his whole time to the parish.

Home for Old Men and Aged Couple The fifty-fifth annual report of this ex lent institution shows the home in good c dition, but in need of more regular s scribers. The expenses are growing fa than the income. The Rev. Bern Schulte, for many years the chaplain, retired as chaplain. The Rev. Wil Lloyd Bevan, Ph.D., has been appoin chaplain in his place.

Holy Trinity Honor Club—Holy Tri Honor Club was organized in the Autu of 1917 among the young men of church for the purpose of keeping th who are in the service and those who main at home in touch with the chu Meetings are held once a month. Any from the church, known to one membe the club, who has entered the service be made an honorary member. F time to time each member of the clu assigned certain men to whom he wr One aim of these letters is to tell the of the activities of the church, to rem them that they are not forgotten in t church home and that the church is wa ing them with great interest. Each mee is closed with prayers for the men in c and at the front.

The club helped purchase the service and bought and sent a Christmas gift each honorary member of the club. response from the men in the service been fine and shows how deeply they preciate this interest.

Margaretta Mille

The Open Forum

Intolerant Tolerance

To the Editor of THE CHURCHMAN:

It was with much interest that I read he title of Dr. Delany's article in the umber of THE CHURCHMAN of May 18, *A Plea for Tolerance.* I heartily agree vith his plea for tolerance toward those vho, as he says, have a burning enthu- iasm for social justice; who feel keenly he cruel injustices of our present social ndustrial order and wish to see that order upplanted by a new order, based not on ompetition, but on co-operation, not on elfishness, but on love. I am in hearty ympathy with his plea for the clergy and aity who find the ordinary traditional re- gion of Protestant Episcopalians too nar- ow and too cold, who long for a richer nd more catholic devotional life, who want ll the power they can get through the acrament.

These two classes of men Dr. Delany eels that the Church is tending to drive ut by a lack of tolerance for their en- nusiasm. Indeed, his plaint is that the rotestant Episcopal Church is losing from me to time some of her most enthu- astic members, both clerical and lay. She losing them because she is driving them ut, and he speaks of three different classes f men whom we are gradually squeezing ut. The third class which he mentions is ose who, in his words, have become rest- ss and impatient under the doctrinal limita- ons of the Prayer Book. For these his mpathy is not so great as for the two rst named classes. He sees no good in e heresies of this class, except as they ay arouse in the Church itself a spirit of holarship to meet those heresies by a ronger and better presentation of the ith. Practically, however, his recommenda- on is sound, that it would be wiser for e Church to permit the heretics to go teaching their heresies, and in the mean- me call upon scholars who hold the old ith to defend it and make all men see at it is rational and true, while the resy in question is irrational and false. he pursuit of such a method is likely to able heresy to make forward progress in ctrine and practice.

His conclusion that we are in grave dan- r of expelling the spirit of power when persecute strong sacramentarians, in- ned to be more religious than the Prayer ok requires, that we are in danger of pelling the spirit of love when we drive t all who are fighting for social and dustrial justice and trying to apply the aling remedies of the Gospel to our dis- sed social conditions, that we are in dan- r of expelling the spirit of a sound mind en we rely upon excommunication rather n upon fearless scholarship in contend- g with heretics (I am quoting him), ets my hearty approval, and must, I nk, meet the hearty approval of all tholics as far as it goes. His plea for erance lacks, however, one most impor- t element of Catholic truth.

We have driven out of the Church many re men for a cause other than any men- ned by him, and seem liable to continue do so; viz., the men who have a fervent l for the spiritual life, but who fail to reciate to its fullest extent the value of tradition and of order in their fervor for spreading the Gospel of Christ and winning souls. For this cause our forebears drove out the Methodists. In more recent years the nagging narrowness of Zanzibar was the immediate cause of the Reformed Episcopalian schism; and still more recently another Zanzibar kicked up the Kikuyu controversy in England, crying with a loud voice that any who ventured to partake of the Holy Communion celebrated by one not in our Orders should be excommunicated. While none doubt that the life of the Spirit is abundantly manifest among some of these other Christian brethren, yet a party within the Church would deny to Churchmen the right to commune with them as brothers. For this tolerance the Anglican Commission, whose report you published in the same issue, pleads.

Dr. Delany's plea for tolerance in the omission of this tolerance becomes a plea for intolerance. He says we need all the Sacramentarians we have; we need all the Christian Socialists we have, and while we do not need the heretics, we do need scholars who can confute their heresies. This should be amended to read: we need all the Sacramentarians we have; we need all the enthusiasm of spiritual life for the conversion of souls which we can get; we need all the Christian Socialists, and we need all the honest heretics who are searching for God's truth. Following this his last sentence might be amended to read somewhat thus: unless we can learn to be more kindly, and loving, and tolerant, we shall rapidly degenerate into a hopelessly provincial and narrowly partisan and pharisaical branch of the Church, instead of the loving, learning, yearning Catholic Church of the living Christ. JOHN P. PETERS.

St. Michael's Church, New York City.

Church Schools

To the Editor of THE CHURCHMAN:

I am thankful for the publication in THE CHURCHMAN of Father Sill's article *The Kent Plan.* It states facts which should be advertised all over the land.

For what is done at Kent can be done in many other places; indeed, I believe is done now at some other places. But it is not known.

Unfortunately, average Americans have the impression that really good boarding schools can exist only by making high charges.

Of course for private enterprises, whose object is to make money, that is true, and it is true where the stress is laid on the mere *ornamental* features. But, given the ground and buildings, the essentials of a comfortable home and sound discipline and first-rate teaching can, even in these days, be had at a cost which will surprise most people.

Father Sill has told what Kent does for boys. May I very briefly state what the Cathedral School in Orlando does for girls? It has five good buildings on a beautiful site, its faculty numbers twelve, all graduates of high-class institutions. Its four-year course prepares for any standard college, *and its charge for room, board and tuition is* $300.

During the year just ended the school cared for forty boarding pupils and sixty day pupils—the number of the former being all it could accommodate—and paid its current expenses. Of course it had no surplus for enlargements and improvements, though it sorely needs another building.

When, during the Winter, an occasional tourist visited this school, it was to be astonished.

But our Churchfolk in general know nothing about the school and do nothing for it. Yet there are scores of things, large and small, which could be done to promote its work.

All it asks is recognition of the value of that work, the education of the most important, because by far the largest class of American girls, the daughters of people of moderate means, and by the best methods. For whatever may be argued in favor of coeducational colleges, I think most people will still confess the superiority, yes the necessity, of Church schools for girls.

Orlando, Florida. CAMERON MANN.

From a Roman Catholic Priest

To the Editor of THE CHURCHMAN:

Kindly send me a copy of your magazine. It is quoted in the last issue of *The Christian Union Quarterly* in an item quoted from *The Christian Evangelist,* St. Louis. The move towards a reunited Christianity is becoming prominent. All sincere men who wish to save their souls and help poor humanity are seeking it. May God help us to humility and prayer. Then His Kingdom of Truth will come.

Yours for unity,

RAYMOND VERNIMONT.

Denton, Texas.

From Camp Gordon

To the Editor of THE CHURCHMAN:

May I ask through your columns that the clergy of Ohio and Illinois, or other sections of the country that are sending men to Camp Gordon, send me promptly the names, and where possible, the addresses of these men?

This office will be glad to hear from the parents of the boys in the camp, especially those who are sick in the hospital, and will respond to any request for information that we can furnish. G. I. HILLER,

Camp Chaplain, Episcopal Church.

Care Y. M. C. A., Camp Gordon, Georgia.

Confirmation

To the Editor of THE CHURCHMAN:

Every year we have to explain to confirmation candidates that they are *to be* confirmed, although they will incidentally confirm their baptismal vows. The common error that the sacrament is called Confirmation because the candidates confirm their vows arises from the unfortunate use of *confirm* in the sense of *ratify,* in the preface and in the bishop's question.

Now, during the present revision of the Prayer Book is the opportunity to prevent future misunderstanding by making the following changes in the order of Confirmation:

Omit the word *confirm* in the phrase "ratify and confirm the same", of the preface; making it read, "ratifying the same".

Omit the word *confirming* in the phrase "ratifying and confirming the same", of the bishop's question; making it read, "ratifying the same".

(*Continued on page* 766)

The New Books

Mexican Problems

THIRTY YEARS WITH THE MEXICANS. By Alden Buell Case. New York: Fleming H. Revell Company. $1.50.

Of the three parts into which this book is divided part II alone is worth while. I and III are so profoundly Protestant in attitude that unless one has an acute leaning that way he is apt to be bored. Besides there is nothing in them that has not been said before with more literary grace. Part II, however, is new material. It gives an excellent description of life in northern, war-torn Mexico during the last ten years. What with interviews with Campos, Orozco and Madero and raids by minor guerrillas, and other disturbing incidents the atmosphere of revolution is well sustained. There is a curious misstatement about the Rev. H. Chauncey Riley of New York, the founder of our work in Mexico. "Mr. H. C. Riley, a missionary from South America, being influenced by Miss Rankin opened work in Mexico City" (page 213). Probably he had heard of Miss Rankin but he had been working in Spain and in New York among Spanish speaking people for years before he went to Mexico and it needed no godly Protestant to arouse his sympathies.

The author will also have to alter his advice that American immigrants apply for naturalization (page 281). The Constitution of May 1, 1917, has practically made it impossible for Yankees to secure Mexican citizenship. A. R. G.

THE MEXICAN PROBLEM. By Clarence W. Barron. With Introduction by Talcott Williams, LL.D. Boston and New York: Houghton, Mifflin Company. 1917. $1.00.

"The redemption of Mexico," says Mr. Barron, "must be from the invasion of business, forcing upon the natives—the good people of Mexico—technical training, higher wages, bank accounts, financial independence, and the rights of citizenship and accumulation." This idea is stressed in the foreword, which largely celebrates "Business with a big B." The author has no faith in any scheme of redividing lands or partitioning ranches or haciendas—land in Mexico, he says, can be had almost for the asking. Agricultural development is not first to be sought. "Agriculture is not business. Agriculture is just existence. Business is expanding wages all around—wages to labor, wages to capital; incentive to labor, to accumulation, to luxury". The inreach of capital to develop business is, then, the thing, and the business in Mexico is oil. The book is steeped in oil. This "underground wealth" is what has attracted American and European capital to Tampico, and "this is what will ultimately redeem Mexico and forward her people by industrial opportunity". A very reassuring thing is Mr. Barron's confidence that the Mexican has it in him to answer the call of industry. A. R. T.

Another War Novel

THE EARTHQUAKE. By Arthur Train. New York: Charles Scribner's Sons. 1918. $1.50.

The author has never written anything better than this. It is the story of an awakening which comes to Stanton, Harvard class of '86, and his family as the result of the war.

John Stanton, a Wall street broker, with an income from his business of about forty thousand dollars, "spending his money as freely as he made it," is compelled by nervous breakdown to go for a year to the Orient. He has been ordered not to look at a newspaper for three months at least, and he with his wife and daughter go where they are not to be had.

The possibility of this country's entering the war is to him preposterous. Even when the news comes of the President's declaration, the whole affair seems to them away off in their quiet surroundings as far removed from real life as the events of the French Revolution. Then, one day, they receive word that their boy in college has enlisted. That brings them home.

Events proceed rapidly thereafter, and the "earthquake" shakes down many of their preconceived notions, until at last each member of the family is doing his or her bit with all the energy and devotion of patriotic Americans. It is a story which has already been verified in a million homes. G. T. D.

Oh, Money, Money!

OH, MONEY! MONEY! By Eleanor H. Porter. Boston: Houghton, Mifflin Co. 1918. $1.50.

Publishers having flooded us with so many optimistic books on how to be happy on nothing a year, it is refreshing to find something that gives a ray of hope for the millionaire. That life is possible even with twenty millions we are convinced by this last book of Mrs. Porter's. It is the amusingly told story of a rich middle-aged bachelor, Stanley G. Fulton, whose only heirs are some distant cousins, whom he has never seen. He wishes, before leaving them his fortune, to get some idea of what they would individually do with money, so he tries them out by giving them one hundred thousand dollars apiece. Then as Mr. Smith he settles down in the town where they all live, and watches them spend the money. The buying capacity of one hundred thousand dollars seems extraordinary, if one may venture a practical criticism. In every case it proves a misfortune and not a blessing, though the catastrophes are more obvious than the economics. Mr. Fulton's one solace is Maggie Duff, at whose house he boards. It is Maggie to whom they all go for advice, and it is she who teaches them finally how to turn money into happiness. She is undaunted even by millions when Mr. Smith, to whom she has become engaged, confesses that he is Stanley G. Fulton. "Money is nothing; it is only what you do with it that counts", is Maggie's motto. U. H.

Three Welsh Plays

THREE WELSH PLAYS: THE MERRY CUCKOO, THE DEACON'S HAT, WELSH HONEYMOON. By Jeanette Marks. Boston: Little, Brown & Company. $1.00.

The Welsh, although a musical, poetic, emotional people, are almost without any national drama. Both their past and their present, their traditions and their daily living, offer abundant matter for a drama both vigorous and unique. Has religious prejudice interfered? However this may be, the Irish National Theatre has led to a Welsh National Theatre, and this latter movement has given birth to these three little plays by an American. Two of these won a first prize from the Welsh National Theatre in 1911, and all three have been repeatedly presented in America by both professionals and amateurs. This we are told by the author herself in the preface. Perhaps not one of the plays is a masterpiece, but there is true pathos in the "Merry, Merry Cuckoo", and rollicking humor in "Welsh Honeymoon", and probably the three are worth presenting on the stage and worth reading. In this day of the development of nationality in drama, they are mainly significant in their attempt to work a new national vein. If the Welsh ore prove half as rich as the Irish, the attempt will have been justified. M. T.

Cartoons for the S. S.

CRAYON AND CHARACTER. By Bert J. Griswold. Indianapolis, Ind. Meigs Publishing Company. $1.00.

Every pastor, Sunday school superintendent or teacher may be his own artist. *Crayon and Character* will in an hour show you how. It presents one hundred subjects with "talk and pictures" and complete directions. The introductory lessons for the would-be artist are splendid. Mr. Griswold has made a success of combining the appeal to the eye and the ear, and has his own Sunday school on tip-toe every session. A. L. M.

Books for Boys

THE AZTEC-HUNTERS. By Francis Rolt-Wheeler. Boston, Massachusetts, 1918: Lothrop Lee & Shephard Company. $1.35.

When I received a copy of *The Aztec Hunters* I was perplexed as to how I could give an opinion as to its value. My problem was solved speedily by the arrival of the son of one of our missionaries to Brazil, for in the slang phraseology of the theatre I decided to "try it on the dog." If this boy would decide it was a good story I was sure I could recommend it. In a letter just received I find nothing but the highest praise. The ten-year-old boy, his father says, sat down and devoured with avidity its thrilling and blood-curdling adventures. Providing us as it does with a boy's book about Latin-America, I hope that many will read it. A. R. G.

THE WOLF PATROL. By J. Finnemore. New York: The Macmillan Company. 1918. $1.50

With the exception of "Printed in the U. S. A." this boy scout story is entirely English, and furnishes a way of acquainting the American boy with the boy life and the boy slang of our ally. Perhaps this feature will retard the interest of some readers as the point of view of the English boy is without doubt different from that of the American boy. To other readers with a zest for seeing life from different angles this story has an advantage often enjoyed by the speaker who comes before us with an unfamiliar accent and a type of character that is perhaps new to some of his auditors. A. L. M.

THE FLAG. By Homer Greene. George W. Jacobs, Philadelphia. 1917.

One of the best boys' books that has appeared for years, a thrilling story full of patriotism and the things that every boy loves. It is wholesome and exciting.

S.

BISHOP TUTTLE APPEALS FOR ST. MARK'S, SALT LAKE

Fourth Time Bishop of Utah, He Asks for $10,000

NEW YORK CITY.—Last week the destruction of the power plant and laundry of St. Mark's Hospital, Salt Lake City, was reported in the news columns. The following letter from the Presiding Bishop has followed the telegram telling of the disastrous fire. Bishop Tuttle, it is interesting to note, is for the fourth time Bishop of Utah. When he was consecrated in 1867 it was as Bishop of Montana, Idaho and Utah. This is the Bishop's letter:

The power plant and laundry of St. Mark's Hospital, Salt Lake City, have been entirely destroyed by fire. The sum of $7,000 for rebuilding is available from insurance. But $10,000 more is urgently needed.

St. Mark's Hospital for forty years has done a blessed work, and it is now filled with patients. It was the pioneer hospital of Utah. The Salt Lake people themselves will help to rebuild. And others outside in the Church at large will, I hope, also help. I earnestly appeal to all.

Please send gifts to me at St. Louis, or to Bishop Touret at Grand Junction, Colorado, or to the Church Missions House, 281 Fourth Avenue, New York City.

DAVID S. TUTTLE,
Presiding Bishop.

Bethlehem Women Hold Annual Meeting

WILKES-BARRE, PENNSYLVANIA.—The thirty-sixth annual meeting of the Bethlehem Branch of the Woman's Auxiliary was held in St. Stephen's Church here May 14 and 15. Bishop Talbot and Bishop Huke were the speakers at the Missionary service Tuesday evening, and Bishop Talbot celebrated the Holy Communion at 9 o'clock Wednesday morning. Dr. W. H. Jefferys was present and addressed the Auxiliary on the "Realities of Life" and "Women and the Church After the War." He also addressed the Junior Auxiliary in their separate session. Routine business was transacted, and the problems of the parish branch of the Auxiliary were fully discussed. The following officers were elected: President, Miss Laura L. Ruddle; vice-president, Mrs. L. O. Emmerich; secretary, Mrs. A. M. Hildebrand; treasurer, Mrs. R. P. Linderman.

For Country

THE Government has planned to erect a thousand houses in Erie for the incoming population. Much war work is being done in Erie. The laymen of the Erie congregations have organized themselves into the Laymen's League to further missionary work among the many people coming into the city. A construction camp of four thousand men is near Erie, without any religious activity among the men. The Laymen's League has already secured options on several lots in various parts of the city and plans are on foot to enable the Diocesan Missionary Board to secure the services of at least one clergyman, until the work becomes self-supporting.

THE REV. R. A. GOODWIN of the Missionary District of Anking, now rector of Johns Parish, Loudoun County, Virginia, has accepted work with the Y. M. C. A. and expects to go to France this Summer to work among the Chinese laborers who are working behind the lines in France.

THE REV. CHARLES W. SYDNOR, rector of Christ Church, Richmond, Virginia, who has been spending a month as Y. M. C. A. secretary at Camp Lee, Virginia, expects to resume his work in Richmond early in June.

THE REV. J. McV. HAIGHT has been appointed by the War Commission of the Diocese of New York a Civilian Chaplain at the Naval Training Station, Pelham Bay Park, New York. He will appreciate receiving the names of any men who are in training here, and if possible their barrack number.

PROFESSOR HORACE R. CHASE, in charge of Spanish at Gordon Institute, Barnesville, Georgia, has accepted an appointment as camp secretary, department of Army and Navy work. His particular duties are with the soldiers, under the auspices of the Brotherhood of St. Andrew. He has been assigned to Camp Wheeler. Professor Chase has had considerable experience in these lines, having been connected with the Y. M. C. A. in Mexico. He is a direct descendant of the family of Bishop Philander Chase and a graduate of Trinity College.

A HANDSOME SERVICE FLAG, five by eight feet, was received by Gethsemane Cathedral, Fargo, and displayed for the first time Sunday, May 12. The flag contains forty-four stars, representing the men who have gone to the front from this parish, each of whom was prayed for by name at the close of the service.

CHAPLAIN A. C. LARNED has been detached from the U. S. S. "Georgia" and assigned to duty with the Sixth Regiment of Marines. His address is care of Postmaster, New York.

THE REV. EDWIN S. CARSON, rector of Christ Church, Ridgewood, New Jersey (Diocese of Newark), is serving as volunteer chaplain in Y. M. C. A. Building No. 1 at Camp Merritt under the direction of the War Service Commission.

THE VERY REV. HENRY F. KLOMAN, Dean of Gethsemane Cathedral, Fargo, North Dakota, has accepted a call to go to France as Red Cross Chaplain and expects to be ready to leave early in June. The American Red Cross in France has cabled through Bishop McCormick to the office of the Red Cross in Washington for the appointment of a number of clergymen to serve as auxiliary chaplains in France and the War Commission of the Episcopal Church has been asked to name twenty-five clergymen for this service at the earliest possible date.

The duty of these chaplains will be to serve in evacuation and base hospitals as needed and also for emergency work in the field wherever commissioned chaplains may not be available. Dean Kloman has been granted leave of absence for a year by the Cathedral Chapter.

CORNELIA GEER, the daughter of the Vicar of St. Paul's Chapel, Trinity parish, New York, is sailing for France as a member of the Barnard Unit.

AT TRINITY CHAPEL, New York, a beautiful silk United States flag was dedicated on Whitsunday. The flag is the gift of Miss Eleanor Greenwood in memory of her father, the late William Greenwood, for many years a devoted parishioner of Trinity parish.

1918

Atlantic Mutual Insurance Co.

Atlantic Building 51 Wall Street New York

Insures against Marine and Inland Transportation Risk and will issue policies making loss payable in Europe and Oriental countries.

Chartered by the State of New York in 1842, was preceded by a stock company of a similar name. The latter company was liquidated and part of its capital, to the extent of $100,000, was used, with consent of the stockholders, by the Atlantic Mutual Insurance Company and repaid with a bonus and interest at the expiration of two years.

During its existence the company has insured property to the value of $30,949,773,989.00. Received premiums thereon to the extent of $312,671,550.90. Paid losses during that period $152,928,388.68. Issued certificates of profits to dealers $96,523,710.00. Of which there have been redeemed $90,801,110.00. Leaving outstanding at present time $5,722,600,00. Interest paid on certificates amounts to $24,494,668.95. On December 31, 1917, the assets of the company amounted to $18,041,890.25.

The profits of the company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

For such dividends, certificates are issued subject to dividends or interest until ordered to be redeemed, in accordance with the charter.

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CORNELIUS ELDERT, President.
WALTER WOOD PARSONS, Vice-President.
CHARLES E. FAY, 2d Vice-President.
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G. STANTON FLOYD-JONES, Secretary.

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Assets, ... 29,833,490.58

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Many millions of dollars worth of property—real and personal—have been entrusted to the company by conservative people, residents not only of New York State but of other states in which the Union Trust Company is authorized to transact business.

Correspondence or interviews with persons considering the formation of trusts of any kind—for themselves or for others—are solicited.

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THE REV. WM. AUSTIN SMITH
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THE REV. GUY EMERY SHIPLER
Managing and News Editor

MARGARET JEFFERYS HOBART
Associate Editor

SAYERS COE
Business Manager

SUBSCRIPTIONS

A year (52 numbers), in advance, $3.50; to the clergy, $3.00. Single copies 10 cents. Subscriptions begin always with the current issue. Acknowledgment of remittance for renewal is made by change of date appearing on the wrapper. Receipt will be returned by letter if specially requested. REMITTANCES should be made by draft on New York, money order or express order. Cash should be sent only in registered letters.

CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for June

2. The first Sunday after Trinity.
9. The second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. The third Sunday after Trinity.
23. The fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter's Day.
30. The fifth Sunday after Trinity.

Preachers for Next Sunday

SECOND SUNDAY AFTER TRINITY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (1), Dean Hart; afternoon (4), Dr. Chas. L. Slattery.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. Cedric Charles Bentley.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

The Board of Missions

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.
Address THE RT. REV. A. S. LLOYD, D.D.,
President of the Board of Missions,
281 Fourth Avenue, New York.
LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
The Spirit of Missions, $1.00 *a year.*
281 Fourth Avenue.

The Daughters of the King

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired by every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs, or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Service: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M. and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

BABCOCK.—At Ithaca, New York, May 27, Elizabeth Ann, widow of the late Rev. Charles Babcock, in the eighty-eighth year of her age. Interment at St. Philip's Churchyard, Garrison, New York.

"I have waited for Thy Salvation, O Lord."

Peace, Perfect Peace!

FAIRFAX.—Entered Paradise, May 25, at Westminster, Maryland, in her eighty-first year, Josephine Foote Fairfax, widow of Rear Admiral Donald MacNeill Fairfax, U. S. N., and daughter of the late Rear Admiral Andrew Hull Foote, U. S. N.

"O blest Communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia."

OLDHAM.—Olga Caroline (nee Wellington), wife of the Rev. John L. Oldham, St. Stephen's Church, Ridgefield, Connecticut, at St. Luke's Hospital, New York, May 22, in her twenty-ninth year. Interment at Cumberland, Maryland.

PHILSON.—Entered into Life Eternal on April 16, 1918, at 1.45 p. m., at her home, 1337 Burdette Street, New Orleans, Louisiana, Virginia Anderson, widow of the late Rev. James Philson, of the Diocese of Louisiana, in the seventy-seventh year of her age.

OBITUARY

WILLIAM DELATRE CAMERON STREET
St. Chrysostom's Church, Chicago, Illinois

Resolution of the Vestry of Saint Chrysostom's Church, Chicago, Illinois, upon the death of William deLatre Cameron Street, Junior Warden.

WHEREAS, Almighty God in His Infinite Love and Mercy has called unto Himself the soul of His loyal servant, William deLatre Cameron Street,

AND WHEREAS, William deLatre Cameron Street had served faithfully and continuously for the past twenty-five years in the capacity of both Vestryman and Junior Warden of St. Chrysostom's Church,

Be It Resolved: That we, the Vestry of St. Chrysostom's Church, hereby record our appreciation and regard for the life and labors among us of William deLatre Cameron Street and of his devotion and service to his Church and to his community,

And Further, Be it Resolved: That we express our sympathy and condolence in their great bereavement to his family, and that a copy of these resolutions be sent them, and to the Church papers and the city press of Chicago.

(Signed)
NORMAN HUTTON,
Rector.
For the Vestry,
JOHN H. CHEW,
Senior Warden;
EDWARD P. RUSSELL,
Vestryman.

Trinity Sunday, May 26, 1918.

Dedication of Parish House

LOGANSPORT, INDIANA.—On the evening of Ascension Day the new parish house of Trinity Church was dedicated by the Bishop of Michigan City. It is thoroughly equipped and furnished for all parish activities, including an Edison talking machine and a player piano. It was secured through the generous gift of one parishioner, Mrs. Jessie M. Uhl, at the cost of over $15,000.

50TH ANNIVERSARY OF ST. AUGUSTINE'S SCHOOL

RALEIGH, NORTH CAROLINA.—The commencement of St. Augustine's School was of particular interest this year, because in connection with it was held the celebration of the fiftieth anniversary of the founding of the school.

On May 28 there was an historical pageant on the campus, showing the growth and development of the school from the time of its humble beginning to the present time. It was a creditable and picturesque presentation.

The treasurer's report revealed two gratifying facts. First, that the students themselves had paid $11,327 for their board and tuition this year. Secondly, that the school would not lose more than $50 from the failure of the students to pay what they promised. There have been 473 students enrolled during the past year, an increase of nine over last year. A number of students have already entered the army and navy, and more are expected to be drafted soon. During the year the school has taken its part in community efforts to conserve food, to promote the sale of Thrift Stamps and Liberty Bonds, to foster home gardens, and to help the Red Cross.

In the evening of commencement day there was held in the city auditorium the celebration proper of the fiftieth anniversary of the school, at which the Governor of the State presided. Other speakers besides the Governor were the Rt. Rev. Thomas C. Darst, D.D., Dr. Robert R. Moton, principal of Tuskegee Institute, and Dr. S. G. Atkins, principal of Slater and Industrial School, Winston-Salem, North Carolina.

Charter St. Hilda Guild

NEW YORK CITY.—At a conference May 30 at the home of Miss Harriet Philips Bronson, The Wyoming, Seventh Avenue and Fifty-fifth Street, arrangements were made to incorporate St. Hilda Guild, which for years has been making beautiful vestments for the Anglican and Roman Catholic Communions.

Seabury Divinity School Commencement

FARIBAULT, MINNESOTA.—The fifty-fifth annual meeting of the Seabury Alumni was held here on May 20 and 21. On the 21st the graduation exercises of Seabury Divinity School were held in the oratory. Seven young men received their diplomas from Bishop McElwain with the recommendation that the B. D. degree be conferred upon ordination to the priesthood. Dr. Tanner made the address which gave a brief history of the school and of the men connected with it. The Bishop Whipple missionary prize was conferred on DeForest Bolles of the graduating class. St. Mary's School closed on June 7; St. James' on June 4, and Shattuck School on June 5.

Confirmation

(*Continued from page* 763)

Substitute *confirm* for *strengthen,* in the phrase "Strengthen them, we beseech thee, O Lord", of the first prayer; making it read, "Confirm them, we beseech thee, O Lord".

LEWIS BEEMAN BROWNE.

Havre de Grace, Maryland.

IRST NUMBER OF ANGLICAN THEOLOGICAL REVIEW OUT

ew Quarterly Is Edited by Scholars of American Church

CHICAGO, ILLINOIS.—The first issue of e new *Anglican Theological Review* made appearance last week. It is a quarterly, iblished by the Columbia University Press, ider the editorship of the Rev. Samuel A. Mercer and the Rev. Leicester Lewis, ofessors in the Western Theological minary, in collaboration with representa- e scholars throughout the Church. The sociate editors are Dr. Bradner, Professor ston, Professor Hunt, Professor Jenks, ofessor Dickinson Miller; the assistant itors are Professor Ackerman, Professor ster, Professor Vida Scudder, Dr. F. S. ant, Dr. E. S. Lane, Dr. R. E. Lau. Pro- sor Batten, Professor Foakes Jackson, ofessor Hall, Bishop Webb and Dr. orcester are co-operating editors and an DeWitt, Dean Fosbroke, Dr. Manning l Father Officer are advisers.

The periodical is limited to the discus- n of theological subjects from the glican point of view. In the language the editors, the *Review* is partisan to y one consideration, namely, to a scien- c and scholarly study and discussion of ological questions. Its editorial board s been chosen with a view to represent- that which is most characteristic and olarly in the Episcopal Church. Five tures are emphasized: long scientific icles; full classified bibliographies; olarly book reviews; short critical notes; l general notes and comments.

n the first issue the initial article by ofessor Dickinson S. Miller of the Gen- l Theological Seminary, *The Problem of l in the Present State of the World,* is ew and scholarly presentation of an old blem in the light of present world con- ons. The second article, *Pre-prophetic rals in the Old Testament,* is the first of roposed series of articles on the Morals Israel by Professor S. A. B. Mercer, constitutes an attempt to estimate the nparative value of moral distinctions gressively considered. Professor Lei- er C. Lewis contributes a discriminating ly in Church history epochs under the ding *Troeltsch vs. Ritschl.* Then follows ew Testament bibliography covering the rs 1914 to 1917 inclusive by the Rev. derick C. Grant, S.T.M. Here the stu- t of the New Testament will find regis- d every book and important periodical cle which has appeared during the period ied, with a brief characterization of n. This is followed in turn by two ellent critical notes by John A. May- l, Fellow of the General Theological inary, and detailed critiques of four nt important theological works by spe- sts in their several fields. The first closes with a series of interesting scholarly notes and comments on per- and events theological of the world.

Bequest of $5,000

ELFAST, MAINE.—St. Margaret's Chapel his place has received a bequest of 00 from Ralph Cross Johnson of Wash- on, District of Columbia, who has a mer home here. The investment is in mortgages, five per cent, bonds. Mr. nson was a former Belfast inhabitant.

Classified Advertising

CLERICAL SUPPLY

LOCUM TENENS or Sunday supply, August to September, offered by Priest of noted New York City Parish. Country preferred. Honorarium. Address 1478, CHURCHMAN Office.

WANTED—For the month of July—Sunday supply work in or about the City of New York by a Rector of a prominent Parish in the South-west. Address 1479, CHURCHMAN Office.

EXCELLENT preacher, rector of prominent New England city parish, would take Sunday duty during August in parish accessible from Ashury Park. Address 1481, CHURCHMAN Office.

CHURCH AND PARISH

SMALL SCALE ORGAN with electric motor for sale cheap. Two manuals and pedal, 22 registers, 767 pipes, heights 13 feet; walnut case; suitable for parlor, school or small chapel. Inquire 80 Washington Square, mornings.

PIPE ORGANS—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list on application. Address SISTER IN CHARGE OF ALTAR BREAD.

CHURCH EMBROIDERIES

CATHEDRAL STUDIO—Church embroidery and materials. Specialty: English silk stoles with handsome crosses, $6.50; plain, $5.00; handsome gift stoles, $12 upward. English damask burse and veil, $12, $15, $20. MISS MACKRILLE, 2900 Wisconsin Avenue, Washington, D. C.

Nebraska Women Hold Annual Meeting

OMAHA, NEBRASKA.—The annual meeting of the Woman's Auxiliary of the diocese was held on May 14 in connection with the annual diocesan Council. The former officers were re-elected. Sectional conferences were held at the close of the meeting on Junior work, mission study and general work of the Woman's Auxiliary.

The proposed by-laws for the National Woman's Auxiliary were presented, discussed and some amendments recommended. The matter was left in the hands of the Executive Committee and the delegates to the next provincial meeting.

The native Indian delegates from the Mission at Winnebago were a source of great interest.

Goes to South Bethlehem

SOUTH BETHLEHEM, PENNSYLVANIA.—The Rev. John I. Larned, rector of St. John's Church, Kingston, New York, has received a unanimous call to the parish of the Pro-Cathedral in South Bethlehem.

Mr. Larned is a graduate of Harvard University, taking his Arts degree in 1905. Immediately after graduation he entered the Massachusetts Institute of Technology, remaining for three years. Before taking a technical degree, however, he decided to give himself to the ministry of the Church and, entering the Episcopal Theological School at Cambridge, Massachusetts, he graduated in 1911, in the class of which the Rev. John Nevin Sayre and the Rev. Samuel Neale Kent were members. Mr. Larned, in 1914, married Miss Frances E. V. Jenkins, of Staten Island.

ORDINATION

TACOMA, WASHINGTON.—On Sunday, April 28, in the Church of the Holy Communion, Tacoma, the Rev. Edmund Leslie Rolls was advanced to the Priesthood by Bishop Keator.

WANTS

WANTED IMMEDIATELY—Men-women, 18-25 or over, $100 month. Thousands U. S. Government war positions open. Write immediately for free list. FRANKLIN INSTITUTE, Department R129, Rochester, New York.

A FRENCH LADY would like to spend a part of her vacation with lady of culture, wishing to improve her French. References exchanged. Address 1480, CHURCHMAN Office.

MOTHER'S HELPER—Mending and knowledge of cooking. References required. MRS. B. F. CHAMBERLAIN, Chester, New York.

SUMMER COTTAGES

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For Country

THE REV. ARTHUR W. MOULTON, rector of Grace Church, Lawrence, Massachusetts, on his way to France as chaplain of one f the base hospitals under Bishop McCorick, for a period of six months. During s absence the Rev. Charles P. Otis will e locum tenens at Grace Church through ıly and August and Professor Drown of e Cambridge Theological School will be charge for the remainder of the period.

HE REV. WILLIAM HENDERSON WATTS, ctor of St. Mary's Church, Haledon, New rsey, has engaged for overseas service ith the Y. M. C. A., and expects to sail me time during the week of June 24.

ISS HAZEL MACKAYE, sister of Percy acKaye, the artist and dramatist, has en appointed by the War Work Council the Young Women's Christian Associaon Director of Pageantry and Dramatics. will be Miss MacKaye's work to advise sociations and girls' clubs throughout the untry on plays and community productons.

T A CONFERENCE of the clergy of Eastern regon the following resolution was lopted:

Whereas, our Bishop, the Rt. Rev. Robt L. Paddock, D.D., is about to depart for rance to engage in work amongst our ldiers in the war zone,

Resolved, that we his clergy do heartily dorse his action and pledge him our unerving loyalty. We commend him to the re of Almighty God to protect him in all s ways, to prosper his endeavors and to ing him back to us safe and sound. The ord bless him and keep him in his going ıt and his coming in and give the holy gels especial charge concerning him rough all perils of land and water. Signed) Upton H. Gibbs, Owen F. Jones, eorge B. Van Waters, Alfred Lockwood, as. H. Powell.

SHOP GAILOR visited Camp Greenleaf, ort Oglethorpe, May 28 and 29. On Wedsday evening he administered Confirmaon at the Post Chapel to a class presented the Rev. J. Craik Morris, D.D., Episcol chaplain of Camp Greenleaf, and the ev. Henry J. Geiger, chaplain of the 51st fantry, Camp Forrest. On Decoration ay the Bishop was the principal speaker a great open-air service held by order the commanding officer under the direcn of the Chaplains' Association. The oops were paraded and it was an inspirg occasion.

HE REV. HORACE W. WOOD of Crawfordsle, Indiana, has been appointed civilian aplain by the War Commission of the urch for work at Fort Benjamin Harrin and Speedway City, Indianapolis. ames of Churchmen at either of these mps should be sent at once to Mr. Wood. ldress General Delivery, Fort Benjamin arrison, Indiana.

R. BERTRAM SMITH, a United States Mae stationed at Santa Domingo, who was ven a furlough by his commander in orr to apply for ordination, was ordained the Diaconate on the First Sunday after rinity at the Cathedral, Chicago.

HE REV. CLYDE B. BLAKESLEE, rector of oly Trinity, Danville, Illinois, has reıed to take effect June 15, to enter servunder the War Commission.

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Our Contributors

The Seamen's Number has been made possible through the interest and co-operation of the superintendent of the New York Seamen's Church Institute and his assistants.

P. H. W. Ross, who contributes our leading article, "Jack and the Parson," is the president and founder of The National Marine League.

Born in Bombay, India, of a military and naval family, Mr. Ross early developed interest in maritime matters. He spent six years in Hawaii and in 1889 settled in the state of Washington, the "El Dorado of the Pacific." There for twenty-two years he engaged in banking and commercial undertakings. He was instrumental in establishing there a Chamber of Commerce and developing various community enterprises. Mr. Ross, sensing the vital need of a Merchant Marine for the United States, to which country he has given his thoroughgoing citizenship and allegiance, gave up his business affairs on the Pacific Coast and now devotes himself exclusively to The National Marine League, whose purpose it is to arouse the entire Nation to the vast privileges and opportunities in maritime pursuits.

Mr. Ross is a Churchman and for some years held a lay reader's license under Bishop Wells in the missionary district of Spokane. Once for six months, during the time the mission was waiting for the coming of a new rector, Mr. Ross acted as *locum tenens,* doing the work of pastor, Sunday School superintendent and vestry combined.

The Rev. Charles P. Deems is the superintendent of the Seamen's Church Institute in San Francisco. Before even beginning his studies at the Episcopal Theological School in Cambridge he had decided to devote his life to work among seamen. Immediately after his ordination he became Dr. Mansfield's assistant at the New York Institute. A year ago, when Bishop Nichols needed a superintendent for the San Francisco Institute, he naturally turned to New York and called the man whom Dr. Mansfield had trained for this work. Mr. Deems' father, it is interesting to note, who is a Presbyterian minister, is the chaplain of Sailors' Snug Harbor. Since Mr. Deems reached the Golden Gate, the Institute on the San Francisco waterfront has been booming at a great rate.

The Rev. John White Walker, who describes the work in *The Port of Philadelphia,* is one of those born missionaries about whom one would like to write several columns. He has been a missionary in Connecticut, in Southern Florida, in South Dakota and in Philadelphia. It was only ill health that induced him to leave the church and rectory (with garage), hospital and parish house that he built largely with his own hands in Winner, South Dakota, and return to Philadelphia as the vicar of the Memorial Chapel of the Holy Comforter. He has been in charge of St. Peter's Church as well since the rector, Dr. Jefferys, went to France a year ago with the Pennsylvania Base Hospital Unit. Mr. Walker is one of the Board of Managers of the Philadelphia Mission for Seamen.

The Venerable Ernest J. Dennen, who describes *Sailors and the War,* is the Archdeacon of Boston and superintendent of the Episcopal City Mission. He has spent all of his ministry in the Diocese of Massachusetts with the exception of two years in Newport. He is the author of several books.

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Here is Another Letter from our growing list of friends:

Your CHURCHMAN is so good that I am likely to become quite impoverished buying extra copies to send to members of our committee who do not subscribe to it. I really think that our chairman should require it of herself and every member that she become a subscriber. One can hardly be well informed about Church Unity who doesn't read it and my envelope of clippings is becoming very bulky.

The Churchman

SATURDAY - JUNE 15 - 1918

On the Seas

THE growth of America's sea power through the exigency of war gives wings to the imagination. There was a time in our nation's history when America as a maritime power was a force to be reckoned with. We dared to contest the seas with England; we swept the pirates from the Barbary coast; we rounded the Cape and enriched our ports with the wealth of the East. Ships were building in many a harbor and Maine, Rhode Island and Massachusetts raised up a rugged, venturesome race of seamen. Those were days which Americans like to dwell upon.

Then came the era of timid Jeffersonian diplomacy. America's sea power began to wane. From that day to the outbreak of the great war our shipping steadily declined. In 1914 we were selling our few remaining ships to our rival upon the Pacific. America withdrew from the seas.

The war is likely to make the United States the greatest sea power in the world. The newspapers are expanding this thrilling theme with ardor. The commercial aspect of the question is not likely to be slighted by our people. But the Christian Church also has something at stake in the problem of America's sea power. The moral welfare of the seamen is a responsibility which only the most daring statesmanship of Churchmen can adequately meet. As the weeks go by, the responsibility expands by leaps and bounds. Thousands upon thousands of American seamen are being added month by month to our Navy and merchant marine. When the United States entered the war, 187,921 men were employed on American vessels of all kinds. Approximately 60,000 were used to man the ships in foreign trade. If we are to increase our tonnage fivefold, it follows that nearly 300,000 men will be required to operate the fleet of merchantmen afloat at the conclusion of our building program. These fellow-citizens will be sailing from our ports and returning from their voyages. Shall we equip the Seamen's Church Institute of America to do for these men what it is so admirably fitted by experience and consecration to do? That is the present problem.

For many years the Church as a whole and the American people have neglected to recognize the seriousness of the sailor problem which we are under obligation to solve, in view of the service rendered by those who man our ships. It is not the shipowners' problem alone in any sense. William C. Redfield, Secretary of the Department, says: "The intimate association of a merchant marine under the national flag with all forms of our national life has been brought home to the American people during the past two years. Shipbuilding and shipowning, it has been demonstrated, are on a different and higher plane than other industries, *for in a measure all others are more or less dependent on them,* and there is need, accordingly, for a large and intelligent consideration of their welfare."

For years our people have been content to leave the sailor problem to a few shipowners or citizens of our ports, who, in turn, were satisfied so long as they provided a small reading room, a hall for services, with here and there a small chapel or church. As a result of this system there can be found remarkable cases of individual conversions, but in no case has this method proved an effective instrument for bettering the general physical or moral status of the sailor class as a whole. At the present time a movement is under way to meet the sailor problem on a larger scale, more in keeping with its proportions. The Seamen's Church Institute of New York has constructed the largest building in the world for work among seamen. It cost over $1,250,000. The Sailors' Haven in Charlestown, Massachusetts, constructed at a cost of over $400,000, is also playing an important role in behalf of seamen and plans have been considered to rebuild more extensively. These great ports have set a splendid pace for the rest of the country. But the nation as a whole is yet to be aroused to its responsibility. We have yet to provide for and protect the sailor satisfactorily, especially where he is ashore in all our ports.

There is just one reason why America is not adequately providing for seamen ashore. Namely, lack of men willing to devote the best of their lives to the sailor problem. Scores of our young clergymen hear the call of the foreign mission field. Hundreds turn eagerly to the problem of the institutional parish or the struggling parishes in home missionary fields. Few have considered entering the field in behalf of the sailor.

Why is this? Largely because it has not been brought to their attention. The Seamen's Church Institute of America, in which are affiliated those institutions and missions for seamen which are directly or indirectly associated with the Episcopal Church, has undertaken to foster as far as possible the up-building of adequate institutions in every port of the nation where sailors' work is not already being carried on effectively. The task is an enormous one. The great need at present is not money, nor buildings, nor equipment. Men are needed.

We urge the bishops of the Church throughout the United States, and any others whose vocations may bring them in contact with young men considering their field of life work, to point out the magnificent opportunity for unselfish creative, patriotic and Christian service offered in the fulfilment of the vision of the Seamen's Church Institute of America

For Those Who Died in the Service

BISHOP REESE has compiled a Service of Commemoration and Thanksgiving for those who died in the service of their country. The service has been authorized for use in the Diocese of Southern Ohio. Its purpose, as it is stated by the compiler, is to lift the people from the heavy atmosphere of sorrow to a more Christian and triumphant attitude of thanksgiving, from the thought of death to life. Through the sentences, the selection of Psalms and passages from the Scriptures rings the clear and true Christian note of triumph. We find the Te Deum has been given a place and we are glad to see the Battle Hymn of the Republic.

As a community service it seems to us an admirable compilation. It is quite free from sentimentality, and is designed to bring comfort and courage to mourners and renewed consecration in the community. There will be in the hard months that are coming requests in every parish for the burial service in commemoration of the death of soldiers whose bodies lie in the soil of Flanders and France. The Prayer Book service for the burial of the dead is ill adapted to this purpose. We think that Bishop Reese has compiled a service which suits the mood of the community as well as that of mourners whose sorrow is very personal. One cannot accurately judge the effect of such a service until one has shared in the act of worship which it directs, but it occurs to us in reading it that the compiler has shown nice feeling in avoiding the temptation to sound too persistently the patriotic note. In making this statement one is open to misunderstanding. We are aware that such a service as this does not attempt to take the place of our Prayer Book service for the burial of the dead. It is rather the community's expression of gratitude and thanksgiving. And yet it is bound to be more than that. It cannot escape being a service that reflects the meaning of the passing of a soul from this life to life eternal. The little group of mourners in the front pews will inevitably direct the worship to their personal needs. There is a very clear vision of values at such a time among Christian mourners. Sacred as is the love of country, precious as is the memory of

brave deeds, and dominant as is the thought of the world war in our mind, yet in coming into the presence of death the soul is open to a larger thought than even that of country. A thousand years in God's sight are but as yesterday—years which compass the rise and fall of nations—and death is always seen in the old setting that never changes. It is difficult to harmonize the assertive note of patriotism and the feeling of humility and awe that should mark a Christian treatment of death. If there is any lack in this regard in the service which Bishop Reese has compiled, a careful selection of prayers would make the service satisfying.

In passing we might add that we wish that the lesson from the Book of Wisdom might have been left in the accustomed form. "The souls of those who have done their duty on earth," sounds so much more self-righteous than "the souls of the righteous are in the hands of God." The less familiar reading is harsh and unbeautiful and invites attention to its unchristian sentiment. "The souls of the righteous" has mellowed with use into a meaning which appropriates treasures hard to define. "Those who have done their duty" is painfully precise.

But we would not cavil at details. The service is as a whole satisfying.

THE WEEK

Chronicle and Comment on Current Events

Prizes for Journalism

EVEN the thrills of war must have given place to another kind of thrill when Harold A. Littledale, a reporter on the staff of the New York *Evening Post*, who is on leave of absence, fighting with a British Tank Corps in France, heard that he had won the Joseph Pulitzer journalistic prize of $1,000 "for the best example of the reporter's work during the year, the test being strict accuracy, terseness, the accomplishment of some public good commanding public attention and respect." To win that prize, which this reporter so well deserves, is no mean accomplishment. After investigation Mr. Littledale reported the abuses in the New Jersey State prison, which resulted in a thorough reform.

No less discerning was the award of the $500 gold medal to the New York *Times* "for the most disinterested and meritorious public service rendered by any American newspaper during the year, in having published in full so many official reports, documents and speeches by European statesmen relating to the progress and conduct of the war."

The debt which American journalism owes to Joseph Pulitzer increases as the years go on. His discriminating knowledge of newspaper work at its best was never more effectively shown than in the methods he adopted to stimulate the men of his craft after his death.

Heroes of the Press

TWO bits of news during the past week have shown again that experts are often mistaken. In the early days of the war that most picturesque of war correspondents, Richard Harding Davis, announced that the days of the war correspondent were over. He had suffered severely at the hands of the modern censor. Last week came the story that "Jimmie" Hopper, of *Collier's*, had gone over the top with the Americans. A few days later followed news of the wounding of Floyd Gibbons of the Chicago *Tribune*. He had said to a friend a few months before, as they talked of the terrors of the censorship to newspaper men: "I'm getting sick of it. I'm going over the top with the boys at the first opportunity." He was severely wounded by an enemy machine gun last Thursday, suffering a fractured skull, a flesh wound in the arm and the loss of an eye. But no doubt he "got his story."

Each of these men has written brilliant narratives from the front. Let us not forget these heroes of the press, who are willing to go over the top unarmed that we, in our comfortable homes, may know what our boys are doing for the saving of civilization.

Sailors' Snug Harbor

IT is always a pity when those to whom a generous man has entrusted the realization of a vision conceived by him for the use of his wealth after his own death have not imagination equal to that of the deceased. When Robert Richard Randall made a will leaving the bulk of his great fortune for the creation and maintenance of Sailors' Snug Harbor, he made no provision for the men of the engine room. The reason is logical. The will was made in 1801, six years before the Clermont steamed up the Hudson River.

But the trustees of the Harbor have never had imagination sufficient to see that had Captain Randall been gifted with prophetic vision, he would undoubtedly have included the firemen and donkey men and oilers and engineers, who are as truly seafaring men as those who spend their days on deck. One is encouraged to believe that where there is a will there is a way even in matters legal, by the fact that when the Gloucester fishermen brought suit against Sailors' Snug Harbor which had heretofore shut its doors on them, they won their case and gained admission to the Harbor. A Cape Ann fisherman has to be a pretty good seafarer or he would not be there at all, and the chances are that the law if consulted would decide that the men of the engine room and the steward department, now without any refuge except the bounty of individuals or the poorhouse, are seafaring men just as much as the men Captain Randall knew.

There is another place, however, where the imagination of the Harbor trustees is wanting where no legal barriers stand in the path of improvement. Requirements for admission to Sailors' Snug Harbor are so devised that a clever and unscrupulous man may sometimes gain admission, while a dull old salt whose memory is not altogether reliable may fail. The sailor at the end of his tether who looks longingly toward the Snug Harbor, if American born, must prove five years' service on American deep-water or coasting vessels, and if foreign born must prove ten years. Lucky is the tar who has his discharge papers intact! Generally some of them have been lost, others stolen, others kept by some careless captain. If he can not back up his list of ships on which he has sailed, with his discharges, he must compile a list of ships, captains' names, dates of joining and of discharge, etc., from memory. A single slip means that the records of the Commissioner of Shipping can not verify his statement. Moreover, this process of verification takes weeks, even months, for letters frequently have to go to Pacific ports; commissioners are not required to answer such inquiries; records of schooners and coastwise vessels are not kept in some ports.

Meanwhile the needy sailor has, not infrequently, no money, no shelter, no food. The Seamen's Church Institute of New York is often the Good Samaritan. Many a down-and-out old salt has been kept for weeks as the guest of the Institute, while one of the chaplains with infinite pains tries to draw him out and prepare his application to verify his statements.

The admissions department of the Snug Harbor consists of a single agent in a tiny box of an office who has to interview applicants, typewrite their records, and write any letters each application involves. There is not a single room in the Harbor where the applicant can find shelter while he waits for the red tape to be wound and unwound. There is no fund to provide for his destitution.

Why not sufficient clerical help in this department to prevent a man's starving while the agent waits for opportunity to prepare and typewrite his report? Why not a cottage in the harbor where applicants whose papers indicate that they deserve such consideration could wait? Why not two cross-examining lawyers who could deter-

mine in half an hour whether a man was an experienced seaman or a fraud, instead of recourse to references by not always and altogether responsible persons where the records of shipping commissioners are not procurable? Why admit, as has happened, for instance, a German who had kept a delicatessen shop for years in Brooklyn because a clever lawyer "fixed" his papers, and exclude an old tar whose memory and discharge papers were equally deficient but whose conversation revealed him a sailor from the crown of his head to the soles of his feet?

Why? Because the trustees of Sailors' Snug Harbor lack vision, because in administering the great wealth entrusted to them they stick to the letter rather than to the spirit of Captain Randall's will.

Bishop Brent on Unity

AMONG the many judgments which have been formulated by clergy and laity alike in regard to the war and its effect on Church unity, there is none which will be read with deeper interest than that of Bishop Brent. The following paragraph is quoted from the letter sent by the Bishop to the recent diocesan convention of Western New York:

There is no lesson which the Churches are learning in the war zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind, or even a united Christian civilization, and to be content with a divided Church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action. The Archbishop of Upsala, all honor to him, has appealed for an ecumenical conference. Our own movement for a Conference on Faith and Order has not been silent or idle. But surely, surely there must eventually be two peace tables, one of the exhausted nations, the other of the exhausted Churches. To have the former without the latter would mean that the spiritual vision and the moral conscience of the nations was superior to that of the Churches. So far as the Churches are concerned, if all of them will not gather at call in the name of Christ, the only solid foundation for the present, the sole hope of the future, at least those should gather who are ready and willing. There is enough Catholic love, scholarship, impartiality and intelligence in our ranks to safeguard and present the position of any absentees. The broken soul of the broken human family must give place to a whole soul in a whole family. Unity in a real sense according to the mind of Christ, and not according to my mind or yours, is so elemental a phase of the Gospel that without it the Gospel is a force making not for order but for confusion. A confused Church will be a potent factor in maintaining a confused world. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the Churches.

The Children's Year

IN 1916 the infant mortality rate in England was brought down to the lowest figure it has ever known. This was the result of war measures taken by the Government. The effort has been made to see that "no woman is ignored and no child forgotten." The number of health visitors, trained women doing welfare work, has been almost doubled. In spite of the great need of nurses, the War Office does not accept for military service those who are acting as health visitors. In Paris it is said that mothers and babies have never before been so well cared for. In all the European warring countries the effort to protect women and little children in spite of the difficulties due to the calling into military service of so many physicians and nurses has been redoubled.

In the United States the second year of the war sees a well-planned Children's Year Campaign under way. The federal Children's Bureau and the Child Welfare Department of the woman's committee of the Council of National Defense are working together in the matter. They ask the co-operation of the women of the Nation in doubling, if possible trebling, the work for children and mothers.

American women are called upon daily for endless war work. Yet in it all it would be difficult to find anything more vital, more appealing and more necessary than this. Humanity and a due sense of responsibility towards the young fathers who have unhesitatingly gone into the national service compels us at home to care for their little families. Realization of the terrible drain of her life-blood which the Nation is already beginning to suffer; wise foresight; an appreciation of the pitiful limitations of fatherless homes urge us to enlist in service for the babies and their mothers.

Resignation of the Rev. A. J. P. McClure

THE news of the withdrawal of the Rev. A. J. P. McClure from official connection with the Church Pension Fund will be received by the Church with regret.

At the last General Convention, the Joint Committee on the General Clergy Relief Fund, in consideration of its approaching merger with the new Church Pension Fund, thought it timely to "review the record of the past fifteen years under the able and efficient leadership of its Secretary and Treasurer," and their report closes thus: "Your Joint Committee recognizes that the Church Pension Fund must be conducted on business principles, but feels strongly that the beneficial and tender relations of the work, the relief of our clergy, their widows and orphans, must not be overlooked. We are of the unanimous opinion that there should always be on the staff of the Church Pension Fund a clergyman as one of the secretaries. In no other way does your Committee believe that the corrections of those inequities which necessarily result from the application of a general and inflexible law to so complex and varied conditions can be safely provided. We congratulate the Church that the Trustees of the Pension Fund have accepted this principle by retaining the services of the present Secretary and Treasurer of the General Clergy Relief Fund."

The indebtedness of the Church to the Rev. Mr. McClure for what he designed and accomplished in behalf of the Old Clergy during the fifteen years of his connection with the General Clergy Relief Fund is very great. To him more than to any other one man is due the working out, in face of general apathy and much discouragement, of that educational process through which the Church has been progressively aroused to a realization of its duty to its old servants, an educational process which paved the way for the magnificent success achieved, through the masterful leadership of Bishop Lawrence, in the establishment of the Church Pension Fund. It was due to his indefatigable efforts that the Pension interests and systems of sixty-seven Dioceses and Districts were merged with the General Clergy Relief. It was he who coined the phrase "Automatic pensions at sixty-four," enlisted interest in the plan and laboriously gathered the nucleus of the fund "To be administered without regard to dues or fees, or infirmities, or localities, or years of residence, or contributions or physical examinations, but simply by right of years of honorable service." The first $5,000,000 fund project had its original inspiration from Mr. McClure, who interested his Trustees of the General Clergy Relief to move for the creation of a Commission to raise endowment for their work, and from whose treasury more than a quarter of a million of dollars was paid over to increase the "Automatic pensions at sixty-four."

During the Triennium in which Mr. McClure became Financial Secretary and Assistant Treasurer, the relief extended to beneficiaries was only about $76,000 for the three years, divided among 387 clergymen, widows and orphans. In their report to the last Convention, this Triennial sum had been increased to $321,000 to 698 beneficiaries, making a total distribution for fifteen years of $1,147,982.

It is a noble record of achievement, and best of all is the long list of gladdened ministerial homes, of hard experiences lightened, sufferings relieved, anxieties dispelled, while the whole administration and correspondence of the General Clergy Relief was conducted always in the spirit of that loving sympathetic helpfulness which to the one who needs it is above all price.

"Jack and the Parson"

By P. H. W. ROSS

THERE is an old-time song, "Pat and the Parson," which tells of a poor little waif who, attracted by the warmth and shelter of a fashionable church, managed to evade the terrors of the beadle and snuggled up in his rags in the corner of some dark pew.

There he heard the most ravishing account of how the hungry were to be fed and the naked clothed. Looking up, he saw the kindly face and snowy white hair of what must surely be the father of all angels. Clad in white robe, this heavenly being bent over him and promised all that poor little Pat so sorely needed.

After the wonderful music had ceased and the "quality," which was Pat's word for the well-dressed congregation, had passed out, Pat ran for the Parson and asked for his dinner and "a jacket, I need it quite badly."

Of course the overfed, liveried beadle had to "butt in" with his usual officious brutality and try to kick the poor little starveling out into the street before ever he could reach the Parson, but luckily for Pat, the Parson was a man of another kidney. He rang true. Instantly appreciating the supreme importance of never letting a trusting human heart go forth dismayed from His Master's House, he gathered the child to his arms, fed and clothed him and thereby forever sealed that boy's soul to the service of others.

Now, Mr. Parson, what are you going to do for Jack?

So often is the question asked: "What *can* the Church do for the sailorman?" The answer is not so very easy because there are so many different kinds of sailors and they do not by any means respond to the same kind of approach. Of course, eventually they will all melt under the influence of a pursuing love, like that in Francis Thompson's *Hound of Heaven* . . . . .

"Fear wist not to evade as Love wist to pursue."

And so it is that often and often we must put up with distrust and rebuff when nothing is in our minds but the desire to serve and to be of use. There was a time when the old-fashioned sailor was very suspicious of any overtures from what he used to call a "Holy Joe." Why, I do not know, unless it be that in the English navy and passenger ships the clergy rather overdid the thing in ordering Jack around. At all events the fact remains that the parson, forty years ago, was looked at very much askance by the general run of seamen and was by no means the guide, philosopher and friend of the forecastle.

Perhaps it was because the clergyman could not be serious without being solemn and that is something a man must learn if he ever expects to hold the interest of his fellow men. So few people realize the fact that an uneducated person can be bored more easily than one who is well educated, and that if you have once started your man on the road to boredom you have lost him, and worse yet, the longer you continue the more you madden him.

Fortunately, however, such an astonishing change is coming in the personnel of our merchant marine that the Church will be able to do much for the sailor of the immediate future that it could not have done for the illiterate and crimp-impressed sailor of the past. It will have to be careful, however, and must remember that the sailor has his idiosyncrasies and very intense likes and dislikes. The sailor loathes being patronized. He hates to be addressed *"de haut en bas,"* but on the other hand is quick to perceive the spurious camaraderie of the person who assumes a hail-fellow-well-met manner that does not ring true.

Therefore if the Parson wishes to "get" Jack, all he has to do is to be absolutely unaffected and sincere, button his collar in front, avoid the "long swinging jimmy"* and be just man—man-ready-to-serve, and serve in Jack's way and Jack will swear by him and die for him. This I know to be true, for there is a hunger in Jack's heart for some one in whom he can repose, some one he can trust. He has been so infernally (infernally is the exact word here) tricked, imposed upon, incited to drink and cheated by land sharks that he shies at every human approach until his mental ways have been greased by drink, and then the launching of his barque on Dismal Bay is swift enough.

Recalling as I do the several occasions of a ship's arrival in port, and the paying off of the crew, I am wondering if the adoption by the Episcopal Church of some of the Y. M. C. A. methods of semi-military aid would not be practical. The Y. M. C. A. boys have a uniform and convey the idea of a responsible and absolutely trustworthy institution. Moreover, "they never rub-it-in about the religion part of the game," as a sailorman once remarked to me, and that means a whole lot.

I believe that if the Episcopal Church wishes to do

*i. e., a long tail frock coat—don't wear it, the sailor hates it.

Welcoming Strangers

From a Sermon Preached by Dean Robbins in the New York Cathedral

IN all honesty, I believe that nothing but the Christian Church, and the influences which go forth from it unceasingly, can save great, rich, worldly, luxury-loving communities from decadence. "Ye are the salt of the earth," said Jesus. His Church is the salt that stays the processes of corruption, and without its presence and its influence prosperous cities like this of ours would soon be like those ancient cities of the plain, whose doom still sounds its warning. Sodom was judged by its reception of strangers. Except for Christian influences, would New York's welcome of them be much better? What about the sailor, landing on a foreign shore, met as soon as he lands by those who lure him into vicious haunts, demoralize him, drug him, rob him, and cast him out into the streets as though he were a dog? That was what happened in this seaport not once but ten thousand times before Christian influences brought into being the magnificent work of the Seamen's Church Institute, which has converted this from one of the deadliest to one of the safest ports at which the men who go down into the sea in ships can touch.

Or take the case of the unprotected girl who comes to us as an immigrant, friendless, lonely, innocent of evil, unprotected by knowledge of our ways or of our speech. I have in my possession a book made up of records of experiences that such girls have undergone in the days when panders met them. Delegates from the City Mission Society, or the Young Women's Christian Association, or other kindred organizations meet them now.

These are two examples of Christian activity. You can think of hundreds more. If there is any virtue in this city of ours, if there is any grace of hospitality, if there is any pity for the friendless, it is because the Church has been in this community what it has been throughout the world, a cleansing and saving power.

ffective work among the sailors of the American Merhant Marine they must take a leaf out of the Salvation rmy's book as well. The sailor knows that the Salvaon Army people won't rob him, but on the other hand e shies at the fife and drum on the street and he doesn't ant to "go it quite so strong on the straight and narrow s all that." Therefore if, say, the Brotherhood of St. ndrew, at all sea ports, were to adopt a merchant marine nic uniform, not too much "brass bound," and offer to ke care of the sailor's money when he is paid off, I ink it would do no end of good. Let the sailor have the surance of absolute safety and also that he is not being orked" by some one in the pay of owner or captain d that the only restriction put upon him is that he shall t draw any of his money, even by written order, while is drunk, and the sailor himself will be a Brotherhood an in essence, if not in form.

Unfortunately for the reputation of the Episcopal hurch in America it has generally been regarded as a iend of the saloon. Being myself an Episcopalian I am l the more free to clean my own home in this regard, if can. This I know, that unless the Episcopal Church America, in at least so far as it attempts to ameliorate e seaman's lot, absolutely cuts out the last vestige of mi-approval of the use of beer, wine and liquor, it ight just as well stop before it begins and leave the uestion of helping the sailor to the Y. M. C. A., Chrisn Endeavor people, Salvation Army, Young Men's ebrew Association or other worthy institutions that ve the sense to recognize the first principles of the biogical necessities of a sailor's life.

To take a fine, healthy man-creature bursting with one and vitality, chock-a-block with energy and "pep," esh from the world's storehouse of clean air and let n "tank up" with vile liquor on the fatuous assumpn that "a little drink won't do him any harm" is a ime against the Holy Ghost, against that temple which e sailor has of God, his body; a crime that words fail to properly denounce.

In New York we have, so far as I know, absolutely e best Seamen's Institute in all the world. Mr. Baylies d his co-directors and Dr. Mansfield and his staff have ne the thing just about as "right" as could be imagined.

Most fortunate is it for the Episcopal Church that se sensible men happened to be Episcopalians and not man Catholics or Baptists or of some other denominan, because if the Episcopal Church really means to low out our Lord's injunction to Simon Peter and Anw to "follow Me and I will make you fishers of men," our Church really means that, all I can say is that in Seamen's Church Institute of New York we have got nighty good start.

Moreover, if we are ever to jar loose from the hidebnd, self-complacent, authoritative smugness of the ofessional Churchman and get right down to serving manity as our Lord did, as the Parson in the song ved Pat, then must we open our eyes to the fact that incoming phase of American evolution is maritime. "There is a tide in the affairs of" Churches, also, hich, if taken at the flood, leads on to fortune." Therefe if the Church is wise it will specialize its humanities maritime activities. It will increase its store of sailordom, its scope of sailor-service.

Last month the "Tuckahoe," a 6,000-ton ship, was lt in twenty-seven days. Call it thirty days for good asure. Say there are 300 working days in a year. ere could be, therefore, ten ships launched every year m this one ship-way that the "Tuckahoe" was built n. There are over 404 steel ship-ways in America all ng "lickety-split." Therefore there could be over 00 launchings in a year. Say the average ship is 6,000 s: the United States could float no less than 24,000,000 s of new ships in one year. Cut that in two to let out super-charge of optimism; it leaves twelve million, e 50 per cent. off that for good measure and we can reasonably sure that the United States will launch at t 8,000,000 tons of new ships which, at that, is 2,000,0 tons more than the most wild-eyed dreams of English builders ever soared to.

Query? Where are we going to get the men to oper these new ships which are coming forward so much quicker than are the sailors to man them? Of course the men will come because the Government will have to impress them for the Merchant Marine just as the English had to in the Napoleonic wars. The men will probably be drafted and regularly enlisted as in the United States Navy—but the point is that United States sailors will be provided and they must be ministered to. By whom? By The National Marine League, of course, to the best of its limited ability, by the Y. M. C. A., the Salvation Army, and many other splendid organizations, but chiefly, I trust, by that Church that stresses its apostolic succession from the originally delegated "Fishers of Men."

The Seamen's Church Institute of America

IT was in the General Convention of 1889 that a group of those interested in the welfare of seafaring men first presented a resolution looking towards the establishment of a national mission for seamen. In accordance with their report, in 1892 the matter was referred to the Domestic and Foreign Missionary Society, there to be buried until brought to life in 1904. At the Boston Convention Bishop Potter, Bishop Nichols, Bishop Lawrence and the Rev. A. R. Mansfield put so strongly the need for co-operation between existing agencies, and for the creation of new agencies in dioceses without such work, that a Joint Commission on work among seamen was created. An interesting part of the preamble to this resolution is the sentence "That as the General Convention of 1907 is to take note of the three hundredth anniversary of the founding of Jamestown, one suggestion in that connection is that under that true pioneer priest, Robert Hunt, our Church forefathers with their faith and worship went down to the sea in ships as they brought that faith and worship to the new land."

At each subsequent Convention some progress has been made. At first the Seamen's Church Institute of America was created as an auxiliary to the Board of Missions, but in New York in 1913 the Board of the Institute was made a standing commission of the Convention itself. Finally in St. Louis in 1916 a national organization was practically completed and the "Articles of Affiliation of the Seamen's Church Institute of America" were adopted.

Its methods are outlined as follows:

1. To initiate and arouse interest in religious and philanthropic work at every port where such work has not already been established.

2. To support, as may be advisable, such work in ports where local interests and resources fail to meet the need.

3. To develop interest in such ports, to the end that each local agency may become self-supporting as soon as possible.

4. To unite, so far as practicable, the several independent agencies operating in a single port.

5. To co-ordinate agencies at all ports by establishing common methods, activities, seamen's organizations, means of dealing with undesirables, general standards of conduct, etc.

6. To affiliate all existing church agencies to the end that the aforesaid methods, and such others as may be agreed upon, shall be carried out, due regard being had for the local autonomy of each affiliated agency.

The members of the present board are: The Rt. Rev. William F. Nichols, D.D., president; Edmund L. Baylies, vice-president; the Rev. Archibald R. Mansfield, D.D., secretary; Mr. Henry L. Hobart, treasurer; the Rt. Rev. George Herbert Kinsolving, D.D., the Rt. Rev. William Lawrence, D.D., the Rt. Rev. Charles P. Anderson, D.D., the Rt. Rev. David H. Greer, D.D., the Rev. Philo W. Sprague, the Rev. Edwin B. Niver, D.D., Ven. John A. Emery, the Rev. Henry H. Sneed, the Rev. Charles H. Young, Mr. William W. Frazier, Mr. Francis J. McMaster, Admiral Charles Pond, Mr. Bernard Pelly, the Rev. Charles P. Deems, corresponding secretary.

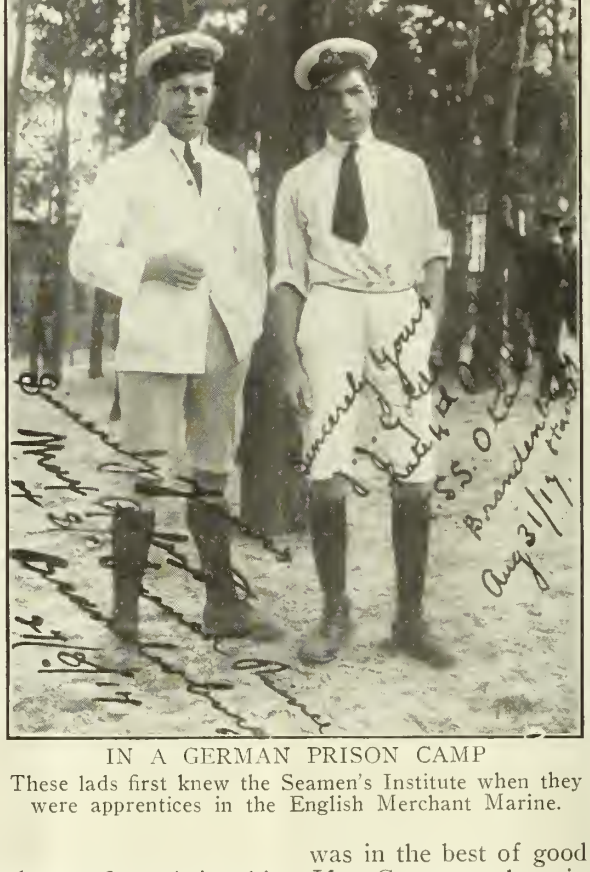
The Institute flag flies now from the Institutes in Boston, New York, Philadelphia, Charleston and San Francisco.

A Giant Friend to Men of the Seas

By THE REV. GUY EMERY SHIPLER

WHILE New York was devouring headlines last week, gathering in groups before the newsstands to watch for the latest word from that new battle front—a battle front which the submarines had suddenly shifted to a few miles down the harbor—one of the Church's great institutions was taking another reef in its belt, and trying to stretch its accommodations for housing sailors. Already Uncle Sam had worn the telephone girl at the Seamen's Church Institute to a frazzle through the preceding weeks. Incessantly he had been asking for just a few more beds for his gallant men of the merchant marine. Already Dr. Mansfield had tested his never-ending resource, and burned an excessive amount of electricity, as he plotted and planned to keep the door swinging in with its friendly welcome to those men who ride the deep.

What is one to do but ignore impossible limitations when one has friends who need a shelter? And if one be a Dr. Mansfield what chance has a limitation, anyway, of keeping its self-respect?



IN A GERMAN PRISON CAMP

These lads first knew the Seamen's Institute when they were apprentices in the English Merchant Marine.

The week before the Hun had seen fit to bring his pleasant little pastime to the doors of New York I had sat up in that immaculate office where "the doctor," a "sky pilot" loved by unnumbered multitudes of the pilots of the sea, spends days that were never intended to be long enough for a man who has so large and so international a family. I had listened while he told me of the hundreds of men he housed every night; of the ends to which he had gone to put in beds enough to take care of more and more, even to the extent of using "double deckers." (During the last year the Institute had tucked 200,000 sailors in bed!) Some weeks before that I had stumbled over innumerable cots crowded into the vast auditorium, the scene of so many gay evenings of vaudeville and dancing arranged for those men from all the world, transformed into a dormitory. I had walked through corridor after corridor, on a seemingly endless number of floors, and looked into the clean, inviting rooms, each with its immaculate white bed. I marveled to think that even a brain like that of Dr. Mansfield could uncover another bit of a place to stow a Jackie. But when there's a heart that measures up to the brain, impossible things are bound to happen as a part of the day's work.

And, besides, when those blond devils from across the water turn themselves loose off your front yard, and set the boys you love adrift in open boats to battle through the night in wind and heavy seas, what are you going to do about it when they make shore, and ask for a berth? Why, you're going to take them in, whether you can or not.

So it happened that parts of the crews of seven of the ships that Germany sent to the bottom last week made the harbor of the Seamen's Church Institute. They had had harsh experiences. They had rowed mile upon mile through the night; they had gone hungry. Many of them were men who never had thought of any other place in New York as home; who had always, as soon as their feet touched land, headed f the Institute. A good be good food, g o o d smok friendly chat and pleasa games awaited them—and t sunny smile of the Hou Mother and "the doctor," a those other delightful peop who give off kindness a good cheer.

In spite of all those limit tions about which the doct had discoursed to me so el quently, and I may add, piteously, I suspected, as so as I read that the crews some of the submarined shi were making for New Yo that many of them would tu their steps to the good c home. So it came about th I found myself, one afterno last week, listening to a thri ing story from the lips of Ca tain R. K. Lowry of t Texel, and Danville, Penns vania, and the Elks and t Episcopal Church, while sat together in one of the comfortable offices at the I stitute.

"You've told the story s eral millions of times alrea since yesterday," I said to hi "but—won't you tell it again

I wish I could put smile on paper—a smile t was in the best of good humor through all his narrati If a German submarine captain had pulled me off ship, no matter with what propaganda politeness, a allowed me to stand by in an open boat while I watch her blown to kingdom come, I should have bitten na for months after. Not so the Captain—for you can't b nails while you smile. I suspect, however, that he ha few thoughts on the subject which he chose to keep the future—especially as he had had three other sh blown from under him by the Imperial German Na since the war began. I suspect this the more because is a good Episcopalian—and we have a fashion of beli ing in justice—sometimes.

The Captain, who was, I am sure, under twenty-f and who was good to look upon, told of the hesitation had shown in slowing down, until the submarine had three shots over him, the last of which had come unco fortably close to the pilot house.

"The captain of the submarine came aboard with detail of men and a gun on each hip. He was young than I am, and looked so much like me that I thought was my double. He pulled out the gun on the left, a held out his right hand. He spoke English better tha do—like a regular Yankee, with one of these down-e accents—the broad 'a,' you know. He said he was so to do this, but we were at war. I shook hands with t free hand and said, 'I'm glad to see you, captain.' smiled and said, 'Like —— you are.' Well, I smile little, I guess, and told him I'd change it and say I w glad to make his acquaintance, but not under those con tions.

"He told me I'd better get any valuable instrume I had aboard, because he was going to blow up the sh I said, 'Do you know anything about New York?' know your New York better than you do,' he said. was first officer of the American-Hamburg line.' I s to him, 'Then you know the ethics of the merch marine—that a master's not supposed to abandon his s until he has evidence that she's in a sinking conditi

Well, there's all the evidence you want in that bag,' he aid, pointing to a potato sack lying on the deck beside im. 'That's not evidence enough for me,' I said. 'If ou're going to put those things around the ship, will you et me go with you and watch you do it?' So he took me round while he planted those bombs, uncoiling the wire s he did so. Then I got into a boat and pulled away. In bout four minutes she went up. That must be a mighty weet spot out there—6,000 tons of sugar."

Through his whole narrative I heard no word of hard- ıip or self-pity. I was amazed at the utter nonchalance f his attitude. Evidently it was all a part of the game, ıough this last exploit was not in his reckoning. I asked im what he'd lost of personal belongings.

"About a thousand dollars' worth of clothes," he said -and smiled. "You see, I wasn't looking for this. The ıipping board put me on this coast job after I'd lost ıree ships. Maybe they wanted to give me a rest. And) I took along all my clothes, because I wanted to look ght when I was ashore."

I could see, even ter his loss, the evi- ence that he cared or good clothes. I ked him where he'd st the other three ıips.

"One in the Med- erranean—the first ar of the war. One the Bay of Biscay -those two were tor- doed — and the her in the Straits of agellan."

Many more things told of his life at a, but there is no ace for them here. e had been at it for ght years, and I was rious to know what otives led this clean- t young American a career on the ep. Again the gay ıile played over his ce.

"Well—they talked little bit about making a minister out of me. Maybe ıt was the reason. Anyway, when I was back in Dan- le I read about one of the training ships running out ɔm Philadelphia. It sounded sort of good, so I took a r at it. A few months after I got home I got word that ıad made good—so I went back and I've been on the ı ever since."

"Tell me," I said, "how big was that submarine?"

"She was easily 350 feet—bigger than that one lying t there." I looked from the window, opposite which at ɔier lay a cargo steamer of monstrous size—so it seemed my landlubber eyes when I thought of it in terms of a ɔmarine. "She looked to me to be longer than we re," added the captain, "and the other one standing by s the same size."

© *International Film Service*

MICKEL, THE MASCOT OF THE TEXEL

When the crew of the Texel landed they brought with them this little friend. They went back to rescue the kitten, which had been forgotten, after they had left the ship.

All the while I suspected his nonchalance reflected an adventurous joy that he got from this picturesque life at sea in the days of modern piracy. Like a straight line it ran back, I was sure, from fulfilment to those days of boyhood dreams and the ceaseless lure of the sea for boyhood—dreams the most colorful of which must have seemed pale pink in contrast to the actuality of these days. What dream could have visioned a record of four ships shot away, and a polite German captain, with a gun, a smile, a Boston accent and a bag of bombs?

I wondered what he really thought of the Institute. He had been coming there for years, he had said; always when he made the port of New York.

"It's the finest there is in any port in the world," he replied. "Sailors are hard fellows to handle. It's the most natural thing for them to get drunk—you can't expect anything else. I had to bail six of my crew out in Havana not long ago before I could sail. They couldn't keep sober. I don't know as you can blame them. You see, they are at sea a long time, and they get all sort of pent up. They've got to have some outlet. They see the same things every day, and the same people. It's like looking at the same wife every day for fifty years. And so an institute like this is what they need. They can have a good time here and get a good bed and have friends. Why, when I first used to come into this port I used to pay a dollar for a bed at the old —— Hotel —and I got plenty of bugs thrown in. Here I can get a good room and a clean bed for a quarter—and it's like home."

I asked him about some of the other ports along the coast.

"There's no place like this. All the men can do is to go to a saloon and get drunk."

Of course, there are seamen's homes in other ports—but truly there are no others "like this."

What a place it is! And how little our Church people know of its wonders! And what a marvelous need it is filling in this war! Down there at the waterfront, in that queer part of New York, the building itself towers its sixteen stories like the giant friend that it is. With a strange precision of alignment the great sky-scrapers of lower New York have stopped and left the old waterfront to all its fantastic shabbiness. As you look down upon it to the north and east from the iron balcony footing the government light atop the Institute, there is a grim old-fashionness about it that seems doubly strange in contrast to those towering (*Continued on page 794*)

TWO CENTRES OF INTEREST

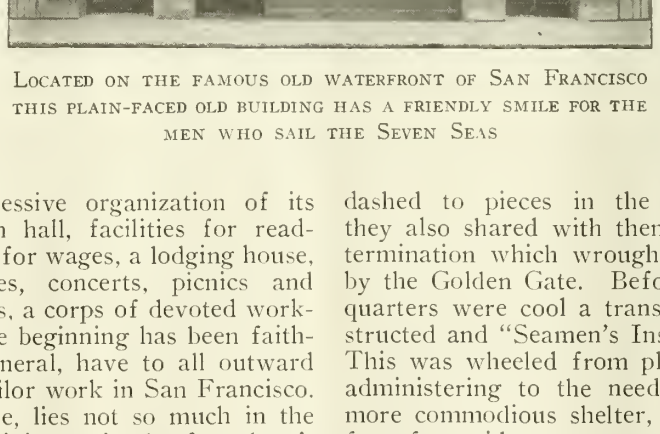
On the left is shown the dunnage department. Here 38,844 bags, trunks and suit cases were checked for seamen. At the right is shown a session of the Navigation and Marine Engineering School, on the thirteenth floor of the big building on Coenties Slip.

The Church and the Sailor in San Francisco

By THE REV. CHARLES P. DEEMS

FOR over forty years after the famous days of '49 the waterfront of San Francisco was known on all the seven seas as possessing the material and moral equivalent of Hell to a remarkable degree. Boarding house masters, shipping masters, runners, beach combers and crimps of every sort flourished as nowhere else; saloons were built wall to wall the block around; not one of the Ten Commandments was held in respect by any one with whom the sailor came into contact from the days when the first clipper ship furled its sails inside the Golden Gate until the first Seamen's Institute sign graced the front of the building at No. 33 Steuart Street. Then and there was war declared upon the most unwholesome moral environment into which a sailor might be cast.

This event was due to appeals which had been sent to the Missions to Seamen, London, by three devoted English women whose personal interest in the British apprentices disclosed an intolerable situation. For some time their beseeching was in vain. The English society feared that the American Church in California might resent intrusion. The reverse proved, however, to be the case. When it was learned that the work in behalf of seamen would be welcomed and supported in San Francisco, the first chaplain, the Rev. James Fell, was appointed and in February, 1893, came out from England to undertake its supervision.



LOCATED ON THE FAMOUS OLD WATERFRONT OF SAN FRANCISCO THIS PLAIN-FACED OLD BUILDING HAS A FRIENDLY SMILE FOR THE MEN WHO SAIL THE SEVEN SEAS

To the casual observer the history of the Institute has not been unusual. The advantages which it has offered and its general activities have been those which may be found in any progressive organization of its kind. A chapel, a recreation hall, facilities for reading and writing, a safe deposit for wages, a lodging house, a regular program of services, concerts, picnics and entertainments of various sorts, a corps of devoted workers and a staff which from the beginning has been faithful to its duties; these, in general, have to all outward appearances constituted the sailor work in San Francisco. Its unique character, therefore, lies not so much in the creation of new phases of activity as in the fact that it has been able to exist and grow in the face of difficulties which to any ordinary institution would have spelled ruin.

At the outset of the work there came a wave of malicious resentment from the organized forces of evil on the waterfront. Through the effective influence of Chaplain Fell and his staff and a well-equipped plant affording protection and diversion for the sailor, the number of desertions among the seamen suddenly fell off to a very marked degree. This in turn deprived the boarding-house master and his associates of a rich harvest of blood money and other profits derived from trading in the bodies and souls of those who manned outgoing ships. At the same time the existence of the Institute made shanghaing much more difficult. On the one hand, the sailor had a haven of refuge where he might avoid those pitfalls which were laid for him by those who sought to drug or beat him into a state of unconsciousness during which he could be bought and sold at will. On the other hand, he had in the chaplain a friend who feared nothing and dared everything when a sailor needed help. At the same time a distinct step had been taken to afford the man or boy who wished to be decent a "good time" which did not begin with the allurements of the Barbary Coast and end in slavery. That which began with whole some pleasure and ended in worship had been substituted effectively.

Of course the retaliation was intense! Every mean was taken to keep men out of the building. The chaplain was spied upon, followed, threatened and several times suffered personal injury from bodily assault. The building was attacked and on one occasion a plot to burn it to the ground very nearly succeeded, but the attempt to defeat the work in this manner gloriously failed. Instead of collapsing under opposition, the influence of the work grew, not only in intensity but in scope. In March, 1900 a branch was opened at Port Costa and the following September, with the aid of the San Francisco chaplain, work was commenced in Portland. Two years later a lay assistant was appointed by the Missions to Seamen head of the Institute in Honolulu. It surely appeared that the day of bitter struggle for existence was passed and that ahead was clear sailing.

Then came April 18, 1906—earthquake and fire laid San Francisco in ruins—among the most complete, the Institute. Only the frame work of the front door stood sentinel above the smoldering pile of wreckage which a day before was the center of great work for seamen.

As the founders of the Institute had shared the experience of all other pioneers of western enterprise so their successors drank the bitter dregs of disappointment when the citizens of San Francisco beheld the work of years dashed to pieces in the twinkling of an eye. But they also shared with them that spirit of faith and determination which wrought the resurrection of the city by the Golden Gate. Before the ruins of the old headquarters were cool a transportable shack had been constructed and "Seamen's Institute" nailed on its doorway. This was wheeled from place to place among the ruins administering to the needs of seamen until a slightly more commodious shelter, twelve feet long and twenty four feet wide, was temporarily loaned Chaplain Stone who was then in charge of the work.

The city was crowded with seamen for shipping was disrupted and employment difficult to find. Time after time services and entertainments had to be repeated to one section of the crowd after another because of the very limited nature of the temporary home of the Institute. But these inconveniences served to speed rather than retard progress. The cry for a modern building and equipment was so intense and appealing that help came from every quarter. The old friends of the work in San Francisco gave liberally, funds came pouring in from across the sea where the supporters of the Missions to Seamen were determined their representatives in the stricken city should not suffer defeat. Bishop Nichols who had in hand funds from all over the country, came royally to the rescue with generous gifts and loans. Thus it happened that one of the first and most complete buildings to be re-erected on the waterfront was dedicated to the use of seamen while acres of devastated city blocks still showed other institutions in the grip of disaster.

The work in the new home prospered. Reorganization was admirably completed and again the influence of the Institute began to extend its boundaries. In 190

Chaplain Stone, whose remarkable success had won respect on every hand, was given supervision over the sailor work in Tacoma and Portland. Thus, with administration which affected practically every western port of North America, the English authorities saw fit to appoint the head of the San Francisco Institute honorary secretary of the Northern Pacific work of the Missions to Seamen. This move was in anticipation of the shipping activity which the opening of the Panama Canal seemed to promise. Could any outlook have been brighter?

From the beginning the English Society had born the brunt of the financial burden, always hoping for the time when the American Church might see its way clear to assume it. It had been hoped that Chaplain Stone might achieve this, but the burning of the Institute and the struggle to rebuild, which ended in his breakdown, postponed this important step until the Church in California had sufficiently recovered from the shock of 1906 to dare attempt it. At last, in 1913, with the Panama Canal nearing completion and a general increase in shipping activity, the time seemed ripe for the change. Rev. Matthew Mullineux, the English Chaplain in charge, was appointed the first chaplain of the Institute as an American organization completely dependent upon the generosity of the Americans.

Once more, however, a series of misfortunes all but swamped the Institute craft. First came legislation prohibiting the use of railroad-owned ships through the canal. This prevented much western shipping from entering that trade route. Then came the series of slides which blocked the canal. The Seaman's Act was passed, which materially increased the cost of running ships. Finally, the war broke out and shipping was temporarily paralyzed.

An attempted amalgamation with the *Port Society of San Francisco fell through. And, to cap the climax, before the Americanizing process was completed, Chaplain Mullineux felt constrained to resign for service with the British forces. Once more it seemed almost impossible to go on with the work.

This was the situation which confronted the writer in 1915 when he accepted a call to leave the New York Institute and endeavor to save the work in California. After eighteen months of conscientious endeavor he feels free to say that the Seamen's Church Institute of San Francisco as an American organization is established. Many things combined to make this achievement easier than might have been expected. The fact that an American came to direct the work naturally accelerated American support. Six years of experience under Dr. Mansfield during the days when New York was building her magnificent Institute fitted him with a knowledge of methods and a vision of sailor's work in the West corresponding to that in the East. Furthermore; the stimulus which came to shipping on the Pacific, as on the Atlantic, with the advancement of the war aroused a deep interest in the merchant seamen.

Marine profits and the indirect general business acceleration made money raising easier. By a combination of circumstances the Port Society felt compelled to withdraw from the field and turned over its equipment and property to the Church Institute. This included a valuable lot in the heart of the shipping district. Then by a happy turn of fortune Mr. E. L. Baylies, president of the New York Institute, came to spend his vacation in California. At a luncheon attended by a large number of prominent businesss men he told the story of the work in New York. A wave of enthusiastic support for the San Francisco Institute followed. Simultaneously the society was incorporated and sixty representatives of the best commercial and professional ability in the Pacific coast were elected charter members.

Today the Institute, reorganized and renovated, faces the future with the same hope and faith which characterized its founder. Its traditions are noble, its vision is broad. It has the good will of the people. It has at its heart the life which flows from the Church as it reaches out through the Seamen's Church Institute of America to relieve, befriend and inspire the sailors who come to every port in the land. It cannot fail. The day WILL come when the Christian people of our land may point to an Institute in San Francisco with the same pride which now stirs their hearts as they behold the achievements of our sister institutions in the East. God speed the day!

*This society, the oldest in San Francisco, which was from the outset purely a religious work and not active to any extent along social lines, shared the generosity of the port. During the unsettled state of shipping at the outbreak of the war the shipping interests refused to contribute to both societies.

NOTE: Subsequent to the writing of the above the San Francisco Institute has succeeded in raising $10,000 to remove a mortgage from its property. The land and building which has been the headquarters of the work since 1907 has also been sold and the proceeds of the purchase are to be used for the construction of a new building on the lot presented by the Port Society mentioned above.

The Port of Philadelphia

By THE REV. JOHN WHITE WALKER

THE reports of the various institutes for seamen in Philadelphia show that war conditions have largely interfered with the regular lines of welfare work. Philadelphia is chiefly a port of call and the sailors are not often discharged or shipped from this port. Therefore the shore leave of the men is the opportunity for the Church. This shore leave, however, has been greatly lessened. The ships are in port for only a brief stay and often the sailors are not allowed on shore at all. Also the work of visiting the ships is difficult on account of stricter rulings. Still the old methods of work are continued and a large number of men have been ministered to. And this work still continues under the leadership of the Rev. G. S. Gassner, chaplain.

These difficult times also present the Church with a special opportunity. The Rev. Percy R. Stockman, rector of Gloria Dei Church, saw the opportunity and was speedily at the work. His home and church lie close to the waterfront and within two squares of the Seamen's Institute. From his congregation he has drawn volunteers; and under his leadership, and with the use of rooms in the Seamen's Institute, there is now a "Club Room Canteen for the Guard and Fire Company and the Gun Crews of the Delaware River Waterfront."

One of the nearby city piers has been taken over by the Government, and this pier with all the accumulated stores awaiting transportation is guarded by a specially organized company of the Army called "The Guard and Fire Company, No. 309." This company is not affiliated with any other unit, and there was real need of a club for the men. The work was taken up by Mr. Stockman under the auspices of the Diocesan War Commission, and a small appropriation made for the work. There is much need for a large appropriation if the opportunity is to be fully grasped. The Board of Managers of the Church Missionary Association for Seamen granted the use of available rooms and equipment at its buildings at Front and Queen Streets, and the club was started. Special entertainments and dances are given every Wednesday night and a private dancing class is conducted every Thursday night. In addition to these army men, the gun crews on the cargo boats and transports coming in to the Government pier, as well as other navy men, are more and more making this club a rendezvous; and it is proving to meet a real demand of these men of the Delaware waterfront. It is also found that the British seamen from the boats coming to adjacent piers are increasingly attracted to the Institute because of this new life. These men are particularly in need of encouragement and friendship at this time, and a nightly lunch is served them in recognition of the fact that their own fare is scanty, and that on the other side they are not able to get some of the little comforts which at present it is possible to supply to them here.

This new work promises interesting developments and may foreshadow the greater work which the managers of the Institute are hoping to undertake after the war, when an effort will be made to house and shepherd the sailor after the pattern set in New York.

Sailors and the War

By THE VEN. ERNEST J. DENNEN

BOSTON, the second largest port of entry in the country, has been alive to the changing situation in shipping conditions since the outbreak of the great war in August, 1914.

At the very beginning, when some ships were interned, the problem arose of shaping a new policy for seamen's work. New duties and in some respects greatly increased activities were made necessary by the new conditions. On one hand many sailors without work had to be helped to find employment and to establish different living conditions on this side. On the other hand, with the reduction in shipping due to submarine activity, merchant seamen came in fewer numbers to the rooms of the various agencies dealing with sailors' welfare work. But this decrease was offset by a great increase in the number of blue-jackets who flocked to the halls of the seamen's institutions. While the personnel, therefore, of the attendance upon these institutions changed, the number was not affected except to be increased by the blue-jackets.

Boston has two stations which are outposts of the Episcopal City Mission, one in the neighborhood of the Cunard docks—St. Mary's—has been noticeably affected by the war. The Cunarders, many of them, have been destroyed and their crews have been broken up. Old faces and old friends no longer come back and the ships which not long ago were familiar sights on the East Boston side of the harbor will be seen no more. St. Mary's House, however, has remained open and a welcome has been extended to the men as they have come and gone as of yore, many of them new, many of them scarcely more than boys; while at the same time the hospitality of this institution has been thrown open to state guards patrolling the water front. The guards have come in numbers for their games, for their baths, and for their periods of rest.

In Charlestown along the water front at No. 46 Water Street is the Sailors' Haven, an institution known the world over. Its doors have been open day and night. Many sailors have come into the Haven and have left its doors never to return. From the docks in this section, also, boats that were once familiar sights now lie at the bottom of the ocean, and thousands of merchant seamen who manned these ships have found watery graves.

There have been, however, a good many seamen present at the concerts, the Sunday night gatherings and at other times. They have been, however, outnumbered by the blue-jackets for whom ventures have been undertaken quite new to sailor work in Boston.

Every afternoon groups of ladies from Boston and suburbs have gathered to serve tea and to converse with the men, blue-jackets and merchant seamen alike. At these gatherings the men have had an opportunity to tell of their homesickness and of their adventures. Great comfort has come to them and great moral support from their wholesome relationships with some of the ladies of Boston, who have given extensively of their time and energy to serve the sailor.

Regularly on Thursday nights throughout the Winter, a first-class concert has been provided for the men which they have enjoyed to the full, ending the evening always with refreshments. Saturday nights a dance, carefully supervised and well conducted, has given the men a chance for wholesome recreation. Sunday nights the Bible class has struck a different note and brought many men to the Haven for instruction and for the social hour of music and song following.

Summer comes and while the work at the established institutions may slow down, it will be speeded up in other quarters. The sailors are here. The people are here who want to serve them. The work will go on.

Sea Fever

I must go down to the seas again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by;
And the wheel's kick and the wind's song and the white sail's shaking,
And a grey mist on the sea's face, and a grey dawn breaking.

I must go down to the seas again, for the call of the running tide
Is a wild call and a clear call that may not be denied;
And all I ask is a windy day with the white clouds flying,
And the flung spray and the blown spume, and the sea-gulls crying.

I must go down to the seas again, to the vagrant gypsy life,
To the gull's way and the whale's way, where the wind's like a whetted knife;
And all I ask is a merry yarn from a laughing fellow-rover,
And quiet sleep and a sweet dream when the long trick's over.

By John Masefield in The Story of a Round-house.

CHURCH PENNANT FLYING FROM THE BATTLESHIP NEW YORK

This flag has been adopted by the General War-Time Commission of the Churches, in agreement with the National Catholic War Council and with the consent of the Government, as a flag for all the churches to be used as a symbol of their patriotic faith.

Our shipbuilders, during May, delivered to the Government forty-four vessels, completely equipped, an average of nearly a ship and a half a day, including Sundays. The record for the five months of the present year, while not quite so high, is still of more than one ship a day, the total being 170. Evidently we are getting into our stride. Soon ships will be built faster than they can be sunk. There is something to be said also for the psychological effect of reading every morning of so many new ships, so much new tonnage. We are not yet out of the woods, and it would be foolish to begin hurrahing, but there can be no harm in a little quiet satisfaction over the headlines one sees nowadays in contrast with those that one used to know he would see the moment he found courage to open his newspaper—*New York Evening Post.*

"It is imperative that we should stand together. We are being forged into a new unity amidst the fires that now blaze throughout the world. In their ardent heat we shall, in God's providence, let us hope, be purged of faction and division, purified of the errant humors of party and of private interest, and shall stand forth in the days to come with a new dignity of national pride and spirit."—*John R. Mott.*

NEWS OF THE CHURCH

NEW DAY FOR CHURCH WORK IN THE COLLEGES

College Workers Gathered at Howe School Make Effective Plans

HOWE, INDIANA.—At the invitation of the Collegiate Department of the General Board of Religious Education twenty-eight Church workers in college towns gathered at Howe School at the generous invitation of Dr. McKenzie, to discuss the problem of the college student as that problem so vitally concerns the Church.

For three days the conference worked under the able chairmanship of the Rev. J. M. Page of the University of Illinois, and guided by the hand of the Rev. Paul Micou, the Collegiate Secretary of the G. B. R. E. Bishop Reese and Dr. W. E. Gardner were also present. Each one gave the conference a splendid address.

The most important action that was taken to meet the Church's responsibility to the student was the formation of "The National Student Council of the Episcopal Church." This council is to consist of two Bishops, three representatives of each province, who are communicants in good standing in this Church, one a clergyman in a college community, one a faculty member, and one a student; and two representatives each of the General Board of Religious Education, the Board of Missions, and the Joint Commission on Social Service. The Secretary of the Collegiate Department of the General Board of Religious Education is to be the President of the Council. Any Collegiate organization of Episcopal students may become a unit of the Council by agreeing to fulfil the minimum program set forth by the Council. It was strongly felt that this action marked a new epoch in the work of the Church among college students.

The Rev. Morton C. Stone, from the University of Wisconsin, read a splendid paper on "The Religious Education of the College Student." Mr. W. H. Tinker of the Student Department of the International Committee of the Y. M. C. A. spoke of the work that body is doing among the students of the country in Mission Study classes, recruiting men and women for the ministry and the mission field, and in raising money for missionary purposes. The conference voted to co-operate in every way possible with the Y. M. C. A. in Mission Study classes and recruiting.

Bishop Reese, fresh from work in the cantonments, gave the conference a splendid address on the challenge to service and sacrifice that the war puts upon every one of us, and the vital need of giving the college men the spirit of service, the ideals of democracy, and a loyalty to Christ. Dr. Gardner also gave an exceedingly helpful address on "The Spiritual Aftermath of the War."

The following men were present at the conference: The Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of Southern Ohio; Prof. B. W. Bond, Purdue University; the Rev. William Burrows, University of Indiana; the Rev. Spence Burton, S.J.E., Harvard University; the Rev. J. M. Collins, Michigan Agricultural; the Rev. Richard Cox, Kansas Agricultural; the Rev. C. B. Cromwell, Valparaiso University; the Rev. Graeme Davis, University of South Dakota; the Rev. E. M. Frear, University of Arkansas; the Rev. S. M. Hayes, University of Nebraska; the Rev. J. R. Hart, University of Pennsylvania; the Rev. S. N. Kent, Lehigh; the Rev. R. M. Marshall, University of North Carolina; the Rev. J. M. Page, University of Illinois; the Rev. F. C. F. Randolph, Ohio State University; the Rev. Paul Roberts, South Dakota State College; the Rev. F. B. Roseboro, Yale; the Rev. M. C. Stone, University of Wisconsin; the Rev. C. L. Street, University of Chicago; the Rev. G. C. Stewart, Northwestern University; the Rev. G. L. Tucker, Province of Sewanee; the Rev. H. M. Walters, University of Colorado; the Rev. J. Watson, University of North Dakota; the Rev. Robert Williams, Princeton; the Rev. G. E. D. Zachary, Pennsylvania State; the Rev. W. E. Gardner, General Secretary G. B. R. E.; the Rev. Paul Micou, Collegiate Secretary G. B. R. E.; the Rev. M. Doswell, Tulane University.

ARCHBISHOP OF YORK'S MESSAGE AND OUR REPLY

LONDON.—The Archbishop of York, speaking at Middlesbrough on his recent visit to the United States, said that the message he had tried to take to America was:

"We are thankful beyond words to the Providence of God which brought this great people, dedicated to freedom, into the struggle for the freedom of the world. We ask you to come quickly to our aid and pledge ourselves to hold on until you arrive."

The answer the Archbishop said he had brought back was:

"We rejoice that we have seen the greatness of this struggle. We are eager and ready without stint to offer our resources to this sacred cause. We will redeem our promises, fulfil our pledges, and stand by you until the end."

Columbia Gives Dr. Noble Degree

NEW YORK CITY.—Among the well-known men who received honorary degrees from Columbia University at its 164th commencement was Dr. T. Tertius Noble, organist of St. Thomas' Church, on whom was conferred the degree of M.A.

Dr. Noble is known throughout the Anglican communion by his church music. The first position which he held was at Colchester, England, when only twelve years of age. Subsequently, before going to St. Thomas', where he has been for five years, he was in London, at Trinity College, Cambridge, at Ely Cathedral and at York Minster.

For the Southern Slavs

NEW YORK CITY.—A special memorial service for the Southern Slavs and oppressed nations will be held in the Cathedral at 4 p. m. on Sunday, June 16, Kossovo Day, the Serbian national anniversary. Representatives of these nations will attend.

FIRST OF OUR CLERGY TO BE KILLED IN ACTION

The Rev. Hedley H. Cooper Loses Life in Bearing Stretcher

PIERMONT, NEW YORK.—The Rev. Hedley H. Cooper, recently rector of Christ Church, of this place, and engaged in war work as a Y. M. C. A. hut secretary, was killed at the front about two weeks ago during the performance of his duty. It has been reported that he was killed while assisting in bearing a stretcher.

Mr. Cooper is the first of our clergy to fall in action, and he will therefore long be remembered as the one who has set an example of unselfish loyalty.

In letters received from France since his arrival there Mr. Cooper often spoke of his joy in being able to serve for so great an end, and of his willingness, if need be, to give his life for that cause.

WANT AUTOS FOR SOLDIERS

Churches Purpose to Carry Convalescent Men to Hospitals

NEW YORK CITY.—Calvary Church announced Sunday that it intends to purchase an automobile to be used in carrying wounded soldiers arriving from France from the transport to the hospitals to which they are assigned.

Also automobile dealers have proposed to the Institute of Applied Christianity that when a machine is offered for service an emblem be pasted on the wind shield indicating that that machine is giving a health ride to a convalescent soldier or sailor, or that its owner is willing that it be used.

GRADUATION AT WEST POINT

"June Week" Opens With Baccalaureate Sermon in the Chapel

WEST POINT, NEW YORK.—The "June Week" exercises were ushered in Sunday last with the baccalaureate sermon, delivered at 11 o'clock that morning by the Rev. H. Percy Silver, chaplain of the Military Academy. The big church on Chapel Hill was well filled with the corps of cadets and their friends. A feature of the services was the music by the cadet choir.

BIG PRESBYTERIAN PROJECTS

To Raise $600,000 for War Work and Get 1,000,000 New Members

NEW YORK CITY.—Announcement was made in Presbyterian churches of this city Sunday of two big Presbyterian projects, in which churches of New York are expected to take part. One is the raising of $600,000 for war work. Of this sum $100,000 is to go to the equipment of Presbyterians who are now in the service or who may be appointed as chaplains. The other $500,000 is for the general fund of the Presbyterian churches of the Northern States in behalf of winning the war.

FIRST CHINESE BISHOP ELECTED IN HANKOW

General Theological Seminary Also Organized as Synod

HANKOW, CHINA.—The General Synod of the Chung Hua Sheng Kung Hui, "Chinese Holy Catholic Church," at its third triennial meeting in April, confirmed the election of the Venerable Archdeacon Sing, as assistant Bishop to Bishop Molony in the Diocese of Chekiang. As soon as certain formalities connected with the English Bishops in China have been complied with, Bishop Graves, as chairman of the House of Bishops, will take order for the consecration of Archdeacon Sing, and our Communion will add another, the twelfth, to the number of its bishops in China, and the first native of China to be received into that number.

The Synod also established a general theological seminary, to be called the "Central Theological School." Our American Bishops had already organized one seminary in the mandarin language for the three dioceses, at Hankow; and this institution was offered and accepted, for the present at least, as the basis of the new central school of theology, in the main language of the country.

Nothing exceeded in interest the full day's joint session of the two Houses, when the Synod sat as the Board of Missions. Christian Unity was included in the scope of the Synod's labors. The Standing Committee on this subject reported progress towards the proposed World Conference on Faith and Order; on the effect of the war on unity; on co-operation, where possible, in Christian work; and included an account of a movement in which Christians of our own and many other Communions were drawn together, in connection with the proposal of a reactionary political group in Peking to adopt Confucianism as the state religion of China, and as the basis of national education.

To keep in touch with the many congregations of Chinese Churchmen abroad, in all continents of the world, a letter of greeting and fellowship was sent by the Synod.

A feature of this Synod, of by no means inconsiderable interest, was the presence of important visitors, official and unofficial. The Bishop of Kyoto and the Bishop of South Tokyo (the Right Rev. Cecil Boutflower) attended throughout the sessions, and brought informal greetings from the sister Church of Japan; a deputation of two clergymen and a layman from the Chinese student church in Tokyo, composed of students from all parts of China studying in Japan, came over especially to connect the 180 members of that congregation more closely with the Church of their native land. A third deputation to the Synod consisted of three representatives of the Society of Church of England Congregation in China, namely, the Judge of the British Supreme Court, the Dean of Holy Trinity Cathedral, Shanghai, and a prominent layman. They came to present the aims of their organization to the Chinese Church for sympathetic consideration, and to express recognition on the part of English Churchmen in China of the Chung Hua Sheng Kung Hui as the church of the land; and to seek means by which Chinese and non-Chinese members of our Communion can be mutually helpful to one another. Of the elected delegates, 17 were "foreigners," 48 Chinese. Of the 34 clergy, 18 were Chinese; and of the 30 laymen, 29 were Chinese. Their grasp of vital issues, and of the proper procedure in considering them, was a real advance over former attainments, and give us increasing hope for the future. S. HARRINGTON LITTELL.

"Real Cream These Days"

I HAVE not received my copy of THE CHURCHMAN for the past two weeks. There have been times in the past when I would have been indifferent to this mistake, but you are giving us real cream these days, not skimmed milk.

(REV.) DOUGLAS MATTHEWS.
Nutley, New Jersey.

"Better Than Ever"

I MOST certainly do not wish to give up THE CHURCHMAN at this time. To my mind it is a far better paper than it has ever been since I have known it, and I am most favorably impressed with the good strong editorials which give us some hope of leadership, and indicate a background of honest faith and sincere conviction, even if one cannot always agree.

THE CHURCHMAN is now a real newspaper with live news in it, and I am glad to send this word of appreciation.

(REV.) C. R. STETSON.
St. Mark's church,
Washington, D. C.

TO SPEAK FOR U. S.

Dr. Freeman Will Tour Camps at Request of Secretary Baker

MINNEAPOLIS, MINNESOTA.—The Rev. James E. Freeman, D.D., rector of St. Mark's Episcopal Church, will leave Minneapolis late in June on a speaking tour which will take him to several American army camps. The tour, to be made at the request of Secretary of War Newton D. Baker, will have the double purpose of carrying a message to the men in camps and of gathering information on those camps and the manner of life there for the benefit of the folks at home.

The request resulted from Dr. Freeman's action in placing before the public data he collected in previous speaking tours of army camps. Secretary Baker wrote Dr. Freeman that he was impressed by this means of keeping the public informed and asked that he make another trip, officially.

CHANGE OF ADDRESS

Subscribers wishing to change the address at which their paper is being delivered must let us know two weeks in advance of such change. Both old and new addresses must be given. These rules should be observed if the receipt of the paper is not to be interrupted.

CHICAGO WILL ESTABLISH PAROCHIAL BOUNDARIES

Convention Votes for War Prohibition and Motion-Picture Censorship

CHICAGO, ILLINOIS.—The Eighty-first Annual Convention of the Diocese of Chicago met in the Cathedral of Sts. Peter and Paul May 28 and 29.

Bishop Anderson, instead of reading a formal address, delivered a "Charge to the Convention," the main feature of which was a plea for the defining of parochial responsibility in cities and towns containing more than one parish of the Church. He displayed a map of the city of Chicago with the boundaries indicated tentatively. A resolution was passed providing that the Bishop be requested to establish the boundaries of parochial responsibility in all places containing more than one parish. An Amendment to the Constitution changing the date of the Convention from the fourth Tuesday in May to the fourth Tuesday in January was adopted and will come up for final ratification at the next convention. Christ Church, Joliet, proposed an amendment to the Canons giving women the right to become members of Vestries. The matter was referred to a special committee with instructions to report at the next Convention.

St. Margaret's Church, Windsor Park, Chicago, was admitted into union with the Convention.

The Rev. Frank E. Wilson, Chaplain at Camp Grant, addressed the Convention. A resolution was passed unanimously commending with "joy and satisfaction" the work among the men in the service of the country at Camp Grant and the Great Lakes Naval Training Station.

A Special Committee was appointed to consider the whole proposition concerning adequate moving picture censorship in the city of Chicago. On the motion of the committee a resolution was passed unanimously that the Church take a definite stand in demanding such censorship in company with other Churches and welfare organizations in the city.

A resolution was passed unanimously requesting that President Wilson, in view of the enormous amount of grain used, prohibit the brewing of beer during the period of the war.

The following were elected to the Standing Committee: the Rev. Messrs. John H. Edwards, Charles H. Young, and Edwin J. Randall, as clerical members; and Messrs. William Ritchie, E. P. Bailey, and J. H. Chew, M.D., as lay members.

Deputies to the next Provincial Synod to be held at Gambier were elected as follows: The Rev. Messrs. William C. DeWitt, D.D., H. W. Prince, Peter C. Wolcott, D.D., Leslie F. Potter; and Messrs. C. A. Seley, Wellington Twombley, A. F. Crosby, and T. I. Stacey.

ALBERT E. SELCER.

To Lecture at Summer School

ASBURY PARK, NEW JERSEY.—The following will lecture at the Summer School June 17-22, at Ruth Hall: The Rt. Rev. I. P. Johndon, D.D., the Rt. Rev. F. J. Kinsman, D.D., Dean Fosbroke, the Rev. F. F. Kramer, D.D., and Dr. Ralph Cram.

DUTIES OF VESTRIES AND OF PARISH COMMITTEES

Considered at Lexington Convention, Which Met at Ashland

ASHLAND, KENTUCKY.—The Twenty-third Diocesan Council of the Diocese of Lexington met here, in Calvary Church, May 28. The Rev. J. Howard Gibbons, rector of Trinity Church, Covington, was elected secretary, the Rev. Henry P. Manning, rector of Trinity Church, Danville, was made assistant secretary. There was a special Service of Intercession on May 30, in accordance with the proclamation of the President of the United States, for which service the Council adjourned that morning. Bishop Burton conducted the service, having set forth a special form, in which place was given for the reading of the proclamation. The Scripture lesson was taken from II Chron. 20: "The battle is not yours, but God's."

Amongst the recommendations of the Bishop of the Diocese were those looking toward a larger Episcopal Endowment Fund, the preparation of an abstract of diocesan and general canons relative to the duties of vestries and church committees, improved requirements concerning the preparation for and admission to the ministry, the regulating of the pruning of communicant lists, and larger support for the missionaries in the domestic fields.

Interesting reports were received from the Diocesan Social Service Commission, St. Andrew's Colored Kindergarten, St. John's School at Corbin, and Margaret College at Versailles, all showing great progress. Due credit was given Miss Margaret Hummons, the faithful principal of St. Andrew's, the only kindergarten in Lexington for colored children. At St. John's School, Corbin, Wentworth Farm, the recent personal venture of Archdeacon Wentworth, progress has been such that plans have been made whereby the diocese, in the interest of which the farm was started, will assume part of the obligation. The report on Margaret College gave credit to the Rev. J. M. Maxon for making it the accredited school that it is.

The Rev. C. L. Pardee, D.D., corresponding secretary of the American Church Building Fund Commission, addressed the Council upon the work of the Commission, and offered its aid in the erection of buildings and in the making of certain kinds of repairs.

CHURCH MAKES FRIENDS WITH MERCHANT SAILORS

BOSTON, MASSACHUSETTS.—The Government has commandeered three large coastwise passenger ships formerly sailing from the port of Boston—the Calvin Austin, the Governor Dingley, and the Governor Cobb. These vessels, tied up at Boston wharves, have received young men from every port of the United States who have come to make application for training as merchant seamen on the new merchant fleet.

The Sailors' Haven of the Episcopal City Mission here has been asked to help make it pleasant for these young men while in training. Every Wednesday evening the Haven provides an entertainment on the deck of one of these ships. Instrumental music and vocal music are features of the very pleasant two hours that are whiled away.

The outstanding part of the evening's entertainment is the "chanty" singing, by which is meant the old-time, sea-hauling songs used in the day of sailing ships. The Superintendent of the Sailors' Haven, himself an old sailor, is the "Chanty Man," who as chorus master leads the young men as they strenuously haul, pull and sing.

The learning of chanties is of no immediate help, but looking into the future when this war is over the sailors who are stationed on our merchant fleet and now and then sing their chanties, will remember the Sailors' Haven and proclaim the good work it did for them. And whenever they are in Boston they will feel that the Haven is their home—their headquarters. Thus the Church in Boston is making friends with the merchantmen who are to man the fleet of the future.

NEW JERSEY AUXILIARY MEETS WITH CONVENTION

Reports Show the United Offering Ahead and Progress Everywhere

ASBURY PARK, NEW JERSEY.—At the annual meeting of the Woman's Auxiliary of the diocese of New Jersey held at Asbury Park April 14 and 15, the constitution of the diocesan branch was amended, making various important changes. All the officers will from now on be elected for a term of three years, and shall not be eligible for more than two full consecutive terms. The plan will be put into operation in such a way that four of the twelve elected officers will go out each year, thus always insuring a majority of the old officers on the Board. The president appoints the recording secretary, the corresponding secretary and the treasurer for the duration of her term. Mrs. Arthur S. Phelps of Plainfield, New Jersey, was re-elected president. She appointed as recording secretary Miss F. M. Roberts of Trenton, as corresponding secretary Miss Zella L. Kelly of New Market, and Miss H. B. Driggs of Metuchen as treasurer.

The Woman's Auxiliary, on the first day in the afternoon, a joint meeting with the diocesan convention at which reports were made by the archdeacon of the diocese, by the president of the Girls' Friendly Society, by the president of the Woman's Auxiliary and by the chairman of the Woman's War Council. Addresses were also made by the Rev. Dr. Mockridge of the War Commission of the Church, and a missionary address by the Rev. Percy Silver. Financial reports showed all pledges paid and the United Offering way ahead of what it was three years ago.

In the evening a beautiful pageant was presented by some of the young people of Trinity Church, Princeton, in a most impressive manner, and all the delegates met at a reception in the parish house after the service.

ORDINATION

DURAND, MICHIGAN.—On Thursday, May 17, at 10 a. m., Bishop Williams ordained to the priesthood the Rev. Reginald M. Blachford in St. John's Church.

Mr. Blachford, who was formerly assistant in St. Philip and St. Stephen's Church, Detroit, is now minister in charge of St. John's Mission, Durand.

ONLY SAFE GOVERNMENT PRACTICAL CHRISTIANITY

Bishop Funsten Tells Convention—Inspiring Sessions in Boise

BOISE, IDAHO.—The eleventh annual Convocation of the District of Idaho convened in St. Michael's Cathedral here, May 23, the Rev. W. H. Bridge of Moscow preaching the convocation sermon.

The Bishop's address delivered at this time was both interesting and inspiring. "May we not hope," he said, "that after this awful suffering, when the last gun has been fired, and the battle flag has been furled, that then the nations of the world will become in reality the kingdoms of our Lord and Saviour, Jesus Christ? Men will then, as a whole, build their social, religious and industrial systems on the precepts of the Holy One. The only government which is going to be safe for the world is practical Christianity. There is no sacrifice too great for us if we accomplish this."

Among the noteworthy features of the year's work the Bishop mentioned the building of a new church at Glenn's Ferry, the paying off of mortgages on St. Michael's Cathedral, Boise, and Grace Church, Nampa, and the splendid class of forty-four presented by Dean Chamberlaine at St. Michael's Cathedral, the largest ever confirmed there.

Immediately after the service, the Convocation convened in the Bishop Tuttle Church House, and elected the following officers: Secretary, the Rev. Thos. Ashworth; treasurer, Geo. H. Hackett. The Bishop appointed the following Council of Advice: The Very Rev. Alward Chamberlaine, the Venerable Howard Stoy, the Rev. Martin Damer, R. M. Davidson and Geo. H. Hackett.

The following clergy were elected delegates to the Synod of the Province of the Pacific which will meet in Seattle: The Very Rev. Alward Chamberlaine, Boise; the Rev. S. W. Creasey, Fort Hall; the Rev. D. J. W. Somerville, Lewiston; the Rev. J. R. Dickinson, Pocatello. Alternates: the Rev. W. H. Bridge, Ven. Howard Stoy, Martin Damer, the Rev. Thos. Ashworth; lay delegates: F. S. Randall, Lewiston; D. W. Church, Pocatello; R. M. Davidson, Boise; C. L. Longley, Twin Falls.

The sessions of the Convocation were full of interest, and several patriotic resolutions were offered and adopted bearing on the Church's work in supporting the Government in this crisis.

On Trinity Sunday, May 26, an ordination service was held in St. Michael's cathedral in the presence of the clergy of the district and a large congregation. Andrew Luscombe Bramhall was ordained deacon, and the Rev. Thos. Ashworth and the Rev. Homer Ellis Bush were advanced to the priesthood, the presentors being the Ven. Howard Stoy, the Rev. Martin Damer and the Rev. D. J. W. Somerville. The Bishop preached the sermon.

A very interesting commencement took place at St. Margaret's Hall from May 24 to 26, culminating in the delivery of diplomas to the two graduates on Sunday evening. The Rev. Mr. Somerville of Lewiston preached the baccalaureate sermon.

SMUG MATERIALISM A THING OF THE PAST

Says Bishop Fiske in Address to Convention

SYRACUSE, NEW YORK.—The Fiftieth Annual Convention was held in Trinity Church here, May 28 and 29, May 28 was the ninety-ninth anniversary of the birth of the first bishop of the diocese, the Rt. Rev. Frederick Dan Hunting. Special arrangements were made for celebrating the Semi-Centennial, a committee having been appointed a year ago to take the matter in charge.

In his address Bishop Fiske opened by referring to the opportunities presented by the war. In this connection he said in part:

"The opportunity is great in many ways. The war has given to life a note of deep seriousness and more resolute earnestness. Face to face with the great realities of life and death, of sin and suffering and sorrow the world is crying for utter reality in religion. We clergy must heed the cry. The day of smug material ministerialism is over, with its glibness of speech about sacred things and its ready and perfunctory moralizing. Now we must have among the clergy men who are big-hearted, big-minded, straight, frank, genuine and sincere, with a real love of souls and a real desire to help men and women both within and without their fold. We shall never be satisfied with any other type in the ministry when the war is over.

"The war is bringing the same demand for reality to the laity. It will become increasingly impossible to be content any longer with a mere nonchalant acceptance of Christianity. Donald Hankey defines religion as 'just betting your life there is a God'—that is, staking something on your faith, showing that it is something worth sacrificing for and working for, and if need be suffering for. We are discovering that those who profess to have faith must be dead in earnest.

"Two other things we are discovering *through the* war. First, it is making us understand the real religion of men and women outside of the Church—to use another phrase of Hankey's, we have begun to learn that there is a 'religion of the inarticulate.' Men have stayed outside of the Church because they thought that Christianity was only a belief in a book or acceptance of a creed."

At the business session of the convention on the following day the stipends of the missionary clergy were increased 20 per cent.

At 6 o'clock in the evening a dinner was held under the auspices of the Laymen's Conference at which special addresses were made by Dr. Sturgis of the Church Missions House and the Hon. Charles S. Fairchild of Cazenovia.

The anniversary sermon was preached in the evening by the Rev. Dr. van Allen of the Church of the Advent, Boston who spoke on the subject: "The Church Proclaiming Liberty." The Bishop of the Diocese at the Convention Service on Wednesday morning preached an historical sermon.

The following is the personnel of the Standing Committee elected: The Rev. Edward H. Coley, D.D.; the Rev. A. R. B. Hegeman, D.D.; the Rev. James K. Parker, and the Rev. Richmond H. Gesner, S.T.D.

The Hon. George Underwood, the Hon. Edgar C. Emerson and Messrs. George T. Jack and J. T. Doolittle were elected to be the lay members. The Rev. Walter E. Jones was elected secretary of the diocese and the Rev. Walter E. Cook to be assistant secretary. Mr. Frank L. Lyman was elected treasurer. WALTER E. JONES.

MISSIONARY SALARIES ARE RAISED TO $1,200

West Texas Convention Shows Church Busy With Overwork

CHARLESTON, WEST VIRGINIA.—The forty-first annual Council of the Diocese of West Virginia met in Zion Church, May 29 to June 2. Nearly all of the clergy and a goodly number of the laity were present, which, together with the Woman's Auxiliary, brought many representatives of the Church to this justly renowned part of the diocese.

Bishop Gravatt, in his address to the Council, urged the imperative necessity of supporting the Government and the Church in the present crisis, and recommended action for increasing clerical missionary salaries, and for entering the Third Province of the Church. The Council voted unanimously to accept the Provincial system and become a member of the Province. The salaries of the missionary clergy were raised to $1,200. The matter of the election of a coadjutor was definitely postponed for the present, and plans suggested for relieving the Bishop of some of the work not confined to the functions of his office. The members of Council enjoyed a very pleasing entertainment by the girls of St. Hilda's Hall in the presentation of "Endymion."

The Rev. L. N. Caley of Philadelphia delivered a telling address to the Council on Religious Education. The Rev. Mr. Betticher of the Church Missions House delivered a very instructive address on Alaska, and the Rev. Dr. Birkhead of Baltimore made a strong address on the War at the closing service on Sunday night. The Church throughout the diocese is loyally engaged in the various war activities, and although some of the clergy have entered the service as chaplains, every parish and mission is manned.

Memorial Day at Camp Bowie

CAMP BOWIE, TEXAS.—A unique celebration of Memorial Day was held that morning in front of the headquarters of the 132nd Field Artillery here, the entire regiment of 1,600 men being drawn up in front of regimental headquarters.

The celebration began with the reading of President Wilson's proclamation and a talk by Colonel Arthur R. Sholars, commanding officer of the regiment.

After the singing of "Columbia, the Gem of the Ocean," to the accompaniment of the regimental band, religious services were conducted by the chaplain, who also gave a brief address appropriate to the occasion, in the course of which he extolled the memory of all the departed heroes of the Republic. "The Battle Hymn of the Republic" was then sung by the entire regiment, and the religious services terminated with the benediction pronounced by the chaplain, who is the only clergyman of the Episcopal Church holding a commission as regimental chaplain in the 36th Division of the United States Army station at the camp.

FROWNS ON DEACONESSES "CONSIDERED CLERGYMEN"

Missouri Keeps Them Out of Convention as Delegates

ST. LOUIS, MISSOURI.—The Seventy-ninth Convention of the Church in the Diocese of Missouri convened in Christ Church Cathedral on the morning of May 28. Bishop Tuttle, during the progress of the Convention, was heard many times to remark that there was an unusually good attendance of Church folk from the country districts. In his opening address, speaking of the war, the Bishop said: "We take no high-stomaching pride in the war. We make no boast of bravery for going into it. We have not gone into it to seize land or to get spoil or to make gain. Nor to vent spite or to appease anger or satisfy hate. No blot of selfishness or stain of sordidness defaces our flag uplifted on the battlefield. It is a war for the rights of humanity, for the sacredness of promises, for the supremacy of honesty and truth. We could not stand aside. We would not count ourselves out, whatever be the cost and hurt. The God of might and right will guide the issue and ensure the end." As successor to Mr. McMaster in the Chancellorship the Bishop nominated Mr. George C. Hitchcock, a conspicuous lawyer of St. Louis, and the nomination was later confirmed by the convention.

The Bishop Coadjutor in his address in the afternoon of the first day called attention to the fact that the Committee on Assessments would ask the diocese this year for an appropriation of practically $13,000 for Diocesan Missions, as contrasted with the $9,000 which was asked for the year that the Coadjutor came to the field; the increase being accounted for by the fact that many new stations have been opened in the rural field, many clergy of high efficiency have been added to the rural staff, and, because the cost of living has so much increased, the salaries are rightly larger than they used to be. Later in the session of the Convention the amount requested was voted with enthusiasm. The Coadjutor reported that gifts of kindly people within the diocese for the help of his work were this year more than twice those of a year ago; notwithstanding the constant "drives" which are so generously responded to for the prosecution of the war. He predicted that there would be great difficulty in keeping some of the mission places on the map the coming year. "As we look this goodly company of Missouri missionaries in the face," said the Coadjutor, "we have a right to realize that there are heroes here as well as in Flanders and Picardy.

The Committee on Canons had fair weather with its proposed alterations and changes until it came to a proposal to change the article of the Constitution providing for membership in the convention. By constitution the convention is now "composed of clergymen and laymen." The committee proposed that the membership should consist of clergymen and deaconesses and laymen; and that, in voting a deaconness should be "considered as a clergyman." After a debate which added no little to the heat (although it was most good-natured throughout) of an already super-heated summer day, the resolution was defeated. HARRINGTON ROGERS.

Our Weekly News Letters

BOSTON

Archdeaconry of Lowell—The Forty-seventh meeting of the Archdeaconry of Lowell was held at Trinity Church, Melrose, on June 6. The day began with the Holy Communion at 10.30 a. m. After a business session there followed addresses by Bishop Lawrence and by the Rev. Alexander Mann, D.D. Dr. Mann described the work and possibilities of the Provincial Synod.

A Conference on "The Need and Training of Laymen for Church Work" produced great interest and spirited discussion. Bishop Babcock and the Ven. Ernest J. Dennen, Archdeacon of Boston, were the appointed speakers who opened the Conference.

After luncheon—at which the archdeaconry delegates were the guests of the rector and people of Trinity parish—a Conference on "War-Time Observance and Preaching" was led by the Rev. Francis E. Webster, Rector of Christ Church, Waltham, and Secretary of the Convention, the Rev. Angus Dun, Rector of St. Andrew's Church, Ayer, and Mr. F. Nathaniel Perkins, Executive Manager of the Naval Service Club.

At the Cathedral—On Memorial Day more than 800 people attended the Cathedral for the 9:30 a. m. service in observance of the national "Day of Humiliation, Prayer and Fasting." In the solemn procession of choir and clergy about the church, the flags of Great Britain, France and Italy followed the Stars and Stripes—all led, of course, by the great processional cross. A large proportion of the congregation was made up of the soldiers and sailors of our country and of her allies.

"The Son of God Goes Forth to War" was sung lustily by the whole congregation. Bishop Lawrence preached on the ideals with which our country entered the war and of the pre-eminent duty of each American to live worthily of them. There were special intercessions for a repentant spirit, for the President and all in authority in the allied nations and in our own land, for the armies and navies, for victory, for those who have died in service, and for the spirit of sacrifice. Then Dr. Taylor's new hymn, "March Together, Brothers," was sung to the Sir Arthur Sullivan tune for "Onward, Christian Soldiers."

Conscription of Laymen—Bishop Lawrence has appointed, in accordance with the action of the last Diocesan Convention, a highly important committee to study the whole question of the availability and active use of laymen in parish work, particularly with reference to the acute war-time needs due to the fast increasing shortage of clergy. It will quite probably be found necessary for certain laymen to undertake the entire pastoral care of some missions and parishes—calling in priests only for the essential sacerdotal functions. Such laymen would have to be definitely trained and would probably be set apart—somewhat as a deaconess is set apart—by a formal religious service for this special emergency work of the Church. The membership of this committee is: the Ven. Ernest J. Dennen, chairman, the Very Rev. Edmund S. Rousmaniere, D.D., the Rev. William L. Clark, Mr. Charles C. Coveney and Mr. F. C. Folsom. The committee is already at work upon its problem.

In Memoriam—The following poignantly beautiful verses appearing in one of the Cathedral leaflets are inscribed "To Lieutenant Richard Ashley Blodgett, Aviator; Dead on the Field of Honor, France, May 17, 1918. Age 20 Years."

"How could you let him go?" they said,
But I, "How could he stay?"
My young crusader whose the task
To turn black night to day.

Christ-like he lived and like Christ died,
O God! forgive the cry.
Of mothers proud, and desolate,
And happy, such as I.

KENNETH RIPLEY FORBES.

NEW YORK

Dr. Slattery's Columbia Baccalaureate—The Rev. C. L. Slattery, D.D., rector of Grace Church, was the baccalaureate preacher at Columbia University this year. His sermon, delivered on Sunday, June 2, was on the subject, "Not When the War is Over—But Now," and he took as his text "But God said unto him, Thou fool, this night thy soul shall be required of thee."

"What I wish to urge upon you this Summer afternoon," said Dr. Slattery, "is that no high dreamer with God's hope in his heart may dare to wait till the war is over. The world is today plastic and fluid. Without for one moment losing sight of the insistent demand of the hour that democracy free itself from the cruel snares which autocracy has planned for it, the courageous spirit must at the very same time see that this melting world be thrown into such new form, moment by moment, that, when the war is over and the hardening process sets in, there will be indeed a new world, more glorious than the old, wearied, saddened by grievous losses, yet triumphant because out of its pain has been born the joy of the future. . . . Can you imagine that nature spoke soothingly in volcanic ages when the heat within the earth distorted the surface pleading that when all was quiet the hills and the valleys could be set in order by the gentler influences of the sun and the rains?"

Dr. Slattery found the first gain of the war in the fact that men with real souls are demonstrating the greatness of the human spirit. His second point was that the war was a contest between two conceptions of unity, that under autocracy and that under democracy. In speaking of Christian reunion, he said: "If it is to be more than a hazy, hopeful dream, it must be transmuted into generous Christian statesmanship during the war."

The new dream of liberty and the new sense of dependence upon God are the other great contributions which Dr. Slattery thinks the war is making to the world. "The consummation of ultimate happiness to the world," he said in conclusion, "shall be given because those who see visions of the right and the true shall not have waited till the war is over to do their best and to be their best, but, standing in the service of Christ their King, shall have begun to put their visions into reality now."

Columbia Chapel Has New Bell—A 2,000-pound bell, made at the foundry of the Meneely Bell Company, Troy, New York, and recently installed in the chapel of Columbia University, was formally dedicated at Commencement last week. The bell is the gift of the class of 1893. The Meneely Company also furnished the bell that was recently placed in the new cupola of the New York City Hall, and is soon to make shipment to the Cadet Chapel at West Point of what it is said will be the most costly chime of bells in America.

Fiftieth Ordination Anniversary—On Sunday, June 9, the Rev. Joseph Warren Hill marked the fiftieth anniversary of his ordination to the priesthood by celebrating the Holy Communion at the 11 o'clock service at Trinity Church. "Father Hill," as he is affectionately known throughout Trinity parish, was ordained by Bishop Horatio Potter in 1868. His ministry has been confined to service in St. Luke's Church, New York; the Church of the Advent, Boston, and Trinity Church, New York, where he has been curate since 1881. His beautiful voice has made his singing of the choral service one of the features of the Trinity service for thirty-seven years.

Dr. Manning Preaches Before the Ottawa Synod—On Monday, June 3, the Rev. William T. Manning, D.D., rector of Trinity Church, preached the opening sermon at the Synod of the Diocese of Ottawa, Canada. "The ties between Canada and the United States are stronger than they have ever been," were his opening words. "Today we are not only neighbors and friends, but allies and comrades in arms in the greatest battle of history." He spoke with admiration of the splendid spirit and courage of the Canadians and of the deep respect and affection with which the people of the United States regard them. "It is our high hope and purpose that out of this experience of common suffering and trial shall come, indeed we feel that out of it has now come, that true union and fellowship of the English-speaking peoples which shall be the guarantee of justice and right and freedom to men everywhere." He issued a ringing call for the Church to speak out boldly against false pacifism, to stand openly for the right and to preach the full Gospel of Jesus Christ. "The battle we are fighting," he concluded, "is the battle of the Son of God."

Death of Mrs. Irvin—Mary Morris Irvin, widow of Richard Irvin, Esq., died in New York on June 5. She was a well-known figure in the diocesan life and a strong supporter of the Cathedral. Her burial service was held in the Cathedral on June 8.

Congregational Singing—At Trinity Chapel during Lent the informal Wednesday evening mission service was preceded each week by a singing lesson conducted by Dr. Felix Lamond, the choirmaster. The result was that on Memorial Day at the morning service the congregation sang the choral Communion service without help from the choir, and sang it extremely well.

This new found ability to sing unaided has given the congregation an increased sense of responsibility and a greater joy in the service.

At the Church of the Holy Apostles—Bishop Paddock of Eastern Oregon preached a most interesting sermon to his friends and former parishioners at the Church of the Holy Apostles last Sunday. On Sunday nights in June the Rev. William Wilkinson, popularly known as "the Bishop of Wall Street," will conduct the service. The following note about the Boy Scouts appears in the parish leaflet:

The Scouts have taken on new vigor and are preparing to do great things in the future. The number of the Troop has been changed to 338 Manhattan instead of 138 New York. We now have a full Troop of thirty-one Scouts, one of whom is First Class, fourteen Second Class, and the remainder Tenderfoots. Two of the Scouts are now in active service, one on the other side and one at Fort Hancock. During the recent Liberty Loan campaign, nine Scouts secured more than ten subscriptions each. MARGARETTA MILLER.

ALBANY

Union Services Held—The seven parishes in the City of Albany united in a noontide service in St. Peter's on Memorial Day. In opening the service the rector, Mr. Harriman, stated it was plainly the intention of the President that the service should be rendered as far as was possible by the congregation. He urged each one present to accept his individual responsibility for the prayers and praises which were about to be said and sung. No choir was present and there was no sermon. Eleven of the clergy were present and the congregation numbered about five hundred.

Service of Intercession—A service of intercession for the Nation was held in St. Paul's Church, Albany (the Rev. Roelif H. Brooks, rector), on Sunday evening, June 2. The military of the state was represented by some of the leading officers of the State Guard and the Mayor and his cabinet represented the civil authorities. The sermon was preached by the Rev. Arthur J. Gammack, rector of Christ Church, Fitchburg, Massachusetts, who is now serving as voluntary chaplain at Camp Devens.

Clerical Changes—Two clerical changes will take place at the end of this month. The Rev. Tage Teisen, for the past three years curate of St. Peter's, Albany, will become the rector of St. Paul's Church, Kittanning, Pennsylvania. The Rev. Alaric J. Drew, now rector of the Church of the Messiah, Rensselaer, will assume charge of St. Luke's Church, Cambridge, New York.

RUSSELL CARTER.

SOUTH DAKOTA

A Gift from Three Guilds—An oak reredos, the gift of three women's guilds in the parish, has just been placed in Calvary Cathedral, Sioux Falls. It was designed and carved in the shop of Mr. J. T. Coxhead, at Yankton, and is a worthy and dignified work, showing careful and artistic handicraft. Its central panel is recessed and surmounted by a cross, giving a baldichino effect. This is flanked by large panels, separated by pillars and capped by Gothic arches, with alternate crosses and fleur-de-lis, carrying out the previous designs on the Bishop's seat and Dean's stall and credence table. It completes the furnishings of the chancel, after many years of bareness, and adds greatly to the impressiveness of the cathedral interior. At the same time a chapel has been furnished in the crypt, providing a comfortable and reverent place for week-day and Lenten services.

Ordination—On Trinity Sunday Bishop Burleson ordained Stanley Parker Jones to the Diaconate. Dean Woodruff preached the sermon and presented the candidate; the Litany was read by the Rev. Ian Robertson, Mr. Jones' room-mate at Seabury. Mr. Jones will have charge of Lake Andes and Armour during the Summer and complete his course at Seabury next year.

UTAH

Appointed Principal—Miss Eloise Ruthven Tremain, for the past year principal of Rowland Hall, has resigned to accept the position of principal of Ferry Hall, Lake Forest, Illinois. At the same time the announcement of the appointment of Miss M. M. Buckner, of Havergal College, Toronto, as Miss Tremain's successor was made.

Rowland Hall Commencement — The commencement exercises of Rowland Hall were held June 5 at St. Mark's Cathedral, Salt Lake City. Bishop Touret of Western Colorado delivered the address and presented diplomas to a class of six young women.

Going to France—Deaconess Phelps has been accepted by the Friend's Unit of the Red Cross for service in France and sails from an Eastern port about the middle of June. The Deaconess was visitor at St. Peter's Mission. Archdeacon Reese has been accepted for overseas work by the Y. M. C. A. in an executive position. The Archdeacon has been in Utah for seven years, first as rector of St. Paul's Parish, which he resigned to accept his present position. H. E. HENRIQUES.

RHODE ISLAND

Open House—St. Andrew's Industrial School, Barrington, kept open house on Memorial Day, as has always been its custom. It was the twenty-fifth anniversary of the founding of the school by the Rev. William M. Chapin, its present warden. There was no formal observance on account of war conditions. It had been planned to inaugurate a campaign to raise $25,000 for a chapel. At a general meeting in Hardy Memorial Hall Bishop Perry made his annual address, and the yearly prizes were awarded. St. Andrew's League, an auxiliary organization of young men in fifteen parishes of the diocese, got together as usual for its annual business meeting, with luncheon and athletic sports.

A Bequest—By the will of the late Anna M. Sessions, St. Elizabeth Home, Providence, and St. Mary's Orphanage, East Providence, are residuary legatees of one-fourth each of the estate, which consists largely of real estate in the business section of Providence. The estate is left in trust, each institution receiving one-fourth of the income, and if sold the proceeds are to be divided in the same proportion.

J. M. HOBBS.

ATLANTA

Memorial Day—On Memorial Day material things were laid aside for a while at 12 o'clock and a great prayer service was held at Five Points in response to the proclamation of the President.

Bishop Mikell of the diocese suggested to the Mayor that it would be very appropriate to have such a service, and the Mayor adopted the suggestion and immediately went ahead with arrangements for it. All business was set aside practically all day.

A platform was set up at Five Points. On the platform were representatives of various religious bodies. A number of men in khaki were present, and there were men from the Y. M. C. A. There was a Jewish rabbi and a Roman priest.

The Governor of the State was there. The meeting was conducted by the Mayor of Atlanta. Three cheers were given for each of the great generals "over there" and for President Wilson. There was a tremendous crowd. Street cars were stopped or took another route, and likewise automobiles. There was a moment of silent prayer; familiar hymns were sung, and finally the "Star Spangled Banner." The prayer was offered by Bishop Mikell. The Bishop made an address on the subject of the reason for the war and why we must fight and win. RANDOLPH R. CLAIBORNE.

COLORADO

Anniversary—Trinity Church, Greeley, the Rev. B. W. Bonell, rector, celebrated its 48th anniversary Trinity Sunday, in a most delightful manner. It was an all-day service with the home coming of the various missions of Trinity. The choirs of Trinity, St. Alban's, Windsor and St. Andrews, Ft. Lipton, combined in singing the service. In spite of the dark day and impending storm, nearly a hundred came from the mission, some driving thirty-five miles. The Rev. C. H. Shutt of Fort Collins preached a forceful and inspiring sermon. After the service the guests and over a hundred members of Trinity had a picnic luncheon in Bonell Hall served by Trinity Guild. At 2 o'clock patriotic hymns were sung and an address made by Prof. Geo. Barker of Teachers' College. At 3 all gathered in the church for a short service and an organ recital. In the evening the Rev. C. H. Brady of Fort Lipton preached a splendid sermon and the anniversary came to a close. The offerings for the day, a large part of which was in Thrift Stamps, was given to diocesan missions.

B. W. BONELL.

NEWARK

Diocesan Assembly Meets—The annual meeting of the Newark Diocesan Assembly was held at Trinity Cathedral, Newark, Saturday, May 25. The afternoon opened with a meeting of the Juniors, followed by the business and conference meeting, at which addresses were made by Horace W. Graves, Brotherhood Secretary at Camp Merritt; William G. Stonham of St. Luke's, Montclair; Arthur E. Barlow of St. Paul's, Newark; Thomas W. Dennison, St. John's, Montclair. Walter Kidde, chairman of the Brotherhood's National War Work Council, presided. Both Bishop Lines and Bishop Stearly were present and made brief remarks. The election of officers resulted in Mr. Barlow being made president of the

assembly; H. S. Wiltshire of St. John's, Jersey City, secretary. Mr. Wiltshire also was elected an additional member of the National Council. Nearly fifty men were present, and it was a very helpful meeting. In the evening, in the cathedral, Mr. Randall, Executive Secretary of the Brotherhood, made an address on "The Threefold Work of the Brotherhood."

Students Ordained—Three students completing their studies at the General Theological Seminary this year have been ordained to the Diaconate: Robert S. Hooper by Bishop Lines on Ascension Day at Holy Innocents' Church, Hoboken, presented by the Rev. G. Ernest Magill; the sermon preached by the Rev. Prof. Francis B. Blodget. George F. Collard, at Grace Church, Madison, by Bishop Stearly on Trinity Sunday, presented by the rector, the Rev. Victor W. Mori, with the Rev. Prof. Dickison S. Miller as preacher. Peter R. Deckenbach by Bishop Lines at St. Mark's, West Orange, on Trinity Sunday, presented by the Rev. Dr. Frank B. Reazor, the preacher the Rev. Prof. Charles C. Edmunds.

CONNECTICUT

Memorial Day—The President's proclamation that the Nation observe Memorial Day as a day of prayer and fasting was splendidly responded to throughout the diocese. Many notable union services were held and in many cases churches were well filled with their own congregations. Trinity, New Haven, held a joint service for the whole city. In St. John's and Trinity Churches, Hartford, the congregations were fully as large as at Sunday services.

A Good Record—St. John's Church, Bridgeport, deserves great credit for its splendid record made in Sunday School mite box contributions during the Lenten season. By individual effort on the part of every member of the Sunday School the extraordinary total of $1,850.05 was contributed. How notable an achievement this will be the more readily seen in comparing records in other parts of the diocese. The Diocesan Banner which is awarded to that Sunday School making the best record in Lenten giving has for some time been won by Trinity Church, Hartford, or St. John's Church, Waterbury. These churches were close to their usual record with $570.25 for St. John's, Waterbury, and $700 for Trinity, Hartford. St. John's, Bridgeport, not only sets a new record for any Sunday School in the diocese, but clearly indicates a new epoch in Sunday school missionary giving.

W. T. Hooper.

MISSOURI

Missions Discussed—The diocese of Missouri provides by Canon that the second afternoon of every annual Convention shall be given over to the discussion of missionary matters. This year adjournment was taken from the cathedral to the beautiful suburb of Kirkwood. Here a splendid farm of twenty acres, beautifully situated, has been acquired for the conducting of a Country Home for Convalescent Women. The women of the Guild of Grace Church served delicious refreshments at the farm in the afternoon. In the evening a missionary rally was held at Grace Church. The Bishop Coadjutor presided. An address of delightful welcome was made by the rector, the Rev. Dr. Wilkins. Addresses outlining the plans and purposes of the home were made by Dr. Clarence H. Shutt, Hospital Commissioner, of St. Louis, and Thomas Q. Dix, Esq., of St. Philip's parish, St. Louis, a prominent insurance man of the city and secretary-treasurer of the home. It is hoped that twenty women may be admitted to the home in June. The cost of securing the twenty-acre farm and buildings has been about $20,000. H. D. Condie of St. Louis is president of the board of directors. The vice-president is Frank C. Thompson of Webster Groves.

Bishop's Reception—In connection with the Convention of the diocese a delightful reception was given by Bishop Tuttle and Mrs. White at the Bishop's house the opening night. On Memorial Day the President's proclamation was observed by a big service in which many parishes joined, held at the cathedral. Bishop Tuttle was the preacher. Services were held also in many of the parish churches.

Nurses' Home Opened—In connection with the annual meeting of the St. Luke's Hospital Association, the new Home for Nurses was formally opened. This has been built to connect with the hospital and is a beautiful and much-needed addition. The cost has been about $150,000. Its opening will set free many beds in the hospital in space formerly occupied as lodgings for the nurses of the training school. On the same evening the exercises in connection with the graduation of nurses were held. The Rev. George E. Norton, chaplain of the hospital, presided. Diplomas were presented to a class of twelve by the Bishop and an address was made by Dr. Arthur E. Bostwick, city librarian.

Harrington Rogers.

WESTERN MASSACHUSETTS

A Reception—A largely attended reception was recently held in Stockbridge in honor of the twenty-fifth anniversary in the ministry of the Rev. George Grenville Merrill. Under the direction of Mrs. Charles Evans, organist of St. Paul's Church for thirty-five years, a special musical program was given, after which the Senior Warden, Mr. James Punderson, presented in behalf of the congregation a handsome silver coffee pot and spoke most feelingly of Mr. Merrill's rectorship. After the reading of a congratulatory letter from Bishop Davies the Rev. Stephen Keeler of Pittsfield spoke in behalf of the clergy present.

On the following Sunday there was a special musical program in St. Paul's Church and in the chapel of the Good Shepherd, South Lee. Mr. Merrill read messages from his former churches.

NEW HAMPSHIRE

Community Service—In accordance with the President's proclamation a notable Community Service of Humiliation and Prayer was held in St. Paul's Church, Concord, the Rev. W. Stanley Emery, vice-rector, on the evening of Memorial Day. This service was held at the request of the Ministers' Association and consisted of the Litany and Penitential Office with hymns, lessons, the reading of the President's proclamation, Lincoln's Gettysburg address, a list of Concord's wounded, prisoners and dead in the war and a sermon by the Rev. Archibald Black, a Congregationalist minister. There were also times of silence for thoughts of penitence and for thoughts of patriotism and for remembrance of Concord's representatives in the war. The ministers of the various congregations in the city were there with large numbers of their people.

Dr. Drury to Return—The Rev. Dr. S. S. Drury, rector of St. Paul's School, has been ill for several weeks and has been absent from the school, but it is expected that he will return to the school in the near future. At the Anniversary Day at St. Paul's School the names of fourteen old boys who had lost their lives in this war were read at Memorial Day exercises.

Wm. Porter Miles.

BUFFALO

Patriotic Service—All Buffalo parishes joined in the Memorial Day observance of our President's call and the service was held in St. Paul's Church at noon. The church was filled and the number of young men worshiping was striking. All of our rectors were in the processional. Dr. Jessup read the prayers, a large choir led the hymns and the Ven. H. J. Cody of Toronto brought us a greeting from the sister Church and neighboring province. His address was listened to intently. His hearers surely in their hearts responded to his first warm words of salutation—"My Brothers." Solemnly and eloquently the speaker drew the picture of Canada's willing sacrifice and ringingly he challenged us to stand fast to the end, cost what it may. "Better, a thousand times better, that we be obliterated than that we be subjected, but please God we shall not be obliterated, we shall not be subjected," said the Canon. And how earnestly and with what iteration he begged us to pray for our soldiers, our sailors, our aviators and—with a note of peculiar pathos in his voice—for our men taken prisoners.

Western New York Church School Convention—The writer has not attended a Church School conference for many years, but certainly this one was far and away the best within her observation; and those who have been working closely with the Board of Religious Education seemed of one mind that a high water mark had been reached at the Convention gathered in St. John's Church on May 28 and 29. St. John's, Grace and the Church of the Ascension united in entertaining the conference. The Rev. J. W. Denness Cooper, secretary of the board in our diocese, presided at all the sessions, and an excellently planned program was well carried through. The subjects chosen were big and vital and they were discussed in a big and vital way. There was a refreshing absence of insistence upon petty detail and rules and a strong reaching forth to grasp the basic principles.

At least two leaders in the discussions were selected from other communions and they made a distinct contribution to the Convention. When I said to an un-Anglican friend of mine that we were acknowledged to be well in the lead now in the work of our Board of Religious Education her look was so incredulous that I admitted it might be a case where the sickest many needed the "skilliest" doctor! But I did wish she had been in St. John's to hear the

many good leaders prove my statement, and notably to listen to the Rev. Phillips E. Osgood unfold the Christian Nurture Series. Mr. Osgood gave the closing word and his address on the Spiritual Home Fires easily repaid those who had arranged the program and those who had come from far and near to attend the Convention. It carried a world of comfort as well as suggestion and stimulus.

ELIZABETH A. LAWRENCE.

LOS ANGELES

Dean MacCormack Honored by Parish—In honor of the tenth anniversary of the Very Rev. William MacCormack's assuming the rectorship of St. Paul's Pro-Cathedral, two affairs of interest occurred lately at the parish house on South Olive street. The first was a dinner given by the Men's Club. This was also ladies' night, and more than 100 guests were present.

Then followed a general reception by the parish, in the upper hall, which was beautifully decorated with roses and greenery. The program was presided over by A. C. Leigh, president of the Men's Club. D. Zelinsky was in charge of a musical program of excellence, including vocal, piano and violin solos. Several readings were given, and Mrs. Andrew Stewart Lobingier gave the address on behalf of all the organizations of the parish. The notable progress of the work of this parish was reviewed, and the broader fields in which St. Paul's has made its influence felt were touched upon, especially the patriotic efforts of the church and its rector. A feeling response was made by Dean MacCormack.

Back of the speakers' platform was a great American flag, with patriotic emblems at either side. Near the close of the program this flag was raised, and it disclosed a tableau with a soldier on one side, a Red Cross nurse on the other and the Goddess of Liberty in the centre. They presented an anniversary cake for Dean MacCormack. With appropriate remarks, Judge Finlayson delivered the cake to the dean; it was cut open, and inside it were miniature representatives of the people of the mission fields, in which St. Paul's parish is to have its own representative in the immediate future. This has long been the desire of Dean MacCormack, and with the little people of the cake was a letter setting forth that the finances of the parish are now in a condition to warrant providing for this field of mission work.

ALFRED FLETCHER.

ERIE

Summer School—The Summer School for Sunday School Workers which has been under the direction of the Board of Religious Education of the Diocese of Erie for the past three years will be under the joint direction of the Boards of Religious Education of the Dioceses of Ohio, Pittsburgh, Erie, and the Province of Washington this year, and will become the official Summer School of these dioceses and province.

The Summer School will be held, as formerly, at Exposition Park, Conneaut Lake, Pennsylvania, from July 8 to 12. The program has been published, and excellent leaders have been secured for every department of Sunday School work.

ARTHUR L. SEITER.

English Church News

Clergy Combatant—The logic of facts has been a little too much for our consistency in the matter of the clergy undertaking combatant service. Many of our priests are doing it with a good conscience. There are others who are quite as prepared to risk their lives, but who hold that they are still bound by the ancient canons forbidding a priest to shed blood. A timely and scholarly article by Bishop Browne reminds us that this is really the case: he writes as an historian to say that the old canons are still in force. This is not the first time that this aged Bishop, now relieved of diocesan cares since he resigned the See of Bristol, has given us the results of his historical knowledge. He traces the whole history of the Canon, and gives his judgment that the declaration of the Archbishop of Canterbury, acting in accordance with the home episcopate, and with the King's advisers, does actually dispense the clergy from their obedience to the Canon.

Appointment of Bishops—The *Church Times* is well entitled to claim the credit of suggesting a practical way out of the difficulty which the recent appointment to Hereford has brought upon us, and it is a pity that the speakers at the meeting of the Church Reform League, held to consider the question, did not acknowledge this. The Prime Minister is to be asked to advise the Crown to appoint a small Commission of Churchmen to assist in the exercise of its ecclesiastical patronage. The Bishop of Oxford (Dr. Gore), who moved the resolution, had some useful things to say as to present tendencies to what he described as "ecclesiastical Bolshevism"—a general chorus of "scrap this!" It was a dangerous thing: authority might go altogether, and he wanted to avoid destructive revolution because it always led to reaction. In past ages the Church had had its warnings, which were only half-accepted, so that nothing was done. Three reforms were pressing, the revision of the Prayer-book, liberty of action, and the appointment of bishops. As to the first, he would like to shut up those concerned, like the body which elects the Pope, till they produced a residuum on which they were at one. The second, self-government, was the foundation of everything. As to the third, with which they were then dealing, he did not approve of Diocesan election. But the present system could not live. "If another appointment occurred in the immediate future similar to that recently made, it would bring the whole fabric of the concordat tumbling to the ground." Of course the audience cheered loudly at this reference. Dr. Gore did not know that Dr. Henson was listening to him, though it would have made no difference if he had. The remark had its sequel, as will be seen presently.

Personal Considerations—Dr. Gore was amusing on the historical precedent of King William III. While his Queen lived, she looked after the business. But William was a foreigner, hence the "Commission" of that day, which it was now proposed to revive. There must be no political basis; indeed, the present appointments are often free from it. He himself was nominated by the late Lord Salisbu though he was violently opposed to hi politically. And the Dean of Lincoln (D Fry), who is chairman of the Leagu claimed that the "Commission" must representative of the whole Church. T advice of personal friends of the Prir Minister would not do.

It was not asserted that the present sy tem was wholly bad. The Bishop of Lo don, who presided at the meeting, said th under any other system we should pro ably not have had Bishops Temple a Creighton—the latter indeed was wont say so. Mr. Gladstone, Lord Salisbu and Mr. Asquith had taken great trou to make suitable appointments. It wou have been interesting if the Bishop of Lo don could have been as autobiographical his brother of Oxford. We should ha liked to learn the story of the influenc which resulted in his own appointment. is curious also that no reference was ma to the notorious activity of Queen Victo in episcopal appointments, with which M Wells makes so much play in "The Soul a Bishop."

Painful Scene in Convocation—T sequel to Dr. Gore's statement took pla at one of the meetings of the Canterbu Convocation. He there brought up t same question as he had discussed at t Church Reform League on the previo evening. He wanted the question of t appointment of bishops to be referred to committee, which should consider t various proposals for giving more effectu expression to the mind of the Church. T present position was one of intoleral humiliation. The Church's officers mig be appointed by one who was her avow enemy. The system had indeed work well in the past, and he wished to spe with the utmost respect for the prese Prime Minister. But it was felt that th might not be a continuance of the sa type. This proposal brought the Bishop Hereford to his feet in great wrath. H could not believe that the Bishop of O ford was dealing with the question in t abstract. He referred to what he h heard Dr. Gore say at the meeting on t previous evening. The latter had to i tervene to explain that it was not the a pointment to Hereford in itself to whi he referred, but any appointment whi brought about the same degree of excit ment would precipitate a crisis. Dr. He son then made a violent attack on the pri ciple that Church people should have an thing to do with such appointments. T worst selections were invariably made them. He maintained that by the "Churc in this instance the E. C. U. was mea What did the opposition to his appointme to Hereford represent? Not the dioce itself, for he had been everywhere receiv with enthusiasm.

Convocation was startled at a type speech quite out of its experience. the relief of all, the Bishop of St. Asa (Dr. Edwards) proposed that the moti be put at once. He had never, he sa listened to a discussion less edifying. T Archbishop accordingly put it, and it w carried by 13 to 6. JAMES CAIRNS.

PETITION LEGISLATURE FOR NEW MARRIAGE LAWS

Easton Also Celebrates Two Anniversaries During Convention

EASTON, PENNSYLVANIA.—Celebrating the fiftieth anniversary of the founding of the Diocese and the thirty-first of the episcopate of Bishop Adams, the convention met at Christ Church, Easton, June 4 and 5 with a large attendance. The adoption of the plan of the Social Service Commission of the Church, for the first time, memorializing the Legislature for more stringent marriage and divorce laws, and a jubilee celebration of the anniversaries marked the progress of the work of the Church in the Diocese.

With his accustomed wit and genial nature, yet with vigor even at eighty-six years of age, Bishop Adams presided at every session and in his annual address gave an encouraging keynote of the work of the Church and a fervent appeal for a close pastoral oversight of the parishes in wartimes.

The laymen took a prominent part in the Convention proceedings. Mr. Henry Constable of Elkton introduced the resolution unanimously adopted pledging every clergyman in the Diocese to refuse to marry any runaway couple of immature years unless advised by the parents. Another resolution was unanimously adopted appointing a committee of one from each county of the Diocese to appear before the next Legislature and urge a better marriage and divorce law.

The report of Mr. Travers L. Ruark of Salisbury, chairman of the Pension Fund Committee for the Diocese, showed an encouraging condition. Plans were also discussed for increasing the salaries of the clergy in the Diocese.

All the officers of the Diocese were unanimously re-elected. The following were elected deputies to the Provincial Synod: the Rev. Messrs. George C. Sutton, J. D. Cummins, L. L. Williams and S. A. Potter, Messrs. William M. Cooper, F. L. Bonneville, S. E. Massey and Hopper Gibson. The next Convention will meet at Elkton.

Charged with memories and traditions covering the eastern shore of Maryland as comprised by the Diocese of Easton, a crowded church paid their homage to the history of the Diocese of Easton for fifty years and their respect and devotion to the Venerable Bishop, the Right Rev. William Forbes Adams, who for thirty-one years has been their diocesan. At the conclusion of the interesting addresses and reminiscences given by Judge James A. Pearce of Chestertown and the Rev. George Lay of Raleigh, North Carolina, a purse of approximately $300 in gold was presented to the Bishop by the laity of the convention.

Judge Pearce in a reminiscent yet inspiring manner traced the history of the diocese for fifty years, paying a tribute to those who had gone before and presenting the future as one of hopeful progress. The Rev. George Lay of Raleigh, North Carolina, son of the first bishop of the diocese, in a very interesting manner described the diocese as he remembered it.

As he concluded Bishop Adams stepped to the chancel steps to address the congregation, his voice trembling with emotion. He was halted by the Rev. Dr. Sutton and asked to withhold until Dr. Davies had spoken. Dr. Davies then presented the purse on behalf of the laity.

St. Stephen's College Commencement

ANNANDALE, NEW YORK.—Commencement was held this year in perfectly glorious June weather which brought out all the beauty of the well-wooded campus and the ivy-clad buildings. Notwithstanding war conditions and the smaller number of students, the attendance of friends, alumni and former students was considerable. The sermon in the morning of Commencement Sunday was preached by the Rev. Dr. Lawrence T. Cole, Rector of Trinity School, New York. The baccalaureate sermon in the afternoon was delivered by the Rev. Dr. Dickinson S. Miller, Professor of Christian Apologetics in the General Theological Seminary. At the later service the choir, under the direction of the Rev. Cuthbert Fowler, sang Gounod's "Gallia," in commiseration of sympathy with the people of France for whom this great work was written when the German army surrounded Paris fifty years ago.

On the evening of Tuesday a Special Memorial Service of thanksgiving for the life of the Rev. George Bailey Hopson, D.D., late Professor of Latin, was held. By this time many sons of St. Stephen's College had gathered on the campus as well as a large number of visitors. The service was brief. Psalm XV was sung, and special lessons were read by the Rev. Dr. F. W. Norris. Brief addresses were made by the Rev. Dr. W. C. Rodgers, president of the college; the Rev. Dr. F. W. Norris, an alumnus and trustee, and the Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York. On Wednesday, at 7:30 a. m., the Alumni Celebration of the Holy Communion took place, and at 11 a. m., after the usual academic procession and a brief service, the degree of Bachelor of Arts was conferred on Harold Beach Adams from the Diocese of Vermont; Frank Vaughan Anders, from Maryland; Leonard Wallace Steele, from Albany; Walter Raymond Whitmore, from Western Massachusetts.

The luncheon in Preston Hall closed the proceedings. A very large company was present, consisting of trustees, alumni, former students, undergraduates and their guests. The prizes were given and President Rodgers made an informal report of the past year, which was very satisfactory and included the statement that under the present excellent housekeeper the college would finish the financial year with hardly any deficit.

Commencement of St. Mary's School

RALEIGH, NORTH CAROLINA.—This famous old school has just held its seventy-sixth commencement. On Saturday night, June 1, the elocution department, or the Dramatic Club, presented "The Princess," by Tennyson. It was surprisingly well done. The baccalaureate sermon was preached in the school chapel on Sunday by the Rev. W. W. Meminger, rector of All Saints' Church, Atlanta. Monday morning the class-day exercises were held in the beautiful school grove; in the afternoon were the art and domestic science exhibits; and in the evening the annual musical concert. On Tuesday were held the graduating exercises.

COMMENCEMENT IS HELD AT BERKELEY SCHOOL

First Men Graduated Under the Administration of Dean Ladd

MIDDLETOWN, CONNECTICUT.—Unusual interest attached to the Commencement exercises at Berkeley this year, owing to the fact that they were the first under the administration of Dean Ladd. In spite of the war, a very large number of the alumni and others were in attendance. An innovation in the program was the special graduation exercises held at 3 o'clock on the afternoon of Tuesday, June 4. Certificates of graduation were bestowed by the Dean upon the eight seniors who have just completed their three years' course in the school, and upon one non-graduate of the class of 1912.

A feature of the service was the delivery of eight-minute extemporaneous addresses by three members of the graduating class—H. Daniels, R. L. Scofield, and L. W. Pitt. The prize for the best rendering of the church service was announced by the Dean as having been awarded to L. W. Pitt. The graduation address was given by the Rev. F. S. Luther, LL.D., president of Trinity College. Acting as president of the school, Bishop Brewster then conferred the degrees of Doctor of Divinity upon the Bishop of Pennsylvania (a former professor in the school), and the Suffragan Bishop of Connecticut, and of Bachelor of Divinity (in absentia) upon the Rev. Ralph Birdsall, of Cooperstown, New York, the Page Lecturer for 1918.

The Alumni Service was held at 5:30 and was presided over by the Rt. Rev. E. S. Lines, president of the Alumni Association. The sermon was preached by the Rev. E. H. Coley, D.D., Rector of Calvary Church, Utica, New York, of the class of 1887.

The Alumni dinner was held in Stueck's Modern Tavern, Bishop Lines presiding. Among those who spoke were: Bishop Brewster, Bishop Acheson, Bishop Rhinelander, the Rev. G. K. McNaught, '93; the Rev. C. O. Scoville, '90; the Rev. F. B. Barnett, '09, who had recently returned from a year's service as chaplain with the American forces in France; Professor D. S. Miller and L. W. Pitt for the graduating class.

The annual Alumni meeting took place the next morning at 9 o'clock, its chief item of interest being the passing of a resolution proposed by the Dean for a Joint Committee on Finance of the Alumni and Trustees. The nomination of the alumni members of the committee was entrusted to the President of the Alumni, Bishop Lines. The committee is expected to make a thorough examination and reorganization of the financial affairs of the school.

The sixty-fourth annual ordination service was held in Holy Trinity Church, at 11 o'clock in the morning, when Bishop Brewster, assisted by Bishops Acheson and Olmsted, ordained to the diaconate five candidates from the Diocese of Connecticut, four of them having graduated the previous day from Berkeley—Messrs. Edwards, Johns, Pitt, and Scofield, the fifth being Mr. H. S. Olafson, B.A., of Bridgeport, a graduate of the General Theological Seminary.

The Open Forum

Church Unity and Church Efficiency

To the Editor of The Churchman:

Church unity and church efficiency are two questions that church people are thinking much about nowadays. I have a tentative proposal to lay before the readers of The Churchman that might do something to make unity more possible with some of our Protestant brethren and at the same time make for greater efficiency in the management of the church.

My proposal is that bishops should be elected as at present but to serve for a limited number of years, say ten years, at the end of which time another election should be held, the bishop being of course eligible for re-election. If he failed of re-election, he would still retain his seat in the House of Bishops but without a vote.

There would be three advantages in this plan to my mind.

(1) It would make for *greater efficiency* in the management of the diocese. Everyone knows that often a man who is a fine preacher or parish priest does not make a good bishop. Why keep a man permanently where he can not do his best work and who is not proving a good leader in the diocese? I believe that the Church would have grown in influence and numbers more rapidly in some places if it had been possible to make some change.

(2) This plan would make the Church more *progressive*. Churchmen of all types of churchmanship are saying that something is vitally wrong with the Church. In many respects the place of moral leadership and vision seems to have been taken by the labor movement. We have reached an age of change and reconstruction in the Church as well as in the State. The present organization of the House of Bishops makes it improbable that we shall find the necessary leadership there. It is too extremely conservative, too afraid of new ideas. As at present constituted, it is inevitable that a great many members of the House of Bishops are men who have passed beyond their creative age when they are open to new ideas. It does not mean that old men are never creative or progressive, for every one knows examples to the contrary, but in general this is true. A man is usually elected bishop when he is in his prime, but by the very nature of the case a great many of the bishops are beyond their prime. According to Stowe's Clerical Directory for 1917 there were last year five bishops over eighty years old, eighteen over seventy, and eighteen between sixty-five and seventy. This makes forty-one out of a total voting membership of one hundred and twelve. Among these older men some stand out conspicuously as leaders, but there is little danger that the Church would have lost their leadership under the proposed system as they would have no doubt been re-elected.

(3) This plan is *democratic*. It seems to me to be in harmony with the democratic spirit of the age. In the famous quadrilateral offered by the Lambeth Conference as a basis of reunion to our brethren of other communions one of the four things held to be necessary was the historic episcopate, adapted to local conditions or needs. If I understand the feelings of many of our Protestant brethren in this country towards the episcopate I think some such proposal would be more apt to gain their approval than our present system, which grew up in a monarchical age under very different conditions.

I know that at first it would be hard on a bishop who failed of re-election, but when this became very general it would not be so hard. Often the bishop himself would see that a younger man was needed to carry on the duties of the office. The bishop thus without a see might, if he cared to, become the rector of a parish. In many cases he would have reached the age when he would receive the benefit of the pension fund. He could be honored in some suitable way in the diocese so that the dignity of his office would be upheld and his labors would receive due respect and gratitude. He would no doubt often be called upon by a bishop in charge of a diocese to exercise episcopal functions, and this assistance would often be greatly needed, and might in some cases make unnecessary the election of a suffragan.

I shall be interested to know whether this plan gains the approval of others and should be glad if some one else would make a better proposal.

Presbyter Americanus.

Another View of Mr. Urban's Resignation

Abridged

To the Editor of The Churchman:

In an article in The Churchman of May 11, regarding Mr. Urban's resignation, the writer, the Rev. C. E. Hill, concluded with these words:

"What then is the offense of Mr. Urban? What indeed?"

The writer seems to have missed the real crux of the whole matter.

No one questions the unexceptionable character of Mr. Urban any more than they did that of Bishop Jones. What Mr. Urban and all of his class lack is not personal integrity but moral and spiritual vision.

Several hundred million people, in divers nations, speaking different languages and professing different faiths, see clearly that the present war differs from all former wars in being an essentially moral, righteous and even Christian conflict.

They are united in the conviction that the war does not spring from any conflict of intellectual opinions or even of political ideals. It is not a brawl in the dark nor a mere struggle of material forces, but a battle of ideals, a clash of spiritual forces, a call to hold up the great Christian ideals and maintain them at all costs lest our Christian civilization be lost.

Now in Mr. Urban we have a moral and religious leader, a man set to illumine and guide his people, and we find that the ideals which have inspired the nations to arm themselves against Germany inspire him not to arm but to sit still.

The call to "put down the mighty from their seat" and to "scatter the proud in the imagination of their hearts" awakes no echo in his soul. Is it not patent that for a time at least this man's usefulness is gone? One who, when blind, shoul discourse on the beauty of the Louvre Ga lery, a soul empty of harmony that shou seek to describe Debussy's *Pelleas an Melisande*, would be in no worse pligh than this man, deaf and blind to the splen did, the immortal inspirations of this wa should he attempt to lead his people any where but into a moral fog-bank. That ma be the only trouble with a man like M Urban, but, like Mercutio's wound, it enough.

Edward L. Stoddard,
St. John's Church, Jersey City Height

Prohibition and Unfermented Wine

To the Editor of The Churchman:

With the increasing progress of prohibi tion thoughout this country the use of fe mented wine in the Holy Communion coming more and more before our peopl Sometimes it is impossible for a clergym to get any fermented on short notice an he is compelled to use unfermented wine forego the service. Only last week my su ply of wine was nearly exhausted and I w unable to get any from our local drug stor and was furthermore told they would unable to get fermented wire for tw months—having used their allotment for specified time. Now it is unlawful to get through the mail from any nearby town the State, and under these circumstanc what is a priest to do? Why, just what did, use unfermented wine. I have had do this occasionally in such emergency cas and have always found the service sat factory. Canons and Rubrics are silent the matter. Some bishops think it unlawf to use unfermented wine without permissi of General Convention, although I am to of others who do permit its use. Now the u of unfermented bread is quite general in t Church and that change was made witho action of General Convention. If we m use unfermented bread, why not unf mented wine?

The teaching in our public schools, general trend of public opinion, the attitu of our Government in regard to the Ar and Navy is against the use of ferment wine. Why should the priests of t Church in the holiest moments of worsl give to her people that which is being generally condemned. Why should a prie who would not tolerate fermented wine his own table, give it to his children at t Lord's Table? Some of the laity have e pressed a wish for a change and I am su it would be welcomed by many others.

Thos. R. Alleeson
Church of the Epiphany, Chehalis, Was ington.

Mite Boxes

To the Editor of The Churchman:

Last year the mite boxes for one of c schools evidently went astray, and, as a sult, we did not have quite enough for bo schools. I happened to have a few belo ing to the "Little Helpers", which were bright red. When the children saw th they all wanted them in preference to regular ones; but, as I had only six, th were many disappointed children, and ev some tears were shed. This year, in giv out the boxes, several of the children, membering the little red boxes last ye asked if I had any "nice boxes" this ye

(*Continued on page* 793)

OUTDOOR MYSTERY PLAY FEATURE OF GENEVA SCHOOL

Miss Lindley Will Prepare Trainers for Advent Call

NEW YORK CITY.—Miss Lindley is to each a course in preparation for *The Advent Call,* the war plan of the Woman's Auxiliary, at the summer conference to be held at Geneva, New York, from July 1 to 2, according to the final bulletin of the conference just issued. This course is primarily for diocesan trainers, but it will be open to any others who are interested. Another interesting course announced for the first time in this bulletin is the Junior clinic. *His Star in the West,* the Junior textbook by Miss Dorothy Giles, is to be tried out in a class presided over by Dr. Arthur J. Gray. Ten or twelve children will be invited to attend this class, and the first thirty minutes of the session will be devoted to telling them the stories contained in the book. Canon Elmendorf announces a class in *War Time Ministeries of the Church,* the purpose of which is to acquaint the student with diocesan, parochial and individual opportunities for war service. *Social Justice in the Light of the War* also promises to be of great interest. This course will be taught by the Rev. S. Glover Dunseath of Jersey City and is described as a "search for the definition and content of essential justice, studying schemes and organized plans for effecting and insuring the fullest and highest measure of justice for the units of society and society as a whole, before and in the light of the war." In the department of Religious Education are courses that will attract most attention are probably those by Miss Withers on the "New Junior Plan" and by Dr. Bradner on the first unit in Teacher Training, *The Pupil.*

A mystery play will again be presented out of doors under the trees on William Smith Campus. The play chosen is *The Great Trail,* and already the parts are assigned, and the younger members of the conference are learning their parts and in some cases rehearsing in the various cities where they live. There is only one week for rehearsal in Geneva, but last year this was sufficient to insure a remarkably smooth and reverent production of *Conquering and Conquer.*

Bishop Stearly is conference pastor and preacher at the Sunset Services and on Sunday. The Rev. Wallace E. Rollins of the Theological Seminary of Virginia will conduct the conference Bible class. His subject this year is *Spiritual Studies in the Pauline Epistles of St. Paul.*

A large number have already registered. All correspondence in regard to the conference should be addressed to the secretary, Miss M. J. Hobart, 381 Fourth Avenue, New York City.

KNIGHTS OF COLUMBUS MAKE GIFT TO RECTOR

WEST PITTSTON, PENNSYLVANIA.—On Tuesday night, May 23, a community service was arranged for the retiring rector, the Rev. J. A. Glasier of Trinity Church, West Pittston, and sixteen different organizations, religious and otherwise, were represented. The Y. M. C. A. loaned its hall. Judge O'Boyle, a county judge, presided, and Father Jordon of the Roman Catholic Church made one of the addresses. The Knights of Columbus presented Mr. Glasier with a silver table service in recognition of the many helpful ways by which the rector of Trinity Church had assisted them. A gold-headed cane and a purse of $250 were also given Mr. Glasier. The most representative people of the city joined in this unusual demonstration of esteem for a clergyman of the Church who had served the whole community so well. Nothing short of such a recognition seemed proper. Mr. Glasier left for Bethlehem on June 1 to take up the work of Trinity Church in that city.

NOON-DAY WAR PRAYERS

St. Paul's Church, Kansas City, Tolls Bell Each Day

KANSAS CITY, MISSOURI.—How the inauguration of the custom of tolling the church bells at noon impressed the people of this city is told as follows in the Kansas City *Star:*

A bell tolled at noon today at St. Paul's Episcopal Church, Fortieth and Main Streets. Persons on the streets nearby, children at their Saturday play, women in homes within hearing, men at their occupations, paused and bowed their heads. A moment later the echoes of the bell had died away and the heads were lifted and the children and women and men were again about their business. They had been praying silently for victory in the world war against despotism.

Each day the bell at St. Paul's will sound the call at the same hour. Each day those to whom the bell sounds familiarly will accord the same response. And each day the circle of prayer will widen, for more and more persons will hear and understand and turn from every other thing to silent supplication.

The brief prayer period is not only for those of St. Paul's Church, or even of any one denomination. It is for Americans all.

St. Paul's is the first church in Kansas City to take up the custom, which already is observed in several other large cities.

An Interesting Summer School

LYNCHBURG, VIRGINIA.—The Summer School of Religious Education of this place has secured a strong faculty and announces exceptionally attractive courses of study.

Lectures will be given on: The English Bible, by Dr. Berryman Green, Dean of the Virginia Theological Seminary; Social Service, by the Rev. Mr. Elmendorf of the Social Service Commission of the Diocese of Newark; The History and Interpretation of the Prayer Book, by the Rev. Dr. E. L. Goodwin, Editor of the *Southern Churchman;* Methods of Teaching, by the Rev. Dr. Mitman, Field Secretary of the Board of Religious Education of the Third Province, and Lecturer on Pedagogy in the Philadelphia Divinity School; Child Study, by Miss Helen Jennings, Superintendent of Elementary Grades, Trinity Church, Pottsville, Pennsylvania, known throughout the Church for her extraordinary gifts in this work.

In addition to the usual conferences for Sunday School teachers which will be led by men and women of large experience in teaching, a conference will be held every afternoon for leaders of mission study classes, conducted by Mrs. Geo. Winthrop Lee, Vice-President of the Woman's Auxiliary of the Diocese of Massachusetts, and formerly Instructor on Missions in the Normal School of Trinity Church, Boston.

Hawaiian Auxiliary Meets

HONOLULU, TERRITORY OF HAWAII.—At the sixteenth annual meeting of the Woman's Auxiliary held here recently an Iolani scholarship was established in memory of Mrs. Kawaihoa, an officer of the Auxiliary whose death occurred during the recent year. This action was taken at the suggestion of Mrs. Restarick and received a hearty response from all present. The secretary announced that the Junior Auxiliary of the Cathedral Hawaiian congregation was again the banner branch, having contributed $577.53 to missions, St. Andrew's Woman's Auxiliary coming second with $510.89 and St. Clement's third with $269.78. Over one hundred delegates from twenty branches were present at this meeting. The reports were encouraging. Interesting addresses were made.

Mite Boxes

(*Continued from page* 792)

Well now, since children, for the most part, love bright colors, would it not be well to have all the mite boxes made in bright colors? And, since children have a keen sense of rivalry, would it not be well to have the boxes in two bright colors—say red and blue—and send an equal number of each to each Sunday school? The superintendent could give half of each color to each class, which would result in having the whole school equally divided. This would cause a friendly competition in each class, and also between the two colors in the whole school. The satisfaction which this would give to the children and the increased offering which it would stimulate would more than make up for whatever additional cost the scheme would entail.

I should like to make one further suggestion. Where a clergyman has two or more schools, would it not be cheaper, instead of sending the boxes in two or more parcels to as many different addresses, to send them all in one parcel to the address where the clergyman lives? The parcels sent to the other addresses usually lie in the post office for weeks, and sometimes are never delivered at all.

O. E. NEWTON.
Grace Church, Bay City, Mich.

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Agents in all the Principal Cities and Towns

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

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NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for June

2. The first Sunday after Trinity.
9. The second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. The third Sunday after Trinity.
23. The fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter's Day.
30. The fifth Sunday after Trinity.

Preachers for Next Sunday

THIRD SUNDAY AFTER TRINITY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Canon Jones; afternoon (4), The Dean. (Serbian Service.)

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. Archibald R. Mansfield, D.D.

ST. STEPHEN'S CHURCH—Morning (11), the Rector.

The Board of Missions

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D.,
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281 Fourth Avenue, New York.

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THE NEW JERSEY SUMMER SCHOOL

A school for the clergy will be held at Ruth Hall, Asbury Park, from Monday, June 17, to Saturday, June 22. Courses will be given by Bishop Coadjutor Irving P. Johnson of Colorado on a New Testament subject; by Bishop F. J. Kinsman of Delaware on the "Effect of the War on Christianity"; by Dean Hughell E. H. Fosbroke of the General Theological Seminary on "Isaiah"; by Dr. F. F. Kramer of Seabury Divinity School on the "Efficient Priest"; and by the Rev. Charles S. Lewis on "Sunday School Work." There will also be conferences every evening by noted speakers, including Bishop Johnson and Ralph Cram. A registration fee of $5 will admit one to any or all of the courses, and board and lodging for the five days may be had for $5 more, up to the limit of the school accommodations. Checks should be sent to Morgan Ashley, Treasurer, Bordentown, New Jersey.

June 5, 1918.

AT THE stated meeting of the Standing Committee of the Diocese of Pennsylvania held on June 4, the following gentleman applied to be recommended to the Bishop as a candidate for Holy Orders:

MR. EDWARD ELLIOTT DURANT

This application was laid over under the rule of the Committee for one month, and will be finally acted on (as the Committee has adjourned for the summer) at the next stated meeting to be held October 1, 1918.

R. FRANCIS WOOD, Secretary

THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs, or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Service: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M. and 8 P.M.
Week-day Services: 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

A Giant Friend to Men of the Seas

(*Continued from page 779*)

sky-scrapers. Block after block of four-story buildings of another day hover together as if in defiance of the most modern of modern cities. In and out of their doorways goes merchandise to and from ships of the seven seas.

And all the while, set in their very midst, the most modern of buildings spells home to thousands of men from those same seas—a building fashioned by the wizards of present-day construction whose brains conceived the Grand Central Terminal.

In the spacious game rooms, one for officers and engineers, one for apprentices and one for seamen, the sailor may find pool and billiard tables, checkers, chess, shuffle-board and bagatelle. I shall not soon forget the sight of one of these rooms as I saw it not long since. Scattered around, busily at play, were a dozen dusky sons of India. There was about their clothing an amusing internationalism. Gaily colored turbans topped the heads, while very American overalls, and overcoats or sack coats of questionable nationality completed the outfit. They were part of a crew of sixty-one sailors from Calcutta whose ship had been rammed by one of its convoy and sunk—with their clothes. The Government had asked the Institute to put them up.

The war, as may be imagined from what I have said, has brought many experiences and changes to the Institute. It has brought also a sixteenth story to what was once the roof, where the Navigation and Marine Engineering School students—over a hundred of them at present—learn the mysteries for their important careers—careers so important now that Uncle Sam gives his heartiest recognition to this Institute school.

And it has brought letters and pictures bearing marks from the ports of all the seven seas to Mr. Howard O. Wood of the Institute. They come from the apprentice boys of the English merchant marine, to whom Mr. Wood is father and brother and everything else that is wholesome. All this is another story which I shall tell in these columns at a later day, but a line of it must go here.

The picture at the head of this article came to Mr. Wood on Christmas Eve, the best Christmas gift, he says, which he received. At different times through many years these two English lads had been at the Institute with Mr. Wood, but had never met. In a German prison camp at Brandenburg, as they swapped yarns of past adventures, there must have come a precious thrill when each discovered that the other belonged to the great family of the Institute, and claimed a common kinship with a certain Big Brother. So they did what sailors love to do—had their picture taken and sent it to Mr. Wood.

From such strange places run the heart lines of the men of the seas to the big red building on Coenties Slip.

BALTIMORE

Dedication at Camp Meade—The new chapel of the Epiphany at Camp Meade, to which reference was made in this column June 1, has now been completed, having been only sixty days in building. It was solemnly dedicated by Bishop Murray, assisted by Bishop Garland of Pennsylvania upon the third of June. A number of the clergy and a large congregation of military men and civilians were in attendance. Amongst these were the daughter of General Meade, for whom the cantonment is named, and his nephew, Major Meade, commander of the Remount Depot, which forms a part of Camp Meade. Bishop Murray and Brigadier General Nicholson in their addresses agreed that the chapel will be a great source of spiritual comfort and inspiration to the men in camp. In addition to the chapel itself there is a large dormitory in which some fifty men can be accommodated. Thus many visitors to the camp can be provided for over night or over Sunday. There is a staff of four clergy representing the three dioceses by which the work is sustained—the Rev. Messrs. James M. Magruder and S. Tagart Steele of Maryland, Stanley R. West of Pennsylvania, and William C. White of Washington, living together and working under the leadership of the Rev. Dr. James A. Montgomery of Philadelphia. The communion silver will be provided by the Daughters of the American Revolution.

WASHINGTON

Commencement Season—The numerous and beautiful exercises and services of the Commencement season of the National Cathedral School for Girls were held with no abatement in this war year, except in the simplification of the food hospitality provided, and in the omission of elaborate floral decorations. The senior dramatic in St. Hilda's Woodland Theatre, after dark on the evening of May 31, a charming and amusing fantasy, "The Maiden Over the Wall," by Bertram Bloch; the Flag Day exercises, Hon. John Barrett orator; the

Baccalaureate and Commencement Services, Bishop Harding and the Rev. Dr. McKim being the speakers; each of these in its own special way touched deep notes and gave color and beauty to the occasion. Religion and patriotism, God and country, those were the cords that bound all in one. In the spirit and achievement of service, this was a notable year in the history of the school, work in behalf of food conservation, the Red Cross, war sufferers, the Liberty loans, the War Savings Stamps, in addition to the usual extensive labors for missions, have been very intelligent, continuous, and fruitful. There were twenty-nine honor students in the National Cathedral School this year; the chief honors in scholarship went to Louise Huntington Kondolf and Margaret Devereux Lippitt; in conduct to Edith de Bremond, Mary Skinner, Frances McLean and Fannie Grainger.

W. L. De Vries.

Free Pews

From Bishop Perry's Convention Address

"The spirit of democracy for which half the world is giving its life will soon bring the Church to judgment. It will find the spirit of the Church congenial. It will hear the message of the Church pronouncing in no uncertain terms the principles of human liberty and brotherhood. It will find at the same time, in certain parishes, practices which are altogether contrary to the Christian spirit, yet are adhered to for old associations' sake.

"The institution of rented pews had once a place in the order and economy of parish life. Today it is no longer defensible. The ownership of pews is intolerable. It is time for the Church to ask whether it can continue to buy and sell places of privilege in God's house, claimed by our Lord as the house of prayer for all people. I appreciate the legal complications involved and I offer no recommendation. I simply point to the fact, now at hand, when the few parishes in the land that still adhere to the traffic in pews will be required by the public conscience to break with the custom, or will themselves be relegated to the past."

Personals

The Rev. Henry Erving Batchelor has resigned as *locum tenens* at Trinity Church, Chicago, and has applied for a chaplaincy in the Army. The Rev. Francis M. Nash, D.D., of Sarasota, Florida, is acting as *locum tenens* at Trinity for a period of four months beginning with June 1.

The Western Theological Seminary has conferred the Degree of Bachelor of Sacred Theology (in course) upon the Rev. Reese F. Thornton of the Cathedral and City Missions staff. The subject of Mr. Thornton's thesis was "The Social Teachings of Jesus."

The Very Rev. Walter S. Pond, B.D., Dean, and his two associates, the Rev. E. A. Hazlett-Jones and the Rev. R. F. Thornton, have resigned as members of the Cathedral and City Missions staff of Chicago.

The Rev. Chapman J. Lewis, rector of Christ Church and Chapels, South Amboy, New Jersey, has received a call to St. Stephan's Church, Jersey City.

The address of the Rev. Maximo F. Duty is now 2405 Seventh Avenue, Manhattan.

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Mrs. James Muckle has recently been elected president of the Woman's Auxiliary in the Diocese of Oregon.

The Rev. F. H. Weichlein, formerly of St. John's, Springfield, Diocese of West Missouri, has taken up his residence in St. Joseph in the same diocese and is in charge of St. Luke's, St. Joseph, and St. Mary's, Savannah.

The Rev. Frederick G. Harkness should be addressed at 7310 Franklin Avenue, Cleveland, Ohio.

Wants

WANTED IMMEDIATELY—Men-women, 18-25 or over, $100 month. Thousands U. S. Government war positions open. Write immediately for free list. Franklin Institute, Department R129, Rochester, New York.

WANTED—Housemother in a cottage for small boys. Institution—Long Island. Moderate salary. Good home. Personal interview required. Apply by letter, 1484, Churchman Office.

WANTED—A male companion and reader for a middle-aged gentleman who has recently lost his sight. Mrs. John Marshall, Anchorage, Kentucky.

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WANTED—A housekeeper in family of two, plain cooking, no washing. Must be thrifty. No objection to well trained child. Wages $25. Address Mrs. Turner, 44 East Seventy-sixth Street, New York City.

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THE CHURCHMAN

New York - Saturday - June 22 - 1918

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Personals

THE REV. CHARLES C. DURKEE, of Martinsburg, West Virginia, has accepted the rectorship of St. Thomas' Memorial Church, Oakmont, Pennsylvania, and will enter upon his new field of labor toward the end of the summer. He will also have charge of St. Thomas' Mission, Sandy Creek.

THE REV. CHARLES H. KUES and MISS LUCY C. NEUMER were married in the Huntington Chapel of the Cathedral of St. John the Divine, New York. The ceremony was performed by the Rev. Dr. James V. Chalmers last week.

AT THE RECENT Commencement the George Washington University awarded the Rev. J. Macbride Sterrett, D.D., the honorary degree of Doctor of Literature (Litt.D.). He was head professor of philosophy there for seventeen years when he was made emeritus professor.

THE REV. JOHN F. MILBANK, D.D., rector of St.. Peter's Church, Freehold, New Jersey, has announced his resignation.

BISHOP TUTTLE'S address for the summer will be Wequetonsing, Michigan.

THE ADDRESS OF the Rev. Thomas W. MacLean is 5421 Dorchester Avenue, Chicago, Illinois.

THE REV. GEORGE W. LAY, D.C.L., after eleven years of service, has resigned the rectorship of St. Mary's School, Raleigh, North Carolina, and expects to take up parochial work after August 15.

THE REV. PERCY BARNES, rector of St. Thomas' Church, Somerville, Massachusetts, has resigned and accepted a call to the Church of the Epiphany, Walpole, Massachusetts, with charge also of St. Mark's Church, Foxboro, Massachusetts. He begins his new work on June 16.

THE REV. ROBERT F. LAU, D.D., should be addressed at 20 East Thirty-third Street, Bayonne, New Jersey.

ON THE FIRST Sunday after Trinity in Trinity Church, Granville, New York, where he continues as minister in charge, the Rev. Benj. Louis Ramsay was ordained to the priesthood by the Rt. Rev. R. H. Nelson, D.D. The Rev. Albert Gale was presenter, and the Bishop preached the sermon.

THE REV. G. TAYLOR GRIFFITH, B.D., of Howe School, has accepted an invitation from the Rev. Paul Birdsall, D.D., rector of Grace Church, Albany, New York, to take charge of his parish until his return from France at the conclusion of the war. Mr. Griffith is in residence at Grace rectory, 498 Clinton Avenue.

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Personals

THE REV. EDWARD S. TRAVERS, rector of Trinity Church, Pittsburgh, received the honorary degree of Doctor of Divinity from the University of Pittsburgh at their commencement. His Alma Mater, Trinity College, Hartford, Connecticut, also conferred the degree of Doctor of Divinity upon him on June 17.

THE REV. CHAS. H. POWELL, Postoffice Box 147, La Grande, Oregon, has been appointed secretary of the missionary district of Eastern Oregon, and should be addressed accordingly.

THE REV. JOS. EDMUND THOMPSON has resigned the rectorship of St. John's Church, Covington, Kentucky, and accepted a call to become rector of St. Timothy's Church, Ola, and Ascension Church, Burlington, Kansas. He will begin his duties about the middle of June.

THE REV. EDWIN K. BUTTOLPH is now *locum tenens* at Grace Church, Mt. Clemens, Michigan, and should be addressed at Grace Church rectory.

THE REV. WILLIAM FARRAND LIVINGSTON, for many years the efficient and faithful secretary of the Diocese of Maine, while making steady recovery from his recent severe illness, has requested release from some of his duties. The Diocesan Convention recently held in Bangor has therefore elected the Rev. Arthur Thomas Stray, for several years Mr. Livingston's assistant in the Convention, to succeed him as secretary. He should accordingly be addressed at The rectory, Auburn, Maine.

THE REV. S. H. RAINEY, hitherto rector of St. John's Church, Huntington, has accepted a call to the Diocese of Pittsburgh. He began his work there June 1.

THE REV. E. H. ECKEL was appointed by Governor Hobby to represent the State of Texas at the National Conference on Social Welfare in Kansas City, Missouri, but was unable to go because the date conflicted with that of the diocesan council.

THE SUMMER ADDRESS of the Rev. Roman Harding is: Chapel of the Intercession, Broadway and 155th Street, New York City.

THE REV. WALTER BRANKAM CAPERS, D.D., after fourteen years President of Columbia Institute, Columbia, Tennessee, has resigned to enter parochial work; and the Institute will open next fall under the care of the Rev. Charles Kenneth Thomson, now rector of St. Alban's Church, Evanston, Illinois.

THE REV. J. C. WETTERHOHN, a postulant of the Diocese of West Missouri, has been placed in charge of Holy Trinity, St. Joseph, and St. Oswald's, Mound City.

THE REV. EDWIN JARVIS RANDALL recently celebrated his twenty-fifth anniversary at St. Barnabas' Church, Chicago. This is Mr. Randall's first and only parish, he having served successively as lay-reader, deacon and priest-in-charge. He became the first rector upon the organization of St. Barnabas' Mission as a parish. Some two years ago a beautiful and commodious church was erected. Bishop Anderson preached the anniversary sermon.

DULUTH UNITED OFFERING BIRTHDAY PARTY HELD

DULUTH, MINNESOTA.—The Woman's Auxiliary branch of Trinity Cathedral, Duluth, has just completed its tenth year of "The Birthday Plan" of getting the United Offering. Each year the Woman's Auxiliary gives a "Birthday Party," generally in the nature of an afternoon gathering, with a big "Birthday Cake," surrounded by as many candles as the plan is "years of age." It may seem to some to be a childish way of doing things, but it brings the women out, and they hear some United Offering talks, renew their Blue Boxes (the contents of which are sent to the U. O. officer upon the date of their own birthdays), and enjoy a social hour.

This year a noonday luncheon was served, when sixty women were guests. A good program was given at the close, as the women sat about the tables, and after the program and the ceremony of "Cutting the Birthday Cake." Many new boxes were given out, and a reception followed in honor of Mrs. E. N. Couper, the wife of the new vicar of the Cathedral. Further plans are to be discussed at the Annual Diocesan Meeting on June 4.

St. Alban's School Closes

KNOXVILLE, ILLINOIS.—The twenty-seventh year of St. Alban's School came to a close the first of June. At 10 a short intercessory service was held in the chapel, and special prayers were said for the sixty boys who have enlisted. The Rev. J. M. D. Davidson, D.D., of Macomb, Illinois, gave the short patriotic address. The rector presented each of the three boys finishing their work with a pocket prayer book and gave the boys the blessing of the Church. They left on the following Tuesday for the Great Lakes Naval Training Station.

The more formal exercises were held in the gymnasium at 11. Dr. Leffingwell presented the diplomas and certificates to the members of the graduating class. The rector presented the prizes and the head master, Mr. Harry N. Russell, presented the certificates to the members of the graduating class of St. Columba, the Lower School. This class numbered eleven. The Rev. Harold L. Bowen, St. Paul's, Peoria, Illinois, addressed the school. Representatives from the faculties of Knox and Lombard Colleges were present to present their respective medals, the one for Latin and the other for Spanish.

The spirit of patriotism has been most intense all the year. The boys have given generously for the care of their French orphan and also to the Red Cross. They also have bought three fifty-dollar Liberty bonds and two one-hundred-dollar Liberty bonds for the school. They have conducted a most successful Thrift Stamp Drive, having brought into the school $600 worth of stamps.

The twenty-eighth year will begin on the sixteenth of September. On account of the great increase in the cost of living there will be a 20 per cent. increase in the rates for the duration of the war.

Missionaries Still Endure Hardships

NEW YORK CITY.—In a letter received recently at the Church Missions House from Bishop Colmore, he describes the hard times the Rev. and Mrs. William Wyllie of Santo Domingo are having as follows:

"I had a letter from Mrs. Wyllie on Monday in which she says that they have been unable to get any flour for two months and that there is no prospect of any for another thirty days. There is no meat, no potatoes, not even 'sweets,' and no milk. (The Wyllies have four children.) They have to forage on bicycles in the country for food, fruit or whatever provision is to be had."

DIOCESE SENDS GREETING TO ITS BISHOP IN FRANCE

GRAND RAPIDS, MICHIGAN.—Routine business occupied the time of the Forty-fourth Annual Convention of the Diocese of Western Michigan which met in St. Mark's Pro-Cathedral, Grand Rapids, Michigan, June 11 and 12. The report of Bishop McCormick, in charge of the Red Cross Hospitals of our army in France, was read by the chairman.

A resolution offered by Dr. Charles Hooker and passed by a rising vote assured President Wilson of the Convention's unswerving loyalty, and another sent to Bishop McCormick contained affectionate greetings.

Elections resulted as follows: Standing Committee, the Rev. Messrs. L. R. Vercoe, W. J. Lockton, G. P. T. Sargent, F. O. Granniss, Dr. Charles E. Hooker, and Messrs. Jacob Kleinhans and Thomas Hume; Board of Missions the Rev. Messrs. Harold Holt, G. P. T. Sargent, B. F. P. Ivans, W. J. Lockton, and F. O. Granniss, and Messrs. H. C. Angell, R. H. Buckhout, C. R. Wilkes, W. Hatton, and Dr. Dennis Murray; Deputies to the Provincial Synod, the Rev. Messrs. L. R. Vercoe, W. J. Lockton, G. P. T. Sargent, J. E. Wilkinson, and Messrs Charles Hooker, C. L. Dibble, A. A. Anderson, and W. D. Marsh.

On the recommendation of the Rev. L. R. Vercoe the Convention voted that 1,000 copies of the new Soldiers' and Sailors' Prayer Books be published by the Church Literature Press to be sent to Bishop McCormick in France.

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Our Contributors

Romney Reynolds, one of our regular contributors, has the fourth of his *Sketches from Life* this week, a vivid pen picture of a *Minnesota Doctor*.

Roger Daniels is the "publicity man" of the Brotherhood of St. Andrew. Winnefred Hitt, a New York writer, makes her first contribution to THE CHURCHMAN in this number, *The Lifted Veil*. Clara J. Denton, whose verses *A Refuge* appear in this issue, is a Los Angeles contributor.

The Rt. Rev. Arthur Selden Lloyd, D.D., President of the Board of Missions, as most Church people know, is just back from his journey to Liberia. "Our first definite impression with regard to Liberia was that every idea concerning the country or its people must be readjusted and as the days passed the impression grew until it became a conviction," said the Bishop in his report to the Board of Missions. In his article *A People Come to Their Own*, Bishop Lloyd tells THE CHURCHMAN readers some of the new ideas he has formed in regard to Liberians and their country.

The Prayer for the Allies is written by Bishop Brent. Dean Beekman sent it to THE CHURCHMAN with the following letter:

"I am enclosing a Prayer of Bishop Brent's which seems to some of us particularly good and we are using it almost every Sunday at the American Church of the Holy Trinity where we often see the Bishop."

Another Bouquet

Clifton Springs, New York.

THE CHURCHMAN, New York City.

Gentlemen:

I have read today with a great deal of interest, pleasure and profit your last week's issue. . . . I am not affiliated with your Communion except as an "in-law." However, I desire that our home have the very best religious literature of my wife's Church.

Cordially yours,

CALEB D. WEST.

OUR PLACE IN THE PRESENT CRISIS

From Bishop Darst's Convention Address

There has, perhaps, never been a period in the history of the world when the responsibility of leadership was greater than it is today. There has never been a period when the leader's opportunity was greater than it is now. Admitting this unquestioned fact, the opportunities and responsibilities *before* us and *upon* us as pastors and teachers, priests and prophets are wonderful and compelling. Great and mighty movements are sweeping by with bewildering swiftness; we will join with, and direct these movements toward God, or we will continue to sit in selfish isolation by the side of the road. The one way means the chance to grow, to develop, to share God's plans, to share God's power. The other way means the stagnation that comes to those who, safe in their sheltered exclusiveness, will not see that the stream of life is passing not through, but around them.

Back in the old easy days, indifference to your baptismal and confirmation vows was sinful; today, it is treasonable. God's Church is on the firing line; God's Son is in the war. We are either holding our part of the line or we are slackers. The cause for which we fight is a righteous cause. Victory has not come as yet, not b cause we fight against the purpose of G but because we are not ready for victo As citizens and as Churchmen, we mu come back to fundamental principles; must consecrate ourselves anew to His se ice. We must throw from our paths t ugly barrier of self that has kept so ma of us marking time down in the vall while the battle raged upon the hill. T call of Israel's great King comes as a rin ing personal appeal to the hearts and liv of men and women today. "Who, then, willing to consecrate his service this d unto the Lord?" The consecration must willing, it must be entire—all we have—we are—it must be now.

President Schurman of Cornell the oth day stated a few bald facts that so people have been trying pretty hard dodge.

"The time has arrived," he said, "wh costly entertainments should cease, wh gasolene, which is needed for milita operations, should in general be denied civilians for mere luxury motoring. T time has arrived when every man a woman who spend on themselves more th is absolutely necessary should be taboo as robbers of the public treasury.. T spendthrift of today is a traitor."

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The Churchman

SATURDAY - JUNE 22 - 1918

Church Going In Summer

PEOPLE are not in a mood this year to drop worship because they have gone into the country or to the seaside for the summer; they will feel the need perhaps as never before for going regularly to church. It has been remarked that church people who have been accustomed to go to the country at the first signs of approaching spring have lingered in town much longer this season than usual. Our city churches, which have usually taken on a depleted appearance during the first days of May, continue to be well filled in June.

Churchmen are not accustomed to drop the habit of worship when they leave their parish. They generally find their own church awaiting them with its services wherever they may go. People of other communions frequently remark about the fine loyalty of Episcopalians. It is good to believe this to be true. But we wonder if many of us are not likely to take too much for granted when we attend church away from home. After a winter overcrowded with work we think that we have earned immunity from responsibility. There is a welcome sense of relief in knowing that we are not liable to conscription in the affairs of the little community in which we spend our summers. It is good to feel that somebody else must carry the load and we settle back gratefully to live as guests.

We recall attending service one Sunday morning in an Episcopal church in a community crowded with hotels at many of which only the well-to-do could afford to stay. The congregation of the little church was largely composed of people who were spending upon their vacation pleasures from fifteen to twenty-five dollars a day. The rector of the church made an earnest appeal for the support of the church. There were no rented pews and the church was dependent upon the weekly offerings for its support. It is hard to see how this appeal could fail to touch the conscience of every person in the congregation, yet when the alms were presented there were only a few bills in the alms basin. These selfish or thoughtless people contributed dimes and quarters after enjoying the privilege of sharing the impressive service and hearing a virile, Christian message.

We say that they could not have been "good church-people." Undoubtedly they were not. But a good many of them would have been considered such at home. Somehow when they entered into the vacation mood they thought it proper morally to relax.

The lot of our clergy who are spending twelve months a year in rural communities is often cheerless. It is hard for the country church to make ends meet. The workers are few and often discouraged; so they look forward to the summer months for the help and good cheer that visitors can bring. Why not make the country parson feel that he, too, is our rector and his church as truly our home parish as is the city church on whose communicant list our names belong? We can lighten his load and enhearten him for his work. This is, after all, not merely our duty, it is our Christian privilege.

Fuel Saving In the Churches

THE Fuel Administrator is preparing the American people for some stern months of self-denial and perhaps of serious discomfiture and suffering. He invites us to a willing co-operation with the Government for the saving of fuel and he warns us that later under the duress of actual famine such conservation may become compulsory. The mines of the country are being pushed to the limit of their production. This year it is not a problem of transportation but one of labor. Every pound of coal is being mined and transported that available labor can effect, but the stupendous program of war industry to which America has committed herself demands coal and more coal, coal in quantities heretofore not conceived of even by an industrial nation like ours. Shipbuilding must go on, the implements and munitions of war must be manufactured, armies must be clothed, fed and transported. The civilians must do the saving, for the war machine cannot be stinted. Mr. Garfield issues an early warning. It may be that some of us basking under summer suns will not be in a mood to heed the warning. We shall refuse to worry.

But there is a winter ahead of us. Some of us know the suffering which the poor, the feeble and the sick were called upon to undergo last winter because of the lack of fuel. The Fuel Administrator has thrown out hints that things may be even worse during the coming year. Churches are beginning to fill their cellars with coal. They propose to keep warm during the coming winter. But why not meet the Government half way in its appeal for fuel conservation? There was some bitter protest last winter in some quarters because of the rather arbitrary rulings of local fuel administrators. The city of Washington had a touch of this autocracy. But it is reasonable to suppose that Government officials who have upon their shoulders the burden of keeping the nation warm as well as providing fuel to keep going the war machine will not be in a mood to look kindly upon the waste of coal involved in keeping open in some small town several sparsely filled churches when a decent measure of Christian fellowship could easily find a way out of this extravagance and waste.

We have no plan to propose, but we suggest that diocesan authorities enter into counsel with one another, before the coming of winter, to work out some plan whereby two or three Episcopal churches may during the winter months combine their services. Incidentally such a plan might alleviate the problem of the dearth of clergymen in which the war has involved us.

In small communities, where there is a group of churches of different communions, if the Christian as well as patriotic mood prevails doubtless some plan for getting together can be devised. It is none too early now to begin to act, for fuel is being purchased and stored in the cellars of our churches. By beginning early we can act with deliberation and so forestall Government pressure. We humbly commend this subject to the churches.

The Question of Health

WHILE Mayor Hylan of New York was playing the bull in the china shop with the Health Department of a city of six millions of people, it occurred to a good many citizens to ask whether the health of a nation should be left a prey to party politics. Mr. Hylan was reported as saying "While I am Mayor of this city, I will do as I please with the Health Department."

Of course he didn't and perhaps he couldn't, but he could do lamentable damage not only to the city of which he is the Mayor but to the whole nation, for New York is a port of entry into which pours a steady stream of immigrant peoples. Our democracy has never appeared to take its health so seriously as it has taken commerce and industry. England right along made the same mistake. The gravity of the mistake was revealed by the war statistics of the physically unfit. Even if all these human interests are to be reckoned in terms of dollars and cents, our medical experts have proved again and again how expensive it is to a nation to neglect the bodies of its citizens. Tuberculosis has cost the nation more than its wars.

The most effective agent for dealing with a nation's health is the national Government. Disease germs are interstate carriers. No village, town or state can regulate the activities of the organisms that produce disease.

A bungling, ignorant or vicious local official can be a menace to a whole nation. He ought not to be given the power to work such irreparable harm, as, for example, Mayor Hylan might have effected, had public opinion of a great community not forced him to change his mind.

Dr. Charles H. Mayo of Rochester in his inaugural address before the American Medical Association last year made, incidentally, the statement that our country should secure a medical cabinet officer in the near future.

One wonders why so excellent a suggestion has not been made before. Every city and state has its board of health. The health of more than one hundred million men, women and children is vital enough to the nation socially and economically to warrant the employment of a cabinet officer. It has seemed in the past that the really important matters that affect the life and happiness of the millions were not the matters that most concerned our American legislative bodies. Somebody else could be trusted to look after the essentials. Congress would do very well if it kept out of mischief and took care of the financial interest of its several clients. We have long ago left that rudimentary stage of national life. It is not infrequently we read that serious matters, serious to American family life, are discussed intelligently by members of Congress. Pension, river, harbor and tariff bills have been squeezed into smaller space and while not relegated to the background at least do not take all the time. We can conceive of a gifted medical officer, one like Dr. Mayo if he could sacrifice the time for this work, doing invaluable service to the nation. At the President's council table could sit a man who after the Department of Agriculture had talked about crops and the Postal Department about letters and the Treasurer about the mints, a disinterested man of science could claim a little time for the health of our people. But there is every reason for encouragement, for as a people we are moving fast towards a more humane view of government functions. The centre of interest is shifting from commerce to manhood.

THE WEEK

Chronicle and Comment on Current Events

Thrift Week

IF thrift is not a Christian grace, like cleanliness it comes very near to being one. Among the spiritual by-products of the war, economy, if it gets to be a national trait, will be an asset of almost inestimable worth. It was good to hear one of our small storekeepers say the other day that his business, which has been dependent upon the pennies and five-cent pieces that our school children spend during recess for gum and candies, has been reduced much more than half. Thrift stamps having become a juvenile passion, sweetmeats have gone to the board. What an amount of money children can waste! What an amount of money can be squandered by parents in attempting to make children happy when they merely succeed in making them sluggish by pampering!

We hope that the thrift drive will be as intelligently and as enthusiastically conducted as was the recent Red Cross crusade. A little pamphlet lies on our desk issued by the National War Savings Committee containing suggestions for citizens of New York. The pamphlet is entitled "War Work at Home." Every American city and village is doubtless receiving the same instruction. The Committee directs us to search our homes, our attics and cellars, our store closets and yards, bureau drawers and cupboards for some score of articles which are of no use to the owner, but are of incalculable value to the Government just now. There must be no more throwing away of discarded rubbers, pieces of wearing apparel, papers and bits of metal and old linen. Every worn-out thing has a use. The Government knows what the use is.

We hope that this instruction in economy will be so popularized that every citizen will receive the message. Our rectors will not be departing far from the prescribed paths of moral leadership when they give hearty endorsement to every such lesson in thrift.

Speaking to Mexico

DURING recent years democracies have been learning that a free press does not automatically make for freedom. The press may be as free as air and sunshine and yet in effect be vicious and degenerative by obscuring the truth. Mr. Wilson's handling of Mexican publicity is a startling and significant move in American diplomacy. The thoughts and purpose of America have thus been interpreted by our best leadership to a neighboring people, who it is highly important should understand precisely what America means to do. There is another way that one nation may convey to another the aims of its national life. We have seen that means used heretofore in our relationship with Japan. Our most insidious and debasing vehicle of news has been permitted to carry on anti-Japanese propaganda for years. It has fanned the fire of jealousy and hatred; it has furthered the plans of German diplomacy by fostering ill will between two friendly nations whose trade routes lie on the Pacific. Little has been done to counteract this influence and to insist that the Japanese and American peoples understand each other. Mr. Wilson has spoken directly to the Mexican people. He has not permitted Mr. Hearst to be our spokesman. We hope that our President will also speak to the Japanese people. Mr. Hearst has heretofore had the floor pretty much to himself.

A free press without moral restraint can no more safeguard liberty than can free brigands. Truth alone makes for freedom.

The New Unwritten Law

FROM time to time we have seen and recorded glimmers of hope that America was outgrowing its taste for lynch law and might return to the honorable paths of a law-abiding people. Here and there the better opinion of the South has expressed its sense of shame over the horrible atrocities which race hatred has wreaked upon the Negro, but such opinion has not yet accumulated sufficient force to prevent the frequent recurrence of these outrages.

When the eleven men were placed on trial in Illinois for the lynching of Robert Paul Prager the event was hailed as a happy omen. But alas! a new unwritten law was invoked in behalf of the murderers and they were released. This is discouraging. We agree with the *New York Evening Post* that it is a disgrace and a scandal. The question arises how many more unwritten laws are likely in the course of time to enter into the procedure of our courts. It is an evil that grows by what it feeds on. For a nation that has been so tolerant of legal technicalities blocking the path of justice, we seem to be developing a generous patience with law of a free and easy variety. If a passionate public sympathy can bend the interpretation of the law to its desires we are in a bad way.

But we think it ought to be made clear that America's concern in this matter is entirely for her own self-respect. Germany has no grounds for complaint. She has made atrocities legal. With us, they are still considered by the great body of public opinion to be atrocities. We must keep our conscience keen to feel this, lest we be found imitating our enemies.

Free Pews

BISHOP PERRY and Bishop Rhinelander in their Convention addresses this year spoke with conviction on the subject of rented pews. Bishop Rhinelander in his strong appeal that "the Church make all things new" to meet the day that is at hand, laid it down as a first necessity the abandoning of the present pew system. Bishop Perry spoke even more emphatically:

"The institution of rented pews had once a place in the order and economy of parish life. Today it is no longer defensible. The ownership of pews is intolerable. It is time for the Church to ask whether it can continue to buy and sell places of privilege in God's house, claimed by our Lord as the house of prayer for all people. I appreciate the legal complications involved and I offer no recommendation. I simply point to the time, now at hand, when the few parishes of the land that still adhere to the traffic in

pews will be required by the public conscience to break with the custom, or will themselves be relegated to the past."

Any one reading the signs of the times will not, as it seems to us, long remain in doubt that the present pew system in the Episcopal Church is doomed. We believe that Bishop Perry is on firm Christian ground when he says that it is no longer defensible.

Down the Centuries

IN Gilbert Murray's translation of Euripides's "The Trojan Women" are some lines which ring with a familiar meaning in the experience of many a nation these days:

"Had He not turned us in His hand, and thrust
Our high things low and shook our hills as dust,
We had not been this splendor, and our wrong
An everlasting music for the song
Of Earth and Heaven."

"We had not been this splendor!" Shall not every man's heart respond to that? He is truly a hardened soul in these days who is not asking great things of God.

The Soul of a French Sailor

ONE Sunday morning early in May a New York man was walking along upper Broadway and noticed a young French sailor standing alone on the corner of the street. He was a mere boy, not more than nineteen, and there was a homesick longing in his eyes. The man addressed the youth in French and asked him if he would not like to come to his home and have a cup of tea. He seemed overjoyed at hearing his own language, and accepted the invitation.

Upon learning that the sailor was a devout Catholic, from the upper coast of Brittany, the man prevailed upon his Irish cook to make a present of her rosary to the young man. The simple soul of the sailor was deeply touched by this act of kindness, and he proceeded to unbosom himself of all that was troubling him. He was homesick and very sad, for he had lately received the news that his beloved father had been killed in action on the French front. His host thereupon suggested that they attend mass together at the French Church of Notre Dame, which was only a few blocks away on Morningside Drive. The youth responded gladly to this suggestion.

As they knelt together, the sailor prayed with great intensity of devotion, with his head thrown back and his eyes uplifted, as if he were beholding his Divine Saviour in glory. Finally, as the older man turned to see if the youth were ready to go, he observed a great tear on the boyish cheek. As they were leaving the church, the sailor took the arm of his friend and exclaimed with a sigh, "Why couldn't they leave us alone? We were *so* happy!" —American Church Monthly.

From the Diary of a City Missionary

"AT the Morgue service this morning I am accompanied by two of my brethren of the staff. The crucifix and candlesticks recently provided by Mrs. ——— made the Burial Office solemn and impressive. The old keeper and the engineer were both present and their eager interest was much more than perfunctory. They kindly offered to see that these additions to our weekly service are properly cared for when not in use. We are to be congratulated upon being provided with these useful instruments of our weekly effort of devotion in behalf of the city's unknown and random dead. Where could it be more fitting to surround the office of the dead with such sacred dignity than here among those cast up by the surging tide of a big city? Today beneath the newly provided crucifix, receiving the soft light of the freshly lighted candles full in their silent faces, lay the bodies of three of the great city's typical unfortunates. One was that of a drowned man, wretchedly barefoot; another was entirely unknown, but human; and the third was that of a young colored woman, who lay upon her side as in sleep, just as she had been found upon a couch in a rough section of the city; poverty stricken and almost unclad she lay in her last sleep, and from her mouth and nostrils oozed a strange and ghastly foam as if from drugs. Beneath the cross with its divine Sufferer they lay, the light of its candles falling on their faces. May they rest in peace, poor souls, and in God's great mercy may light perpetual shine upon them!"

Fellowship and Evening Services

AS TOMMY SEES US, by the Rev. A. Herbert Gray, has as much wholesome and constructive criticism of the churches as we have found in any of the books that have been born from experiences at the front. One wonders whether if we applied ourselves to it, if we used more imagination and were less prim and starchy, we might not solve the problem of the dismal Sunday night service. The author of *As Tommy Sees Us* approaches the question from the angle of Christian fellowship:

In scores of churches in our cities there are evening services, attended by congregations numbering anything from twenty to two hundred. Is their value so very great? Is it not possible that the real work of Christ might be better done if at least occasionally they were turned into informal social gatherings, including perhaps an address from a layman or a minister, and finishing up with family prayers? We want more time for study circles and small fellowship meetings, so would not those Sunday evenings be well employed in such ways? Do we not have too many meetings altogether for platform talk, and too few for getting to know each other and helping each other?

. . . . . .

The early Church was evidently poorly regulated from our point of view and very informal in many of its ways. But it was unquestionably a fellowship, so that souls who wanted friendship never failed to get it within the Church's borders.

The real life of many churches today lies more in Study Circles, meetings of Girls' Auxiliary, Bible Classes, Work Parties than in regular Sunday services, and that just for the reason that the element of fellowship enters into all these minor organizations. But the world inevitably judges us by our ordinary Church services, and it is from these that fellowship has been so largely excluded.

. . . . . .

We must get fellowship of a new intensity and a new gladness into our churches, if we are to do Christ's work.

Thinking in Terms of the Whole Race

THERE are indications that men are beginning to think in terms of the whole race. For instance, the announcement at base camps in the British Expeditionary Force, where there are huge aggregations of men, that a missionary subject will be presented, insures packed audiences of men who listen breathlessly to the last word. This is the record of a common experience and not a snap judgment from exceptional occasions. As a matter of fact one explanation of missionary apathy in the past is that men have not been educated in the school of necessity to think in terms of the race. Our American custom has been too much to think sectionally for three years, nationally for one and internationally only when compelled to do so. For the first time in history entire nations are beginning to think internationally. We have a great distance to travel yet before this becomes a universal and controlling habit of mind, but it has gone far enough to preclude the possibility of any democratic country's sinking back into habits of insularity. America is beginning to think and act internationally. She can no more cease from progressing in this direction than she can revert to colonial life. Our principles of government are so deeply set that our State Department is bound to be affected tremendously in all future handling of foreign affairs by a nation which in a first hand way is rapidly becoming interested in and acquainted with international affairs. The Society of Nations will be an impregnable guardian of peace only when or if the conduct of foreign affairs is as much and as intelligently democratized as the domestic departments of government. The purity and truthfulness of the daily press is in this connection of more vital importance than its freedom.

—*From Bishop Brent's Convention Letter.*

The Spirit of America

By THE REV. REGINALD J. CAMPBELL

A FEW days ago the people of London were afforded the opportunity of giving a public welcome to a small army of American soldiers who marched through our streets to the sound of martial music and were reviewed and complimented by our King. These represented a greater army which, according to the official statement of the United States Secretary of War, has already landed over seven millions of its numbers upon the shores of France. So many astonishing things have happened in the past four years that perhaps the full significance of the fact thus evidenced has not yet been grasped by the general public in either of the countries thus linked in a common cause. Unless some wholly unforeseen reversal of tendencies takes place, what is thus made dramatically manifest amounts to this: For the first time in history and for all time to come the English-speaking races of the world have joined forces for the express purpose of securing that their own ideals of liberty and good government shall prevail throughout the earth. It has often been said that if America and Great Britain chose to make alliance they could give law to the rest of the world. Well, at last they have done it, and we shall see what we shall see. They have no wish to give law to the rest of the world, but if they can establish universal respect for law in place of international anarchy and reliance upon brutal might they will do all they have set out to do. Let us pray God that the present good understanding happily realized between the vast North American Republic and ourselves may never be dissolved. Upon it depends nothing less than the whole future of civilization.

And yet the wonder of it! The entry of America into the war is an event for which publicists have never prepared us in the past, a complete break with America's own tradition, and a step which can only mean in the long run the end of all old-world tyrannies and feudal survivals; for it is inconceivable that the strongest nation on earth and the richest in resources, a nation moreover consisting of a hundred million people trained in the freest of free institutions, should ever be content to withdraw from the work which it has taken in hand until humanity everywhere has come to share in the blessings itself enjoys. Americanism, in the noblest and fullest sense of that word, has invaded Europe; and it has come to stay. It will have Europe as itself soon or late; nothing can stop the process once begun. Kaiserism, Junkerism, militarism, and every other form of bondage for the souls and bodies of men must inevitably disappear before it in time. It may not be today nor tomorrow that our gladdened eyes behold this consummation. Races that have dwelt in slavery for ages cannot quickly become accustomed to the idea and atmosphere of freedom; they cannot envisage their lives in terms of it, do not readily understand what it involves, as is conspicuously the case in Russia today. But there can be no turning back. The goal of American effort, as President Wilson and all who thought with him very well knew when they decided upon this venture, is the complete emancipation of human society on earth from the hoary despotism and cruel hereditary caste systems which have cursed it for so long.

The stages of this development on the part of the American Commonwealth are well marked. Its first triumph was gained over us a hundred and forty years ago when the fathers of the Republic drafted the Constitution of the United States. They determined that on that one spot of earth at any rate men should be free and equal and entitled to liberty, justice, and the pursuit of happiness unimpeded by the exercise of any authority not of their own setting up. But the spirit in which they resisted British monarchy at that time, and laid the foundation of a democracy destined by and by to the august function of assimilating to itself all the other political societies of the world, they drew from British sources; it was and is ours. When the present writer was in America fifteen years ago he visited President Roosevelt at Oyster Bay and learned some things about American statesmanship which were pleasant to British ears. One observation of the President's he has not forgotten and is not likely to forget. Mr. Roosevelt declared that American democracy derived from two main lines of spiritual ancestry, English Puritanism and the French essayists of the eighteenth century. Of the two, he continued, the former had proved by far the more potent; it had supplied the deep and strong moral quality which distinguished Americanism from some other types of popular government. "Do not judge us too hastily by our methods of electioneering," he concluded, "or by the political corruption of which you hear so much in England and which you have only just outgrown yourselves. These things are after all only on the surface of our national life; when any great moral issue is defined the whole American people rise passionately to the full height of the demand it brings as was proved both in our own Civil War and in the Spanish-American War just ended."

That this was perfectly true we are relearning today. The springs of Americanism are to be sought in the old English Puritan passion for public righteousness which the Pilgrim Fathers carried with them to New England. The sons of the Pilgrim Fathers had to fight their British kinsfolk for its vindication; they have never drawn the sword for any other principle; today they are fighting with us to secure its triumph on the scale of the entire habitable globe.

We ought not to be surprised that it was only after long hesitation that American public opinion swung fully and finally to the side of the Allies in the present struggle. The issues were not so plainly seen there as here, and the decision to interfere in a European war was a tremendous departure from precedent. But it had to come; there was no room left in the world for both Prussianism and Americanism; and, despite all prejudices and new misunderstandings, American citizens realized that the cause of Britain and France was the cause of democracy from which they themselves could not in honor stand aside. As President Taft said recently, Britain and France had been fighting American battles as well as their own; now Americans have come to fight theirs. We forget the delay in our admiration of the stupendous effort they are making and the splendor of the achievements which already stand to their credit. A story is going the round of London which may or may not be true, but General Pershing is said to be telling it against himself. When the American Generalissimo first arrived in England a young lady motor driver was told off to drive him to the various camps and Government departments he had to visit. One morning she arrived with her car three minutes late and was admonished by General Pershing who was standing waiting for her, watch in hand. "Ah, well," replied the unabashed offender, "it is better to be three minutes late than three years late, anyway." General Pershing's comment upon this episode is said to be to the effect that he heard that English girls were not so ready-witted as their American sisters, but that he considered the former were quite smart enough for him.

After all, why should we have expected America to help us sooner? Would anyone before the war have ventured the prophecy that America would be in it at all or have reasonable ground for considering the cause of the Allies to be her cause? Events have sharpened her vision —and ours.

Grace Over Meat in Time of War

BLESS, O Lord, this provision of Thy bounty to our use, and us to Thy service; prosper the forces of our Country and of our Allies; bless our Soldiers and Sailors, and all who labor on their behalf; through Christ our Lord. *Amen.*

Sketches from Life. IV

By ROMNEY REYNOLDS

A Minnesota Doctor

DURING the first Fall which I spent in Minnesota I went to a convocation in Red Wing. Red Wing is a town among the hills on the Minnesota River, a picturesque situation with beautiful outlook. In the early days of the town three graduates of Hobart College decided to throw in their lot with its history—a clergyman named Edward Randolph Welles, and two physicians, Augustine Boyer Hawley and Charles Nathaniel Hewitt. The two physicians were, with a lawyer, Eli T. Wilder, the chief pillars of the parish of which Mr. Welles was the rector. Four strong and able men, they were typical of the young professional men who were coming in those days from the Northeastern States of our country to make the substantial citizenship of the great Northwest. They stood for old American traditions, education, refinement and character. They made Red Wing an enviable neighborhood, and they made of Christ Church one of the notable churches in a whole group of dioceses. With the vision which might have been expected of such men, a triangular plot of ground in the very centre of the town was secured, and a stone church, on good Gothic lines, was built. No one who entered Red Wing could fail to see Christ Church, and, seeing it, stop to marvel at its commanding situation and its reverent appeal.

With the limitations of Massachusetts still upon me I was frankly surprised to find in a community only a score or so of years older than myself a sense of history and a people's pride in its past. Mr. Wilder had become a judge, was recognized as the chief layman of the diocese, and for many sessions had been a leader in the General Convention. Dr. Hawley, who had studied medicine in Edinburgh and Paris, and who had given an affectionate ministry to the sick and suffering of Red Wing, had been dead eighteen years. Mr. Welles had become Bishop of Wisconsin; he, too, had been long dead. The remaining member of the distinguished group was Dr. Hewitt, of whom I wish especially to speak in this chapter.

Dr. Hewitt was my host on this my first visit to Red Wing. I knew by hearsay that he was full of interest and charm, but I was not prepared for the real man. In the late afternoon I went up to his gate. I found myself before a low wooden house among the trees. Instantly even the house bristled with individuality: it had what we strangely call atmosphere. With all its modesty and simplicity one knew that somebody who was somebody lived within it. It is more than twenty years ago that I made that visit. But I have still the vivid impression of the dining-room where a group of people, the nicest of the nice, sat down for dinner—a little early because the first service of the convocation was to be that night. There was the sparkle of friendliness and humor passing over the table, with now and again a brilliant, half-caustic flash from the host, which made me at least wish that convocations would never have opening sessions the first night, and that we might sit indefinitely at that feast of fast-flying talk, where eating was of little moment.

After the opening session of the convocation the men went into the library for more talk, which lasted far into the night. This room was the typical room in a house full of personality. Books were everywhere, and among the books at one end of the room were the pipes of an organ. The host told the story of the organ. He loved the music of the Church, and around this organ he had, on Sunday afternoons, gathered the boys of the town who could sing. He had taught them hymns and canticles—and good manners. He had scolded them, laughed at them, loved them. Christ Church, Red Wing, was a conservative parish, and it did not believe that boys should lead the music in the Church; but the day came at last when the boys in Dr. Hewitt's library were told that they might put on surplices, march into Christ Church, and sit in the choir. And then the whole parish knew what Dr. Hewitt had been doing through the Sunday afternoons of many years. I doubt if any choristers ever had such thorough preparation as these boys of Red Wing before their first appearance in a chancel. I have often thought that I should like to have seen Dr. Hewitt's face that first Sunday morning when his own boys sang the music of the service in the Church which he and his friends had built.

After all the years I can remember some of the things Dr. Hewitt said that November night. One of the guests in the house was an enthusiastic mountain climber, and described the perils from which, during the past Summer, he and some friends had narrowly escaped. I remember asking about a college friend who had lost his life in the mountains two years before. The same guest knew every detail of his exploit. It was a thrilling description, and we sat spellbound—all but Dr. Hewitt. He sat stiffly in his chair, a look half of pity, half of displeasure on his face. "Do you call that heroism?" he asked. "I call it waste of life. A man has no right to run such risks except for a worthy object—an object which helps someone, or pushes on some great cause." Arguments were brought up to plead for the spirit of adventure, the advance of scientific discovery, the inculcation of courage in a soft age—but he would have none of them. Life to him seemed so full of necessary perils that the strong man must save himself scrupulously for the inevitable crisis. He bit savagely into the subject; and the enthusiast for the mountains allowed the conversation to come down to the inhabited valleys.

Soon we were talking about sermons, and this was by Dr. Hewitt's own choice. He began to talk about preachers who ventilated their intellectual processes. "I trust my clergyman, " he said, "I want him to settle all his doubts and difficulties at home. When he stands up to preach his sermon I want him to give me the conclusions he has reached. I want to know what he believes." We smiled; for we suspected that if the trusted rector happened to hit upon conclusions which were not fairly in harmony with the conclusions which the vigorous and thoughtful doctor had reached in his library there would be a brisk asking of questions in front of the post office the next morning, and peppery argument interspersed with amusing flings, now at things too old, and again at things too new.

Dr. Hewitt had been at one time the chief executive officer of the State board of health. In a certain epidemic of smallpox he made it his task to see that every man, woman and child in Minnesota was vaccinated. He told us that night of his experience in visiting a monastery, the brethren of which had thus far refused to submit to the order of the board of health. Dr. Hewitt himself went to the monastery to see that every monk was vaccinated. He reached the remote building one bleak Winter evening after a long railway journey. He was admitted to a hall which was just a little colder than the world out of doors. He was told that in due time the abbot would see him. Cold and hungry, the doctor waited for more than an hour, expecting every moment that the tomb-like hall would open and he should be admitted again to life. When at length the door opened and a brother announced that the abbot would now see him Dr. Hewitt's temper was running high. He did not know exactly what he would say, but he was sure that such an abbot as this, who certainly knew of his waiting guest, should receive some punishment. The abbot received the physician with a dignity several degrees more frigid than the hall. He evidently wished to impress him with the folly and temerity of any interference of the State with Holy Church. This dignity of the abbot was quickly punctured by Dr. Hewitt, who took up the parable: "I want to tell you," he said, "that I am familiar with the rules of your order. The first rule is hospitality. You have grossly disobeyed it. You

have kept me waiting in a cold hall for more than an hour." One could instinctively feel the collapse of the abbot as the story was told. Immediately the abbot apologized and begged forgiveness: there was no more effort to play Canossa. "Everything will be done to make you comfortable," said the abbot sweetly, "and tomorrow you will meet the brethren in the chapter and we shall confer about the object of your visit."

The next morning the doctor found himself in a large room with the monks seated about the walls, the abbot in his seat of authority. When all was ready the abbot announced, "One of the brethren will now read a paper which will convince you, Dr. Hewitt, that vaccination is not only useless, but wrong." First amazed, then indignant, the doctor gradually fell back upon the humor of the situation. Suddenly a thought came to him, and he smiled with great joy; for he saw that the monastery was delivered into his hand. The last part of the paper he did not hear. He was thinking of more cheerful things than smallpox. When the reader sat down there was a hum of approval, and all seemed satisfied that nothing could be said in reply. Dr. Hewitt waited a moment, and then rose calmly. "This has been very interesting," he said, "I, a physician, have listened to a paper about medicine written by a theologian. Now I propose to do for you what you have kindly done for me. I ask you, as theologians, to listen to me while I, a physician, speak to you on a grave matter of theology. There is one of your doctrines which I as physician know to be wholly impossible and I can prove it to you. I am sure that I can make clear to you its utter . . ." With that there was a shout from every corner of the room, "O doctor, vaccinate us!" From abbot to youngest brother, there was a throwing up sleeves, and arms were made ready for the officer of the State. The doctor, saying no more of theology, fell to work.

In course of time the migration from Northeastern America ceased, and a new migration began—from Northwestern Europe, especially Scandinavia. When members of the Church of Sweden entered Red Wing they found a dignified church with a well-ordered service, which seemed more like home than anything else in the new world. Thus new parishioners mingled among the old, and the foundations laid by four good men with generations of Americans behind them served for the happy superstructure in which Americans of a newer citizenship have shared.

Dr. Hewitt was the last of these founders to finish his work in this life. Eight years ago he joined his three friends; perhaps they together have sought out some celestial frontier which they can, by their presence and their deeds, make happier for men, who, through them, shall become joyfully eager to give worship to God.

Stoking at the Central Office

By ROGER DANIELS

THE central office of the Army and Navy department of the Brotherhood of St. Andrew is the home base for the secretaries in the camps and training stations. Here the results of their work in the camps are gathered together, not merely for statistical value, but for their real worth. The central office is not content with knowing the name, military address and home parish of a Churchman in the service. That is merely the beginning of the Brotherhood's work.

"We are organized for service to the men," says Frederick S. Titsworth, executive secretary. "And if we can help them in any way we want to do it. So far we have been able to fill every request that has been made of us. The Brotherhood has always kept before it a definite plan to inspire, encourage and stimulate the men in the service, not only to be upright themselves but also to accept responsibility for the other fellow. What our secretaries are doing in the camps by personal work the central office by correspondence is doing in the more remote training stations where we have no secretary, chaplain or clergy. When men are found our plan of prayer and service is put to them and when possible we put them in touch with our secretary or with the chaplain and clergy."

Another of the functions of the central office as the home base is to supply the subsistence for the secretaries in the field. Reports are made weekly by the secretaries and a resumé of the success of the various secretaries have made is incorporated in a weekly letter of help and encouragement which is sent out by Mr. Titsworth. One of the features of this letter is the weekly summary which gives a statistical report of all the work accomplished to date so that each secretary may know just what the Brotherhood is accomplishing.

But the central office is bigger and broader than statistical returns. It seeks to emulate the splendid efforts of the secretaries in the camps. And it is the personal touch with the men in the service which above all else, according to Mr. Titsworth, makes the central office a worthwhile institution. He says:

"The most interesting and absorbing part of the work of the central office is found in the individual personal touch through correspondence with the men. It is most gratifying to see the enthusiasm and real happiness which the boys express in letters on being made to realize their Church is behind them and is interested in them personally.

"One of the most interesting experiences which has come to my attention is that of a member of the Brotherhood stationed at a naval training camp who through correspondence was encouraged to live up to his Brotherhood vows. The central office has kept in close personal touch with this man and subsequent to our first formal acquaintance through correspondence he was sent to France as one of the crew on a naval tug. The Christian fortitude he displayed amidst unchristian surroundings was worth all it cost the Brotherhood to maintain its entire program. This fine sailor has been the means of hope and spiritual comfort to hundreds of his associates and on his return to this country he immediately stimulated the Church work in the port where he was located, reorganized the Brotherhood and interested many in bringing Christian hope as well as material comfort to the many sick sailors at the 'sick bay' (the naval hospital). It is altogether impossible to figure out the unlimited influence one man can and will exert if he is properly stimulated and inspired to do his full duty as a disciple of the Master."

The work of the Brotherhood centres about the individual. It aims to seek out the strong men of the company and squad. By personal interviews where there are Brotherhood secretaries and by personal letters where there are no secretaries it seeks to show to these strong men the need for clean speech and clean living. It aims to have these strong men take up the work among their fellows. In this way groups of personal workers are formed with the strong men at the head, or keymen as they are called in the Brotherhood plan. The names of these young men are turned over to the chaplain, commissioned or voluntary, wherever possible, and the young men are urged to attend the services of their own Church. Many of these young men are not members of our Church. But there is no proselytizing. The work of the Brotherhood is to spread Christ's Kingdom among men, especially young men. It realizes the bulwark of this work lies in the Church, so all its labors are to lead young men to the Church.

Insofar as the writer knows the central office of the Brotherhood holds a unique place among all agencies working for the material and spiritual welfare of the

men in the service. It is the only agency which is keeping a personal touch through correspondence with thousands of earnest young Christians in the service. The Brotherhood has been able to put its secretaries only in the larger camps—but its hundreds of keymen are everywhere. These men who are striving and by God's help are living upright Christian lives are bringing God's word to the men about them in far distant out-of-the-way places where there is no chaplain, clergyman nor Y. M. C. A. worker. There is not a mail that does not bring letters from these men, from Cuba to the Philippines; France sends her quota; letters come from isolated logging camps where outposts are on guard, and from inaccessible coast defense forts. All this is the work of the central office.

Mr. Titsworth has been untiring in his efforts to build up a complete list of the Churchmen in the service. To index these names, to get in personal touch with these men is a work which occupies a large part of the central office staff.

"If the Church is to follow her men she must first of all know their names. For this purpose the registration at the central office has been started. This work is being done for the entire Church at the request of the War Commission. At the present time more than 37,000 names have been listed and correspondence encouraged with the men. Chaplains, the clergy and the Brotherhood secretaries are advised of the presence of Churchmen in their respective fields so that they may be looked up and extended a warm greeting in the name of the Church. Rectors are given news from camps of their parishioners and opportunity is thus made for the rector to link up the home church and the enlisted Churchmen. In not a few cases we have discovered that enlisted men claim to be connected with parishes to the delight and surprise of the rector in charge, who, prior to advice from this office, had no record of such men."

The letter which goes from the Brotherhood on receipt of information giving the military address of an enlisted Churchman extends him warm greetings in the name of the Church and the Brotherhood. With the letter is sent a copy of *St. Andrew's Cross* and the offer to send the magazine regularly free of charge. The letter also asks the man if there is anything else the Brotherhood can do for him.

These requests are many and varied. One company down on the Border had received a number of phonograph records but no phonograph. When the days passed by and no machine appeared the record pile took on the attributes of the proverbial white elephant. Then came a letter to the central office. A phonograph was on its way to the Border in short order.

A detachment of Marines came up from Cuba to Quantico in mid-Winter. The Marines were not prepared for the weather change. There came an urgent wire from the Brotherhood secretary. The next morning saw the Marines outfitted with sweaters and comfort kits.

Hundreds of Bishop White Prayer Books have been distributed to the men in the camps and New Testaments without number. The call for periodicals comes with each mail. As the central aim of the Brotherhood lies in prayer and service one might wonder how these requests can all be filled. The answer lies in the hearty cooperation of the Church and other agencies.

The phonograph was furnished through a Brotherhood man in Philadelphia to whom the request was passed on. When word came calling attention to the need of warm clothing for the Marines the central office despatched a telegram to the Red Cross headquarters in Virginia and the sweaters were sent post haste. The Brotherhood meets the call for Bishop White Prayer Books. Willing Churchmen and Churchwomen have volunteered to fill other special requests of various kinds. The Church Periodical Club has gladly supplied every request made upon it through the Brotherhood.

"On the job" expresses the activities of the Brotherhood's central office and the man who directs its work. Yet, underneath all the efficiency, underneath the "on the job" spirit which has met every request, there lies the strong spiritual note which Mr. Titsworth emphasizes as the whole strength of the Brotherhood's program.

"When war was declared last Spring I was full of a desire to do something, to throw myself into the work," says Mr. Titsworth. "But it was not until I came in touch with the Brotherhood of St. Andrew that I felt that call was for me. And why? Because it stands for the only thing in this world that is worth while—the spiritual Christian life."

The Lifted Veil

By WINNEFRED HITT

TO me my Beloved is more than a mother, more than a father, more than a good friend, more than riches, gold and silver. He is the One and the only One, to whom I cling with unflinching faith, and everlasting hope. I lay this down before, to let you know that it is Jesus Christ of whom I speak, what He is to me, and how many are the manifold blessings I have received by His great mercy and great love for the sinner that repenteth. To leave Him for any time, however small, is to me, as I feel it, slow death to the soul, which is felt undoubtedly through the physical being.

I will now describe how I see Jesus Christ through The Lifted Veil. His Personality came to me especially in the Holy Eucharist; of course, we know His presence is always there. But what if the Veil should be drawn from our eyes—Oh! wonderful vision, inspiring, lifting us far above the sordidness of this worldly world. We are enrapt! although we are surrounded by human life, yea, even the dead themselves, we see them not, we hear them not. Only before our eyes stands the wonderful vision: That great Personality, the Blessed hope in whom we have trusted now, and for ages past, Jesus Christ, the Son of God made man.

As the Veil has been drawn away, the first thing that strikes me is His childlike simplicity, His eagerness to find out what is in the hearts of men. He seems to ask this question: Do you love Me, as I love you? His very bearing denotes the sacrifice He has made. His awful purity which gives us that lifting up from the sordidness of the world. We are gazing at the Lamb, spotless innocence, yet knowing all—forgiving all; the manifold sins of mankind. He is the Great Lover, and verily I say the most greatly beloved indeed. We need hardly look back to call to remembrance the lives that have been given, that are now giving, and will be given, for His Dear Sake. But nothing is this, not even a speck, compared to the immeasurable love that He has given, and is continually giving.

I see Him as Hope, His gentle words to the listening soul: "Fear not, be steadfast, believe although the wolves would tear thee away from the fold. Come to me, seek me, I am always there, hidden from the rude eyes of the world, but there in reality to the childlike soul that loves me. Come to me as a child, ask of me as a child, love me as a child, follow me as a child. The wounds that seem so great, the cares that seem so many, the world that seems so hard, life that seems unbearable, all will melt away." Gaze steadfastly at His loving form, put your trust in Him, cast yourself at His precious feet, and ask His pardon. All is yours, my friend: "Peace, Love, Hope, Life. Above all, forgiveness, within The Lifted Veil."

A People Come To Their Own

By THE RT. REV. ARTHUR SELDEN LLOYD, D.D.

ON the west coast of Africa a drama is unfolding, silently and without observation, but when it is complete mankind will exclaim, Behold what God hath wrought. In His providence the God of heaven and earth permitted those who were strong to carry Africans to America and sell them into slavery. After years he put it into the heart of men who owned their bodies to send back to their own land a small company of these people in whom God had lighted that light which we call the love of liberty. These had been given no part in solving the problems which beset the establishment of free institutions in America. They had merely looked on while others labored, but they had dreamed of their beauty and longed for them. By what we call accident they were sent to the richest spot on the western coast of Africa; and, left to themselves in Liberia, they confronted the difficulties and dangers which had hitherto foiled those who had tried to possess themselves of that continent. In the face of obstacles which were all but insuperable, men who had been slaves set themselves to establish in Liberia a republic. A hundred years has not yet elapsed since the experiment was launched. Many obstacles have been overcome. Malicious influences which have combined to defeat the Liberians have so far been successfully combated. In a territory having a population of about two million, of whom less than fifty thousand are civilized, the Republic of Liberia which the first immigrants dreamed of is an established entity, as clearly defined as was our own country when its constitution was framed.

Liberia is by no means a state where irresponsible people are playing at government and trying to imitate the methods of white men. On the contrary, it is a land where serious and courageous men have devoted themselves to the task of establishing Christian civilization. This statement of fact should be constantly kept in mind, since perhaps the most dangerous, because most insidious obstacle that has confronted Liberia has been the good-natured cynicism with which the civilized world has looked on while she struggled—the matter of course fashion in which the nations have refused to take her seriously. All of us have taken what we heard for granted when men for their own purposes circulated slanders which left the impression that the case of Liberia was hopeless because her foundations were rotten. When men have talked of the inherent incompetency of Liberia's men we have all accepted it, no one taking the trouble to find out what was the truth. Meanwhile, refusing to be discouraged, and shutting their ears to calumny, the Liberians with splendid courage and real ability have labored patiently with the result that they have actually created a country in which a black man naturally, and as a matter of course, dependent upon no man and free to develop normally, bears a man's responsibility because his manhood is devoted to that which is his very own and sacred because it means liberty for him and his children.

No man may dare to prophesy, but it is safe to expect that when by God's help Liberia shall have passed safely through the present distress material development and general education attended by universal regard for law and order will be established throughout its borders. The whole world will see in operation that which until now the whole world has declared to be impossible. Black men will have established themselves under a free government administered by black men. Life and property will be secure. All men will have to confess that the African is a man like other men. The candle which has been lighted in Liberia will shine to the Cape. Meanwhile Liberia needs the friendship and counsel of a strong nation to show her how to meet her problems and to make her resources available. It goes without saying that America should be that friend.

But Liberia needs still more the help of the Church, not only that her character may be fixed, but that she may be made able to develop the uncivilized tribes within her borders. These constitute Liberia's richest asset, but she is not able unaided to make this asset available, and God seems to have seen fit to accord this high privilege to the American Church. The blessing not only to Liberia but to herself as the fruit of the help she has rendered in the past seems to be witness that the work the Church has done has been in accordance with His pleasure. The number of Liberians whom this Church has trained for service in their country is surprising, and the honorable record of these men is ground for reverent thanksgiving. In addition the Church has made large contribution towards developing the national conscience and toward keeping before the people's eyes the ideals upon which democracy will at last be built.

Yet however much Liberia needs and deserves help politically, she needs still more the assistance of the Church that the character of the civilized may be established; her standards fixed, and all her people made able to understand the value of Christian institutions. The most difficult and important task confronting her is that of assimilating the uncivilized tribes. These are all virile people and appreciate the profit that attends the security of life and property which civilized government assures them, but they need to be instructed that they may be able to share the responsibility of citizens of a free country; and to be taught the arts of civilization that they may help develop the country's abundant resources. Above all they must be instructed in the faith upon which all good citizenship depends. To accomplish this would test the strength of a people possessing all the appliances of our age, and rich in material resources. Unfortunately Liberia is weak in both. She has men and women capable of doing all that is required; indeed none but Liberians should do it if all the people are to be welded together into one. But the teachers must be made ready by those who already possess the strength which Christian development affords. Only Christians can bring this to them, and God seems to have conferred the privilege on the American Church. The work already done in Liberia by this Church has gained for us the confidence and goodwill of the uncivilized as well as the civilized people. A few white men and women properly equipped would have little difficulty in training enough Liberian leaders to establish the good work already begun. And when we remember that the planting of the mission in Liberia was the first practical expression of this Church's faith in the Mission committed to her, and how that first adventure tempted our fathers to plant those branches in the East which today are so vigorous and full of promise; gratitude to God for His favor should be enough to make us keen to finish in Liberia the work which remains to be done before that country can render to Africa the service which is easily within her reach.

During the past twenty-five years the Church in Liberia has been practically left to work out her own destiny. Now she is well established among the civilized and is ministering to the uncivilized tribes of her hinterland more generously than any diocese in the American Church is ministering to the Indians who may dwell within its borders. Nor should it be forgotten that anyone of these dioceses is stronger than the Church in Liberia. Her clergy are clean and devoted men. Her schools are good in spite of the Church's poverty. Her people are worthy and well instructed and considering their poverty are notably generous. In one town a man who occupies a high place in the state and whose time is devoted to important interests has at his own charges carried on continuously through twenty-five years a night school for boys and young men, and he has had the satisfaction of seeing not a few of these establish themselves as positive factors in society. This school has more than a hundred pupils.

Hitherto the help which the American Church has provided has been barely enough to keep the Church in Liberia alive. The time has come when the American

Church is challenged to provide such help in men and money as will enable the Church in Liberia to fulfil her mission in Africa. There seems to be nothing to oppose this or prevent the desired end from being accomplished. The whole people, whether civilized or uncivilized, is kindly disposed towards the American Church on account of the service her men and women have rendered. The genius of the Church answers to the ideals of Liberia as to those of America, so that her help will be the more valuable in this, the formative period of the Republic. It was not accident which decreed that our own bill of rights and our constitution were the creation of Churchmen. The words of Henry Clay will be true for Liberia as for America: "Her institutions will be safe as long as she has the Book of Common Prayer and the Constitution."

Moreover the conditions attending the Church's mission in Liberia are unique. In every country not Christian the work for the enlightenment of mankind is carried on by sufferance. This work is regarded as negligible by the Government. It is tolerated so long as it advances and does not militate against the policies of the Government. It receives the Government's support and countenance when the Government's representative happens to be a man who understands the truth in which civilization rests. In Liberia, on the contrary, the Government's interests square exactly with the Church's purpose in establishing her mission, since that Government confronts the obligation to reduce to practical application the principles which the Church was sent to proclaim. All that the Church does for her own strengthening must add strength to the Republic. As she fixes Christian standards the Republic's problems will be more easily solved. The result is that, instead of working in the hope that some day those in authority will understand and accept the Revelation she interprets, the Church in Liberia has the opportunity to help a nation which has received Christianity to realize its ideals. In every other mission of the Church, her endeavor is to select and train individuals who may be made able to interpret the principle of life to people whose mode of thought rests in a different concept. In Liberia those who must lead the people have already the Church's point of view and need only to be shown how to apply principles which are already received; with the result that Liberia is ready to furnish competent evangelists and teachers in any number needed for the work, once these have received proper training. Reasonable help through a short term of years in skilled workers and equipment will enable Liberia to realize her aspirations, and schools and industrial training will remove the causes for most of the obstacles which remain in the way of her development.

Interesting as is the challenge to help Liberia in the fine fight she is making on her own behalf, one finds oneself regarding this almost as a detail, as one looks beyond and considers what it will mean to that continent when Africans see a nation expressing the highest human development created and administered by Africans. It happens that Liberia is surpassingly rich in material resources. As might be expected under such conditions, the uncivilized tribes who inhabit Liberia are virile, intelligent, and, though enveloped in the darkness which must prevail where men do not know the Father, are lovers of liberty. They are related in race and language to the strong peoples of Central Africa. Their contacts with these are natural and might easily be very near. The effect of what befalls Liberia will be immediately felt among the really great peoples in the interior of Africa. It is thrilling to think of the time when the institutions which Christianity makes possible shall be brought face to face with the institutions of Mohammedanism, where both are expressed in the life of the Africans. The misery which always attends Mohammedanism must disappear just as darkness yields to the light, once the people have seen the fruits of Christian living. Nor is it easy to conceive of any other means by which the cruelty of that system may be rationally met than by showing to the people who suffer under it the difference between human life bound by ignorance and superstition and the same life when it has been developed in the light of the Revelation which has illumined the world.

To make Liberia ready for this beautiful adventure is the privilege of the American Church. In spite of the solemn responsibility laid upon the Church to help our nation successfully meet its obligation to civilization she must not turn away from this almost romantic undertaking. Nor should it be delayed. When peace comes and small nations have their safety secured, and nations have at least gained the privilege of working out their own development unmolested, the Church should be seriously at work in Liberia helping that country to be ready for the new and larger tasks which will devolve upon her. The only thing that is needed, as men speak, is that she should take hold of the task generously and with a ready will to support the work. The bishop whom the Head of the Church will teach His Body to choose for Liberia should take with him to meet immediate needs at least as much money as the Church gave the first bishop she sent to Manila. The men and the women who must go with him to help and to guide the Liberian Church should be generously provided for. No undue apprehension need be felt on account of the health of these if proper provision is made to enable them to live in conditions that are not impossible. Liberia presents no menace to health which does not of necessity go with a tropical climate. Indeed it is free from many of the most dreaded forms of tropical disease. The impression we have received with regard to the deadliness of Liberia's climate is largely due to the ignorance of the Church which sacrificed her sons and daughters by not making proper provision for their welfare. Fit habitations and short terms of service will meet successfully the difficulties and dangers, and these may be readily provided for.

Prayer for the Allies

O GOD, Who hast appointed a day when the kingdoms of this world shall become the Kingdom of God and of His Christ, mightily move the Allied Nations that we may now and always chose Thy will as our will, Thy way as our way, Thy peace as our peace. So lock our fortunes to Thy purpose in these days of storm and battle that we may rise through courage to victory and, in abiding fellowship win for the world that freedom and peace which will enable all nations to bring their glory and honor into Thy Kingdom, through Him Who came to set men free, Jesus, our King. *Amen.*

C. H. B.

A Refuge

By CLARA J. DENTON

WHICH love I more,
The mountains or the sea?
You ask of me.

When near the sea I stand
And hear the breakers' roar
And beat upon the shore,
As in defiance proud
Of all the firm-set land,
I mark each snowy crest,
And think, of all earth's charms
I love the ocean best.

But when beneath the mountain's ruggedness I wait
And life my eyes
In rapt surprise
To where they've stood so silently
Through ages long,
My heart awakes in happy song,
And for that time I love the mountains more.

Dear Largess of Nature,
Belittling all life's vanities,
Its bitter pain and tears,
Its pigmy hopes and fears,
While even ruthless war,
Rolls backward, backward far,
Until in God's white light of peace and love
I rest secure.

NEWS OF THE CHURCH

CHURCH ADVERTISING NOW ESSENTIAL FOR SUCCESS

First Bulletin Is Issued by New Kansas Bureau

PITTSBURG, KANSAS.—Mr. Charles Haynes, advertising expert of the new Diocesan Bureau of Advertising and Publicity, has sent out to the clergymen of the diocese his first bulletin on church advertising. In part it follows:

The Episcopal Church has the greatest commodity in the world—spiritual satisfaction. To advertise this intangible, indescribable feeling that one has when he gets the real benefits of the service is a difficult task. First, we must convince our own Church people, and get them into the spirit of the movement—get them to realize that what they have others have not—that their Church is not for private, selfish worship, then the results will come.

The public is open to, and can easily be swayed by, advertising, but the advertising is merely an introduction; it simply creates a desire to know more, or raises curiosity, and that gets people into your church. When you get them into your church, then it is the time to open their eyes and touch their souls. The appeal to the intellect is the thing that gets results.

As a drop of water, followed by other drops, continually dropping wears away a stone, just so will publicity and advertising wear away the prejudice of the public for the Episcopal Church, and more and more people realize that the Church offers what they are seeking—Religious Truth, and, above all, Spiritual Satisfaction.

Spiritual Satisfaction is our product. Spiritual Satisfaction comes only with a whole-hearted belief; Spiritual Satisfaction comes with a true understanding of what you need, and a real way of getting it. Believe in our Church, believe in advertising, get your parish in the attitude of progress, and open the eyes of the public.

AMERICAN COMMITTEE IN DESPERATE NEED

Funds for Work in France Totally Exhausted by Drive

NEW YORK CITY.—The American Committee for Devastated France, 16 East Thirty-ninth Street, received the following cable on June 8, 1918:

June 5, France—War Zone.—In the field we are evacuating refugees, running dispensaries, feeding thousands of refugees at our rest stations. Army has called upon us to establish mobile canteens in six places.

We are also helping hospital work and furnishing supplies to American wounded. Paris depot clothing refugees as they pass through. Situation grave but everyone calm and confident with supreme faith in American support. Our American troops magnificent. Our bank account totally drained. We are moving with events but in desperate need of funds. American Red Cross heart and soul with us but their transportation greatly overburdened and we have advantage in having workers and motors already in war zone. Need for immediate financial assistance greater than ever. Vital we should be able to buy supplies wherever available and distribute immediately in this emergency. Our children's colony now moved out of war zone. This is one of the most important ends of our work and must be maintained at all costs. Cable even small sums without delay. Inform all families safety of every member carefully watched.

DIKE-MORGAN.

"No assistance that America can render at this moment can be more effectual than to help the men who are fighting for us to be sure that their helpless ones are being ministered to," said a bishop in New York last week.

CHAPLAIN ROLLINS GETS THE CROIX DE GUERRE

For Distinguished Bravery in the Battle of Seicheprey

MARBLEHEAD, MASSACHUSETTS.—The Rev. Lyman Rollins, chaplain of the 101st Infantry, rector of St. Michael's Church of this place, has been awarded the French war cross for distinguished bravery on the firing line. It is supposed that his services which merited this recognition were in connection with the battle of Seicheprey from April 18 to 20.

Mr. Rollins, both in France and also two years ago on the Mexican border, has been one of the notably effective chaplains, displaying a remarkable teaching power and possessing at the same time a strong and intimate influence with the men of the regiment. Both in Mexico and in France—as also in the cantonment here—he has maintained the most intimate co-operative relations with his fellow-chaplain of the 101st, the Rev. Michael O'Connor.

KILLED BY STRAY BULLET

Member of This Year's Class at General Seminary Loses Life

SCRANTON, PENNSYLVANIA.—As the result of a stray bullet, death came last week to Clayton J. Rutter of Bloomsburg, well known to the Episcopal clergy of this city, and the people of St. Luke's Church. He was to have been ordained deacon Friday of last week, and his death ends the promising career of an exceptionally bright young man. He was in charge of the Episcopal chapel at Glenburn, near Scranton, last summer.

Mr. Rutter was graduated a few weeks ago from the General Theological Seminary of New York. He was twenty-three years of age. He had been offered a charge at a salary far beyond his expectations, but in order to offer his services to his country, enlisted in the Naval Reserve Flying corps. He was awaiting a call for service.

The bullet entered the head at the left eye, ploughed through the brain and lodged near the base of the skull. He regained consciousness only for a short time, immediately after being removed to the hospital.

When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

WANTS MEDICAL MEN TO WORK FOR PROHIBITION

President of American Association Compares Drink Evil to Slavery

CHICAGO, ILLINOIS.—The annual convention of the American Medical Association was held last week at the Auditorium. Dr. Arthur Dean Bevan of Chicago, who was installed as the new president of the association, made a plea for national prohibition.

"Each member of the medical profession," he said, "should take an active part in the propaganda against drink and secure national prohibition not years from now, but now, when it is so badly needed and will accomplish so much good, not only for our boys in khaki and in blue, but for the nation in arms. And when it has once been done away with, it could no more be resurrected after the war than could slavery.

"There can be no doubt of the injurious effects of alcoholic drinks on both the physical and mental well-being of our population. There can be no doubt that the greatest single factor we can control in the interest of the public health of the nation would be the elimination of alcoholic drink.

"I want to plead for the united action of the organized medical profession of the country to secure protection by law against the injury that drink is doing to our people, not as a political measure but as the most important public health measure that could be secured. In this crisis, when we and our allies are fighting not only for ourselves but also for humanity and civilization, we must organize the entire nation in the most efficient way possible, and this cannot be done without eliminating drink."

Dr. Bevan described Germany, the state of mind of the German Government and the German people. He compared it to a man suffering from the final stages of "a horrible disease, leading to insanity, with delusions of grandeur and magnificence." He urged doctors to refrain from dealing with German scientists after the war until Germany has purified itself.

RELIGIOUS CO-OPERATION

Episcopal Chaplain Arranges Quarters for Jewish Worker

CAMP BOWIE, FORT WORTH, TEXAS.—The field representative of the Jewish Welfare Board at Camp Bowie, Julius B. Gluck, now is established at his office at the Knights of Columbus hall.

Through the courtesy and at the invitation of Chaplain Earle of the Hundred and Thirty-second Field Artillery, Mr. Gluck now has living quarters in camp at the chaplain's quarters, Hundred and Thirty-second Field Artillery. The association of the Jewish worker with the chaplain and the K. of C. is an expression of the spirit of co-operation of all denominations in war work.

OUR WORK AMONG SEAMEN IN ONE SOUTHERN PORT

Harriott Pinckney Home Has Completed a Large Addition

CHARLESTON, SOUTH CAROLINA. — The Harriott Pinckney Home for Seamen is a rare combination of the old work done by the Charleston Port Society, which maintained a home for seamen and supported a chaplain for many years, and a work growing out of the bequest of the daughter of General Charles Coatesworth Pinckney of Revolutionary fame.

She saw hundreds of seamen on the streets of Charleston from the windows of her home, which was near the water front, and she knew that the churches of the city were filled with people every Sunday, so she left it in her will that the money coming from a certain property should be used to build a "free church" for seamen and that a clergyman of the Episcopal Church should always be the rector of the church, which she named the Church of the Redeemer.

This general port society and the holders of this particular fund for seamen came together and built this beautiful home for seamen, and the church.

Shipping conditions have changed so much in the long time which has elapsed since Miss Pinckney's days that many people thought that the building of even a house which would accommodate twenty-five seamen was a waste of good money. But experience has shown that this home fills a real need.

Somehow the old idea of a seamen's home carried a sense of pauperism which kept seamen who really needed a good place to stay away from the homes—and a class of men who are ever in want and use any help offered seemed to hang about such places. But now, by having a home into which we invite men to come, and often bring them before ugly influences have led them to old haunts, we find that the seamen appreciate the comfort and respectability of a nice home.

This home has been so much used during the last two years that now we have just completed an addition with eighteen more rooms, with the certainty that those rooms will always be filled as these are.

Services are held every Sunday in the Church of the Redeemer, and the Home cares for its shifting family every day, and it is all done with the assurance that both are helping to keep up the self-respecting manliness of our men whose home is on the great deep.

UNIQUE RURAL SERVICE

Visiting Day for Many Neighboring Parishes a Great Success

HARRISBURG, PENNSYLVANIA.—On the fifth of this month a notable service was held at the old St. Gabriel's Church, Coles Creek. It was a country church service par excellence. It is about eighteen miles distant from Bloomsburg and a generation ago services were supplied there by the rector of St. Paul's, Bloomsburg. Within the past few years more regular services have been held there than had been the case for several years previous.

The minister in charge of Christ Church, Berwick, the Rev. M. H. Ake, has been holding services there with excellent effect. He arranged for a visiting day on which Church people in the neighboring parishes and missions were asked to be present. And they came from Bloomsburg, Berwick, Catawissa, Danville and Milton, by train and by automobile. The Bishop was present and the Archdeacon of Williamsport, the Rev. F. O. Musser, and the Rev. Messrs. Barlow, Fliedner and Bedell. The Holy Communion was celebrated by the Bishop, assisted by Messrs. Musser and Fliedner. Mr. Bedell preached the sermon. Eight adults were confirmed.

A luncheon was served on the lawn, at which time one other candidate was confirmed, who for some reason was belated for the earlier service. The time, place and service were redolent with the memory of the Rev. Mr. Rockwell, who was rector of this church for many years and for a part of the time was the local postmaster. This church is located in a grove of fine old trees, one of which is used as a bell tower.

TOO LATE IN DAY TO DEFEND RENTED PEWS

From the California Churchman and Church Messenger

It is too late in the day, and the principle for which we contend has been too generally recognized, for any one to defend rented pews as a perfectly proper way of securing support for the Ministrations of Christ's religion. The only justification for the system lies either in the position that a lot of people would not be contributors to the Church's funds in any other way, or that it is but right that people should have a selected place in Church where they may always sit, and so be the better able to enjoy the Service and Sermon than they otherwise could do.

Both of these positions are indefensible, if they are not, indeed, a sad commentary upon the utter denial of a Christian's obligations to God, and to his fellow men; and we have no doubt but that their claim has had much to do with the alienation of the masses, and so the growth of the sects, and lies at the root of the weakness of the Church among those who are not rich in this world's goods, who have been driven elsewhere to worship God. It is not complimentary to us to have it said that we are the Church of the rich, and favor the rich at the expense of the poor, and to have this matter of pew-rents made the proof of the allegation. And yet this is the result of a system so out of sympathy with God's Word and the Message of our Divine Lord.

We may well rejoice, then, that we have reached a point when 6,010 out of 6,808 of our Churches in the United States are "free and unappropriated," and that this ten per cent. of the appropriated pews largely represents the Churches of our earlier history whose pews were sold (think of it!) to the highest bidder a great many years ago, and whose heirs still claim to own them as of legal right.

WAR IS DISCUSSED AT THE NEBRASKA CONFERENCE

Every Mission in Western Nebraska Has Its Service Flag

HASTINGS, NEBRASKA.—The twenty-eighth annual Convocation of the missionary district of Western Nebraska opened here June 4 with a meeting of the house of Churchwomen at 10 o'clock at St. Mark's Church. There were about fifty visiting clergy and church society delegates in attendance and a most inspiring meeting was held.

The first day was taken up with short discussions of work throughout the district, followed by an address in the afternoon by Dean Budlong on "War Work and Church Work." Both local conditions and wider relationships of the Church to the great world struggle were exceedingly well set forth by the Dean.

A delightful reception was given by the Dean and Mrs. Budlong at the deanery, 747 North Lincoln Avenue, Tuesday evening. A large number of parishioners and friends of the parish were able in this way to meet the visiting delegates. The lawn was prettily lighted for the occasion.

Bishop Beecher delivered his annual address at the Wednesday morning session. Although this address necessarily dealt partly with circumstances throughout the district the Bishop also gave a clear discussion of the war situation.

A missionary rally was held on the first evening. The missionary clergy of Western Nebraska cover the ranch land surrounding their little parishes for hundreds of miles, ministering and holding services in homes and school houses. Trips are made in cars, on horseback or in rigs, sometimes traveling forty or fifty miles on the prairie in blizzard weather to hold services—real missionary work.

All through this district the people are enthusiastic workers; well attended women's meetings are held regularly at various ranch homes and Red Cross garments are being turned out in great quantities. Every mission has its service flag and, no matter how isolated from the centres of national life, these people are well informed on the war situation and are more than anxious to help in every way possible.

Elections and appointments were as follows:

Council of Advice—Clerical: The Rev. L. A. Arthur, Grand Island; the Rev. J. M. Bates, Red Cloud; the Very Rev. J. S. Budlong, Hastings; lay: Dr. E. A. Messervey, Kearney; Dr. J. T. Steele, Hastings; Dr. H. Hatfield, Grand Island; Raymond Tibbets, Hastings.

Chancellor, Hon. R. R. Horth, Grand Island; secretary, the Rev. Wm. Carson Shaw, Alliance; assistant secretary, the Rev. Henry Ives, Sidney.

Examining chaplains: the Rev. L. A. Arthur, the Rev. J. M. Bates, the Rev. Wm. C. Shaw, the Rev. W. W. Wells.

Delegates to the Provincial Synod: Clerical: The Rev. Wm. Carson Shaw, the Rev. Louis A. Arthur, the Rev. J. M. Bates, the Very Rev. Jay Scott Budlong; lay: Messrs. Fred Holsten, Hon. R. R. Horth, T. C. Patterson, Dr. E. A. Messervey, Judge Chambers.

CHURCH HYMNS ARE SUNG IN OJIBWA LANGUAGE

At N. A. Meeting in Convention with Duluth Convention

DULUTH, MINNESOTA.—The twenty-third annual Convention of the Diocese of Duluth was held in the Cathedral June 4 and 5.

In the Bishop's address he spoke forcibly on the war, its causes and history; and declared emphatically that the cause of right was sure to win.

In the course of the address, the Bishop said he would ask the Convention at the next annual meeting to elect a Bishop Coadjutor for this diocese. He stated that he would relinquish half of his present salary to be used toward paying the salary of the Bishop Coadjutor. The Convention acceded to the Bishop's request.

During the Convention the following Standing Committee was elected for the coming year: The Rev. A. W. Ryan, D.D., Duluth; the Rev. J. G. Ward, of Virginia; the Rev. E. S. Murphy, of Wadena, and the Rev. W. E. Harmann, of Duluth. The laymen elected were: W. E. Magner, F. W. Paine, Duluth; Jas. A. Brown, Fergus Falls; Thos. S. Wood, of Duluth. The Rev. J. G. Ward was re-elected secretary, and the Rev. J. S. Hedelund assistant secretary. The Bishop appointed as Deans of the Diocese, the Rev. W. E. Harmann, of Duluth Deanery; the Rev. T. C. Hudson, of Mississippi Deanery, and the Rev. S. J. Hedelund, of Red River Deanery.

A telegram was sent to President Wilson and Governor Burnquist, pledging support.

The annual meeting of the Woman's Auxiliary was held in Trinity Cathedral, June 4. In her annual address the president spoke of the growing importance of a United Offering, and asked that a definite attempt be made this coming year to introduce the "Blue Box" into every home in the diocese. She suggested that this accomplishment might be made as a kind of memorial of her twenty years' work here as president of the Auxiliary.

The afternoon meeting was devoted to the election of officers and a Round Table discussion in two sessions. The following officers were elected: President, Mrs. J. D. Morrison; vice-president, Mrs. M. F. Jamar; deanery vice-presidents, Duluth, Mrs. C. T. Fitzsimmons, Mrs. J. G. Ward; Mississippi Valley, Mrs. H. F. Parshall, Mrs. T. C. Hudson; Red River Valley, Mrs. W. B. Windsor, Mrs. D. Gallagher. Extension secretary, Mrs. G. E. Renison; recording secretary, Mrs. O. S. Kempton; corresponding secretary, Mrs. A. H. Brocklehurst; United Offering treasurer, Mrs. W. E. A. LeQuesne; secretary of Junior Auxiliary, Mrs. Neil B. Morrison; treasurer of Junior Auxiliary, Mrs. T. S. Wood; secretary of Little Helpers (appointed), Mrs. G. H. Miner; assistant secretary, Mrs. H. H. Quandt.

A special meeting for the Indian women attending the Convention was held Wednesday morning at St. Paul's Church. By means of an interpreter the president addressed the women, as did Mrs. LeQuesne, who has many reasons for being especially fond of the Indians, as a Sioux, many years ago, saved the life of her husband after finding him almost buried under snow and completely "snow blind." The Indian took him home to his tepee, put him in his own bed, fed him wisely, treated his eyes till well, and then putting him upon his own horse, took him to the fort.

One feature of the meeting was the singing of familiar church hymns in the Ojibwa language.

W. COLORADO CONVOCATION MEETS AT GRAND JUNCTION

Stirring Addresses Made at Dinner for Men

GRAND JUNCTION, COLORADO.—The Eleventh Annual Convocation of the Missionary District of Western Colorado met in St. Matthew's Church on May 24. The usual routine business was gotten through on the first day. The second day was devoted to conferences on Sunday School and other matters connected with the work of the Church in the district. On Friday evening the men of St. Matthew's Church entertained the clergy and male delegates at a dinner at the Hotel La Court, at which telling addresses were delivered by the mayor of the city, the Bishop, the Rev. C. Blodget, rector of Grace Church, Colorado Springs, Mr. Merle D. Vincent and others. At the same time the women delegates were entertained at a supper at the residence of Mrs. Easley, wife of the missionary in charge.

On Saturday afternoon a meeting of the Woman's Auxiliary was held, presided over by Mrs. Touret. In the evening the Bishop and his wife gave a reception to the members of Convocation and of the Woman's Auxiliary.

The sessions, which were the most enjoyable remembered by the writer during six years of work in the district, were closed with well attended and enthusiastic missionary service in the church, at which addresses were delivered by the Rev. H. Rice, of Durango; the Rev. P. Nelson, of Meeker, and the Rev. P. A. Easly, of Grand Junction.

The Bishop appointed the following as members of the Council of Advice: The Revs. W. B. Magnan, president; E. Johnson, secretary, and P. A. Easley. Lay members: Messrs. V. E. Northrop, Dr. G. R. Warner and E. Fordham. Examining chaplains: the Rev. W. B. Magnan, P. A. Easley and W. M. Ford. The Rev. Edwin Johnson was re-elected secretary and Mr. V. E. Northrop treasurer. During the year four new priests have been added to the working staff of the district, viz., the Rev. H. C. Rice to Durango and the adjacent missions, the Rev. P. A. Easley to Grand Junction, the Rev. W. M. Ford to Montrose and Olathe, and the Rev. H. D. Wilson to Delta and Paonia.

W. B. MAGNAN.

Spanish Pieces for Liberty

Even the Igorots of the Philippines are taking part in the Liberty Loans. Far up in the mountains of Luzon, in the neighborhood of the school where Deaconess Anne Hargreaves represents the American Church Mission, they dug up ancient Spanish pieces and other relics from the ground and brought them out of other hiding places peculiar to these mountain people, in order that they might do their bit for liberty.

NEW ARGUMENT ADVANCED AGAINST VESTRYWOMEN

Husbands Would Adopt Attitude of "Let Georgiana Do It"

DENVER, COLORADO.—Delegates to the Diocesan Council of Colorado began to gather on Tuesday, June 4, which was the day appointed for the meetings of the Woman's Auxiliary, and there was a strong representation, both lay and clerical, of the diocese when Wednesday's proceedings commenced.

Nearly all officers of the diocese were re-elected, including J. H. Pershing, chancellor; J. H. Bradbury, treasurer; the Rev. Messrs. H. S. Foster, A. N. Taft, H. M. Walters, and Messrs. Fairbanks, Hudston and Rattle on the Standing Committee. Trustees reappointed for the diocese were the Rev. Messrs. Thos. Casady, C. H. Shutt and Messrs. Peters, Hudston and J. M. Kennedy, Jr. The latter was elected secretary and the Rev. Jas. McLaughlin assistant secretary.

A lively discussion was started by the Rev. A. N. Taft, who advocated representation of women by delegates in the Council, quoting the Archbishop of Canterbury as favorable to female representation on vestries and Bishop Tuttle as supposedly of opinion that the word "laymen" used in this connection referred to order and not to sex. Mr. Taft was strongly supported by the Rev. Thos. Casady, but the general opinion seemed to be that if women delegates were permitted their husbands would adopt the attitude of letting "George do it" and one more opportunity for service would be closed to men.

Lots worth $2,500 were contributed by the diocese towards the purchase of the old Crittenden Girls' Home for the Church Convalescent Home, and the Bishop's speech suggested that 2,500 persons should contribute $1 a year for the support of the home, which has done splendid work.

Changes were made in the Canons to bring them into line with the General Canons setting the date of the end of the fiscal year December 31, and it was arranged that the date of the next Council should be left to the Bishop with the idea of setting it nearer the end of the year, probably about the first week in February.

A splendid report by Lucius Hallett on St. Luke's Hospital, claiming that no hospital could be self-supporting without certain necessary extensions which would be carried by the same overhead expenses, also showed that the endowment had been recently doubled by the legacy of $75,000 from the Rev. Dr. Hitchings. In Mr. Hallett's opinion 65 percent of the work of such a hospital ought to be able to be charitable.

The College of St. John the Evangelist has been partially revived by Canon Bonell at Greeley in a school for candidates for Holy Orders, with two men already in residence and two more to be taken, some being refused for various reasons.

An annual conference of Church workers of the Diocese of Colorado was suggested, to consist of members of the Woman's Guild and Auxiliary, King's Daughters, Girls' Friendly Society and so forth, to take up various matters of general Church interest.

GEORGE H. HOLORAN.

PROBLEM OF SOLDIERS' SUNDAY NIGHT SOLVED

One Community Meets Difficulties Through Episcopal Churches

An interesting side-light on the sane leadership of the Episcopal Church in certain kinds of war work is revealed in the appreciation evident in the following story sent to the press by the War Camp Community Service, 1 Madison Avenue, New York City. Another story of this work appeared in these columns a few weeks ago.

New York City.—Scores of towns and cities of the United States have in the last year grappled with the problem of what to do on Sunday evenings for a great visiting population of soldiers and sailors. In many the difficulties were intensified by the Sunday ban on commercial amusements. This is the story of how one community combined Christian spirit with practical ingenuity and met the situation.

Charleston, South Carolina, saw in its streets on Sunday nights hundreds of men in the service of the nation who idled on the corners or wandered aimlessly in search of amusement. There were no moving pictures, no theatres. Public opinion long since had decreed that such places must be shut on the first day of the week. So nowhere could the uniformed men turn for the relaxation that meant to them the difference between a dismal and an enjoyable evening.

Agitation began for the opening of the theatres. It was proposed to have at least a vaudeville show for the soldiers and sailors. Public opinion still was opposed to Sunday amusements, but the pressure was strong. It looked as if Charleston must abandon its traditions, though bringing this to pass threatened to cause strife and bitterness.

Then it was the city solved its problem—solved it to the satisfaction of all concerned befittingly, and without rancor. With the aid of War Camp Community Service, the recognized agency under the War and Navy Department Commissions on Training Camp Activities for dealing with the welfare of uniformed men outside camps and training stations, a plan was worked out which violated none of the city's traditions but provided the relaxation craved by guests in khaki and blue.

Eight Episcopal churches united to hold a Sunday evening service in Artillery Hall, a building conveniently and centrally located. War Camp Community Service cooperated; and the result was the establishment of a fine and natural relation between the uniformed men and civilians, under well-nigh ideal circumstances.

These meetings have been going on for months. The program consists of music by a military or naval band, which plays outside the hall for twenty minutes; then within previous to and after the services. The services, which are very simple, include the singing of hymns, a short sermon, addresses by laymen and military and naval officers. Afterward there is a social gathering for enlisted men, their friends and others in attendance, at which light refreshments are served. These occasions are described as unusually delightful and pleasurable affairs.

While it is carefully concealed, elaborate machinery is needed to make these Sunday night meetings the success they are. In general charge is an executive committee of three clergymen, one of them an army chaplain. There is a central committee of women, made up of members from each church. A similar committee of women looks after refreshments. Girls from the churches assist the two committees. A committee of men, headed by the Chairman of the War Camp Community Service Committee, provides ushers for the religious services and hosts for the social hour. The arrangement enables the soldiers and sailors to meet under conditions peculiarly happy the best men and women of the community.

The Artillery Hall meetings have the active backing of the Army and Navy, the enthusiastic indorsement of the civil population, and the warm commendation of the enlisted men. Before these services were started, King Street (Charleston's principal thoroughfare) was alive with soldiers and sailors on Sunday nights. Now not a handful will be found loafing there. For Charleston, facing the apparent necessity of going counter to the sentiment which frowned on Sunday amusements, devised a highly efficacious substitute in keeping with the spirit of the day and of the city.

Our Foreign Churches

To the Editor of The Churchman:

As Chairman of the Commission on American Churches in Europe, I am constrained to draw the attention of your readers to the great need of sympathetic help, especially for Holy Trinity Church, Paris, and St. James' Church, Florence. Letters from Bishop Israel and the Rev. Mr. Wadleigh tell of the inevitable deficit in the receipts for the work of those parishes, unless an appeal is made to Americans who have enjoyed the privileges of those parishes when they were journeying abroad, to come to the rescue in this emergency. So many persons belonging to those parishes are no longer there, and so extensive has been the help given by our clergy and people in Paris and Florence, not only to refugees, but also to soldiers who attend the services (especially in Paris in large numbers), that with the utmost economy, cutting down all expenses, the vestries of these churches find themselves facing great difficulties.

The Commission on American Churches in Europe, at a meeting in January, appointed a committee to further the interests of these parishes, of which Mr. Francis Lynde Stetson, 15 Broad Street, New York City, is secretary.

No doubt many have read the letters of Bishop Israel and the appeal of the Rev. Mr. Wadleigh, both of which the Commission emphatically endorses, and prays that some contributions may be made in order that our work in their foreign lands may not come to naught. $15,000 is needed this year for the Church of the Holy Trinity, Paris, and at least $5,000 for St. James' Church, Florence. Are there not some who will gladly and generously respond?

Cortlandt Whitehead.

MISSION OFFERINGS SHOW DECREASE OF $46,559

June Meeting of Executive Committee of Unusual Interest

New York City.—The treasurer's report, read at the June meeting of the Executive Committee of the Board of Missions, showed a decrease in offerings of $46,559. This decrease can be traced almost entirely to falling off in parish offering, which may in turn be traced to the extra months in the fiscal year.

In the domestic field the resignations of Miss Frances M. Young as United Offering worker in Arizona, and Miss Myrtle Candill in Asheville, were accepted. The appointment of Miss Florence L. Everett as teacher in St. Elizabeth's School for Indians in South Dakota was approved. Arrangement was made for the continuance of the training in the Philadelphia Deaconess School for the year 1919 of Miss Virginia L. Page, Miss Helen N. DeHaven and Miss Elizabeth L. Haun.

In the Latin-American field, a loan of $3,000 from the $100,000 fund set aside from the Undesignated Legacies was granted the Bishop of Porto Rico to enable him to complete the second wing of the new buildings for St. Andrew's School at Mayaguez. In Brazil, arrangements were made to enable the Bishop to pay off all the indebtedness on the Southern Cross School at Porto Alegre. Miss Katharine P. Gass, stepdaughter of the Bishop of Mississippi, was appointed as missionary teacher in the Cathedral School at Havana, Cuba. The retirement of Miss E. H. McCollough, who has been a worker at Mayaguez, Porto Rico, since June, 1908, was accepted, and a suitable pension provided from the United Offering of the Woman's Auxiliary.

In the foreign field, an offer of the China Medical Board of $17,625 for the equipment and improvement of St. James' Hospital, Anking, was accepted with much appreciation. The China Medical Board also assured the Board of its readiness to appropriate $4,200 a year for five years for the salary of a physician, a stenographer, and toward the maintenance of the hospital. Dr. Harry B. Taylor was authorized to appeal for $10,000 to add to the amount granted by the China Medical Board to secure the necessary equipment for the hospital.

The Rev. T. M. Tong, one of the ablest of the younger clergy in the District of Shanghai, who has been in this country taking post-graduate work at the Philadelphia Divinity School to better equip himself for teaching in the theological department of St. John's University, expressed his desire, approved by Bishop Graves and urged by Dean Bartlett, to remain in this country another year. Permission was given and arrangement made to secure the services of Mr. Tong as speaker on behalf of the Board during the present summer.

The Bishop of Shanghai was authorized to sell certain property which is not now needed in Shanghai and to use the funds to establish permanently All Saints' Parish in that city.

THEOLOGICAL SCHOOL HOLDS ITS COMMENCEMENT

"Our Seminaries Are Gloriously Empty," Says Bishop Lawrence

CAMBRIDGE, MASSACHUSETTS.—Alumni Day at the Cambridge Theological School was observed on June 12. Bishop Jones was the appointed preacher, having been chosen by popular vote of the alumni a year ago. The Executive Committee of the Alumni Association, however, asked him to withdraw, and on his acceding to their request secured Bishop Lawrence as the preacher. At the business meeting before the service a resolution was introduced from the Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn, condemning the action of the Executive Committee in asking Bishop Jones to withdraw. This was strongly supported by various influential alumni, but the final action of the association was to endorse the action of the committee. Bishop Lawrence's sermon was informal and addressed primarily to his fellow-alumni as parish priests.

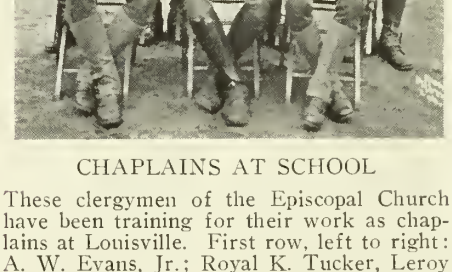
Speaking of his recent tour of the camps of the country, Bishop Lawrence said that he saw American Christianity represented there in three distinct ways: First, by the Roman Catholic Church through its religious ministrations in the K. of C. huts. It is most impressive. This Church has the great advantage of standing definitely, four-square, for certain religious facts,—the Mass, Confession, Absolution, Extreme Unction. Second, the Y. M. C. A. hut. So far as religion and the teaching of religion goes, here is a very different story. What the soldier gets there, religiously, is, to our way of thinking, vague and in no way continuously gripping. The Y. M. C. A., as an association of laymen, is admirable in its effective social work. But it is "entirely inadequate to lead men in worship, spiritual direction or Biblical instruction." Third, the work of our own Church. Small numbers at early services; seldom an officer present. Then, continuous personal, pastoral work throughout the day all over the camp. We have a clear contribution of our own to make. We must teach definite religious truth. This is quite as essential in our parishes as in our camps, though the crying need has been revealed in the camps and on the firing-line.

We've got to teach religion in different language. It must be made more vital and directly applicable to the life and problems of today and tomorrow. "I can't imagine our boys coming back and being interested in the exhortation, 'Dearly beloved brethren.'"

Finally, the ministry and its recruiting. "Our seminaries are gloriously empty." We would not have it otherwise today. Our best hope for the future is to watch, chiefly through the chaplains, individual men of the Army and Navy who show some of the spirit necessary for the ministry. Those of them who live to get home we will want to fill up the ranks in the Church's ministry. It will be a risk. They will jolt some of us out of long and deep ruts. But we must take the risk and be ready, too, for both new spirit and new methods in the days to come. "These are the days of great adventure." And these are the days for each one of us to reconsecrate himself to higher ideals and nobler visions.

At the annual dinner in the school refectory Dean Robbins of New York presided. Bishop Lawrence, in a short speech after dinner, spoke of Bishop Jones in the highest and most affectionate terms, commending his fine spirit throughout the trying days of his publicity, his admirable attitude in the House of Bishops and his devotion to the Church's work. A resolution was unanimously adopted assuring Bishop Jones of the high regard and cordial feeling of his fellow-alumni for him.

The Rev. Henry Bradford Washburn, Professor of Ecclesiastical History and Executive Secretary of the Church War Commission, made the principal speech of the evening,—a thrilling presentation of the Church's work and opportunities in war. Professor Washburn had conferred on him the next day the school's degree of Doctor of Divinity,—the first member of the faculty to be so honored by his own school.



CHAPLAINS AT SCHOOL

These clergymen of the Episcopal Church have been training for their work as chaplains at Louisville. First row, left to right: A. W. Evans, Jr.; Royal K. Tucker, Leroy W. Doud; second row: D. T. Gillmor, W. L. Kinsolving, J. B. McCormick, J. P. Anschutz.

At Commencement, the following day, Dean Fosbroke of the General Seminary was the preacher. He stressed the sacredness and supreme importance of the individual soul. As to the Church's "failure" of which we have heard much in these days of war,—her failure is not in her principles, but in her application. "She has failed to make that Faith live intensively in the lives of individual men and women."

In addition to the degree of Doctor of Divinity conferred upon Professor Washburn, the following men of the Senior Class were given the degree of Bachelor of Divinity: Percy T. Fenn, who will become assistant at the Church of the Good Shepherd, Brooklyn, New York; Albert N. Gilbertson, who goes to St. Luke's, Malden, as priest-in-charge; Paul M. Huntington, assistant at St. Paul's Cathedral, Boston; Alfred S. Priddis, in charge this summer at the Seaside Chapel, North Scituate Beach; Robert G. Rogers, who goes to the Diocese of Long Island, and Frank T. Weil, who will become curate at Grace Church, New Bedford, Massachusetts. Mr. Priddis and Mr. Gilbertson were awarded their degrees "with distinction."

KOSSOVO ANNIVERSARY OBSERVED AT CATHEDRAL

Brilliant Service Marks Day of Hope for Slavic Peoples

NEW YORK CITY.—The past disasters and prospective resurrection of the Serbian people were commemorated Sunday afternoon at the Cathedral of St. John the Divine on the anniversary of Kossovo Day, the date when the mediaeval Serbian Empire was overthrown by the Turks. There was a special service for the Serbs, their kinsmen of the other Southern Slav races, and other oppressed nations now looking forward to deliverance as a result of the war.

Clergy of the Episcopal, Presbyterian, Serbian, and Russian Churches took part in the service; Serbian war veterans, French, British, and Italian officers and a detachment of American troops were present, and the sermons, delivered by the Very Rev. Howard C. Robbins, Dean of the Cathedral, and the Very Rev. J. Krapnovitch of the Serbian Church from Johnstown, Penn., dwelt upon the long subjection of the Serbian people to the Turk, the brief liberation of part of them in recent years, and the second flood of conquering barbarism from Germany, Austria-Hungary, and Bulgaria, which again overwhelmed the nation.

But this year Kossovo Day was celebrated as a festival of rejoicing, for the union of the Allies, and particularly the recently expressed sympathy of the United States and the other Allies for the demand of the other Jugo-slav races for union with Serbia in an independent kingdom, has convinced the Serbians that the day of liberation of the whole people is at hand.

The Cathedral was crowded Sunday afternoon when at 4 o'clock, the hour set for the beginning of the service, a detachment of American soldiers from General Hospital 1, headed by a colorbearer, entered the edifice and advanced to front of the congregation. They were followed by a body of men from the Jugo-slav Sokol societies, in khaki uniform with red shirts, and headed by a Serbian flag.

Dr. Michaelovitch and various members of the staff of the Serbian Ministry, with the officers of the American and allied armies, a group of Serbian veterans of the Balkan campaigns of 1914-1917 in uniform, and members of the Kossovo Day Committee sat beside the troops in the front of the congregation. As the processional hymn, "Onward, Christian Soldiers," was sung, the officiating clergy entered: Dr. Robbins and the other cathedral clergy, the Rev. Dr. Lubeck of the Church of Zion and St. Timothy, the Very Rev. Mr. Krajnovitch, the Rev. Dr. Peter J. Popoff, acting dean of the Russian Cathedral of St. Nicholas, accompanied by the Rev. Father Nicholas of that church, the Rev. H. G. Mendenhall, Moderator of the Presbyterian Assembly, and the Rev. Dr. William P. Merrill, pastor of the Brick Presbyterian Church.

Dr. Mendenhall read the first lesson and Dr. Burrill the second, and Dr. Lubeck also took part in the service. In the prayers read by Canon Robert Ellis Jones of the Cathedral, besides the usual mention of the President of the United States and the heads of the other allied Governments, as well as the armed forces of the United States and its allies, there were special

prayers for King Peter of Serbia, King Nicholas of Montenegro, for the Serbian soldiers who have fallen in battle, for the sick and wounded, and for the Serbian people.

In his sermon Dean Robbins said:

"But Israel proved, and Serbia also proves, that there is something in the world stronger than brute force—that indestructible thing, the spirit of a nation that remembers. At Kossovo Serbia stood in the face of the Turks, between the Turk and Europe. She fell, but the Turk suffered so heavily that Europe had a breathing space and time to prepare. What Belgium did in the first month of this war Serbia did on the field of Kossovo.

"But we should not be gathered here in an American cathedral to celebrate the anniversary if this were all. Within the last three years history has repeated itself. This time it was our enemy as well as hers to which Serbia offered heroic resistance; it was our freedom as well as hers which was menaced by the foe. Serbia did what Belgium did, she has suffered all that Belgium has suffered. Let us see to it that we demand for Serbia at the conclusion of this war all that we demand with so good a right for Belgium."

NURSES IN ANNUAL COUNCIL

War Work of St. Barnabas' Guild Shown in National Meeting

NEW YORK CITY.—The Annual Council of the Guild of St. Barnabas for Nurses was held in this city on Wednesday, June 12, in St. Stephen's Church. There was an excellent representation of delegates and members from the Boston, Hartford, Lawrence, Orange, Philadelphia, Providence, San Francisco and other branches.

Reports from the Secretary-General, the Chaplain-General, the Executive Committee, and the War Secretary showed how the Guild is organizing to reach the U. S. Nurses at the camps near the various branches and also to keep in touch with all members who are abroad. The Chaplain-General, Bishop Burch, commented on the effect of the war upon the Guild, and how the increased responsibility is arousing new life and greater activity.

Condemn Hearst Papers

NEW ROCHELLE, N. Y.—At the thirty-fifth annual session of the International Missionary Union in the First Presbyterian Church here today this resolution, introduced by the Rev. H. F. LaFlamme, Secretary of the union, who presided at the meeting, was adopted unanimously:

"The International Missionary Union, in session at New Rochelle, and representing 2,500 men and women from Canada and the United States in the medical, educational, and evangelistical service of all foreign countries of the world, commends the fine influence of the leading high-class press of the country in advancing and strengthening the international bonds that link this nation with its near neighbor of the East.

"At the same time we decry and condemn that section of the American press, led by the Hearst combination, in their vicious and indefatigable propaganda that seems perniciously determined to sow the seeds of discord and suspicion between the people of this land and the people of Japan."

JAPANESE LEADING MEN SCOFF AT AMERICAN TALK

Disbelieve Statements of War Aims, Says Dr. Gifford

SOUTH PORTSMOUTH, RHODE ISLAND.—American ideals in the war are entirely misunderstood by the Japanese people, according to the Rev. Frank D. Gifford, of St. Paul's College, Tokyo, Japan, who addressed the Rhode Island Branch of the Woman's Auxiliary at its quarterly meeting at St. Mary's Church.

"The leading men in Japan," he declared, "scoff at the American talk about fighting for humanity and democracy and do not believe us. The Christian schools and missionaries today are working to make Japan understand our ideals in this war, and the support of missions is therefore a war measure."

Bishop Perry also made an address on the religion of the men in service, asserting that the very influences that subjected them to the worst subjected them to the best, and that nowhere was worship more sincere than where the soldier and sailor kneel before God. This all-day meeting of the Auxiliary at the Newport end of the diocese was an interesting pilgrimage for the members from Providence and vicinity, who journeyed down in special cars to beautiful St. Mary's and were carried in automobiles at noon to the Church of the Holy Cross, Middletown, where lunch was served and the afternoon service was held.

New Zealand Soldiers at Church

NORFOLK, VIRGINIA. — Five hundred Church of England soldiers from a New Zealand transport in port over Sunday attended Christ Church in a body at their own request recently. They filled the entire nave. Most of the congregation took some of the men home to dinner.

The New Zealanders brought with them their own British flag. Borne by their color sergeant, it was carried in the procession of choir and clergy abreast of the Stars and Stripes, always carried in the procession in Christ Church. During the service the flags of the two Anglo-Saxon Allies were set on the two sides of the chancel. After the benediction and before the recessional both were presented before the altar with the processional cross between them, while the national airs of the United States and Great Britain were sung, all standing at attention.

From their ship the men were brought to the church in special trolley cars and about fifty automobiles supplied by the church, the Red Cross and the Rotary Club.

Receives Loving Cup

COLUMBUS, OHIO.—On the evening of May 25 the vestry of St. Paul's Church presented to its choir director, Hon. Willis G. Bowland, a very beautiful and artistic loving cup, commemorating more than thirty-six years of faithful service as member and director of the choir.

Mr. Bowland has been director of the choir without compensation for more than twenty-five years, rendering during all these years a most unselfish service, and has also been a very large contributor to the support of the choir and the church. Many critics, who have heard the choir at St. Paul's Church, consider it one of the best, if not the best, in the Middle West.

Our Weekly News Letters

BOSTON

Roslindale Dedication—The parish house of the Church of Our Saviour, Roslindale, was dedicated on Wednesday, June 5. Bishop Lawrence, Bishop Babcock and Mayor Peters made addresses, Bishop Lawrence officiating, and the rector, the Rev. Charles C. Wilson, presiding. The completion of this large parish house is the first step toward the new church building which is already planned and under way.

Trinity Red Cross—The Red Cross Branch at Trinity Church, Boston, reports $1,939.04 expended on the work during the past year, 920 garments sewed, 1,672 articles knitted and 36,707 surgical dressings made. There has been an average attendance of between fifty and sixty.

KENNETH RIPLEY FORBES.

NEW YORK

Bishop Paddock Preaches in New York—Bishop Paddock of Eastern Oregon spent Sunday in New York on the eve of his departure for France to engage in work among the soldiers under the Y. M. C. A. In the moring the Bishop preached a spirited sermon at St. James's Church. He spoke of his experience in one of the war camps where over fifty thousand soldiers are congregated, as fine a body of men as were ever trained to bear arms. He was especially impressed by their interest in religion. When the surface reserve has been broken through these boys in their eager questions go straight to the heart of religion. Many and many a time after his addresses, not always upon religious subjects, soldiers would approach the Bishop to ask what he thought about heaven and prayer. In this part of his address the Bishop paused and solemnly addressed the congregation before him. "Your boys," he said, "are thinking about immortality and about prayer. Are you interested in these topics; are you asking these questions of your rectors? When these boys come back from France, transfigured by their experience, shall we be worthy to meet them?" Then the preacher asked the congregation to kneel with him to rededicate their lives to God that they might be worthy of the great sacrifice which the youth of the land was making for the cause of justice and liberty.

Trinity Cuts Budget—As one part of its War Service, and in response to the call of our Government for measures of economy, Trinity Parish has carefully revised its budget and reduced expenditures where this was possible without lasting injury to the work. Many things valuable and useful but not wholly indispensable have been given up for the period of the war. The Clerical Staff has been reduced to set free more of the clergy for direct war service. In several of the chapels there will for the present be only one curate instead of two as heretofore.

Dr. McComas as Vicar—The Rev. Dr. McComas has been elected Vicar of St. Paul's Chapel and will enter upon his duties when Dr. Geer retires, October 1. In addition to his new duties as Vicar of St. Paul's, Dr. McComas will continue to fill the post of Senior Curate at Trinity Church.

Board of Religious Education Meetings—The Westchester conferences on teacher-training, held under the chairmanship of Dr. S. W. Patterson, closed on May 25 after a series of eight addresses with an average attendance of forty-five.

The parishes co-operating were Trinity, St. Paul's and St. John's, in New Rochelle; Ascension and Trinity, in Mt. Vernon; St. Thomas's, Mamaroneck; St. John, Larchmont; Redeemer, Pelham; Christ, Pelham Manor, and St. Paul's, Eastchester.

The topics were: Methods in the Class-Room, Sunday-school Discipline, The Child's Mind and Its Training, Educational Ideals, Teaching the Prayer Book, Teaching the Old Testament, Teaching St. Paul's Life, and Teaching the Life of Christ.

The staff of lecturers were: The Rev. Melville K. Bailey, Mr. Stephen F. Bayne, Mr. John W. Tietz, Dr. S. W. Patterson, Miss Ethel M. Robinson and Miss Ruth Sayer. The local committee in charge were: Mr. William Drake, New Rochelle; the Rev. Wilbur L. Caswell, Mamaroneck; Mrs. J. B. Getchell, Mrs. W. L. Odell.

WASHINGTON

Ordinations—Holding his Trinity ordinations in his Cathedral as usual, the Bishop of Washington, on the first Sunday after Trinity, made Mr. Frank N. Fitzpatrick a deacon, and gave priest's orders to the Rev. Messrs. Charles E. McAllister, Sidney W. Wallace, and Harry S. Cobey. He was assisted in the service by Canon Talbot, Dean Bratenahl, Canon De Vries, and Canon Myer, the last named preaching the sermon. Mr. Fitzpatrick goes at once to Oklahoma to take charge of the development of a mission to colored people under Bishop Brooke. Mr. McAllister becomes rector of Pinkney Memorial Church, Hyattsville, Maryland, in the Diocese of Washington, which he has been serving as deacon. Mr. Cobey continues in Rock Creek parish in the District of Columbia, in which he has been serving his diaconate, and becomes vicar of the Chapel of the Holy Comforter in that parish. Mr. Wallace, by special permission of the Bishop of Washington, continues as curate of St. John's Church, Waterbury, Conn., so as to permit its rector, the Rev. Dr. John Lewis, to serve in France.

Soldier Misses Cathedral—On Monday afternoon, June 10, the Bishop of Washington, assisted by Canon De Vries and Canon Myer, dedicated the great bronze cross which terminates at the east ridge pole of the roof of the National Cathedral and is located about one hundred and ten feet above the surface of the ground and directly over the High Altar It is in such a position that it will be visible from all open portions of the District of Columbia, and is itself some ten feet high. It is very handsomely floriated, having been designed by the Cathedral Architect, Mr. Henry Vaughan, before his death to fit in with the French type of the apse which forms the eastern portion of the Cathedral Choir. A soldier, writing recently from a distant camp, a man not a member of our Church nor of any, and who was quartered for some weeks at Camp Meigs in the District of Columbia, about five miles east of the Cathedral, said to one of the Canons of the Cathedral that he missed very much his early morning glimpses of the beautiful structure glimmering in the sunshine atop of the hills to the west of his camp.

Cathedral School Commencement—St. Alban's, the Natonal Cathedral School for Boys, held its Commencement exercises on June 9 and 10. The baccalaureate was preached this year by the Bishop of Pennsylvania, and, as usual, was held at four o'clock Sunday afternoon at the Peace Cross. A great and representative congregation was present, including many officers and enlisted men, in addition to the Cathedral clergy, the pupils and faculty of the School, of whom about one hundred and thirty were in line. The procession as it passed through the green groves of Mount St. Alban and was joined at the Lane-Johnston Building by the School, the masters in their academic gowns and caps, the boys in black coats and white trousers, and then, punctuated by Cross, the Stars and Stripes, and the Cathedral banner, passed through the beautiful archway of the All Hallows Gate to the lawns surrounding the Peace Cross, made a most wonderful effect on a radiant June afternoon.

On Monday afternoon, as usual, the Commencement service proper was held in the Bethlehem Chapel. The exercises of the day and of the year were concluded by the graduates' reception at the School.

W. L. DeVries.

NEWARK

United Offering Service—At the United Offering Service of the Woman's Auxiliary in Trinity Cathedral, Newark, the sermon was preached by the Rev. Luke M. White of Montclair, the offerings presented amounting to $4,566, making with last year's offering $8,898 for the two years of the present triennium, indicating good increase from the same period in the last triennium and a larger united offering than ever at the next General Convention.

Clerical Notes—On Sunday, June 2, in St. Peter's Church, Morristown, Edwin S. Ford was ordained Deacon by Bishop Stearly; being presented for ordination by the rector, the Rev. D. M. Brookman. Mr. Ford is a graduate of Princeton and a member of the Senior Class at the Episcopal Theological School, Cambridge.

The Rev. Alfred Q. Plank has become curate at Grace Church, Newark; the Rev. Roy J. Riblet of Oberlin, Ohio, has accepted the rectorship of Christ Church, Harrison, to begin his work September 1. The Rev. Louis W. Pitt of the graduating class at Berkeley Divinity School takes charge of Christ Church, Newark, July 1 The Rev. James D. Kennedy of Long Island has taken charge of the Church of the Epiphany, Allendale. The Rev. Barrett P. Tyler and the Rev. Burnham N. Dell have been ordered to the Chaplains' Training School at Camp Zachary Taylor, Louisville.

Church School Commencement—Nine young women, members of the class of 1918 of the Church school of the Church of the Holy Communion, South Orange, received diplomas at a special service held in the church on Sunday afternoon, June 2. This class has completed a four years' course in the senior department in "The Life of Our Lord Jesus Christ, Church Doctrine, Bible Truth, the Book of Common Prayer, and Leading Facts in Church History."

TENNESSEE

Educational Work—Under the Diocesan Board of Religious Education the Sunday Schools of the Diocese of Tennessee are making good progress towards reorganization as graded Church Schools. The report of the Committee on Parochial Education, submitted through the Board to the Diocesan Convention in May, is being printed for distribution in aid of the work of reorganization. It is full of helpful suggestions to all who are engaged in the work of Church Schools. In accordance with the plans of the Board St. Mary's Cathedral Church School, Memphis, held its first Annual Commencement on the second Sunday after Trinity, and graduated with honor five seniors, who had successfully passed all the tests applied to them. These graduates will now take the Teachers' Training Courses offered to them this summer and qualify as teachers in the school next year.

The Rev. Walter D. Buckner, LL.D., rector of Calvary Church, Memphis, and president of the Standing Committee of the Diocese, has been offered the appointment of U. S. A. Chaplain to Base Hospital No 57, which will be the first regular army base hospital to leave America for France and will be generally known as the Memphis unit, because made up entirely of volunteers from that city and vicinity. It will have 400 enlisted men attached to it and 150 nurses, as well as thirty-seven physicians, and have charge of a hospital providing 20,000 beds—an army hospital not a Red Cross organization. The appointment, if accepted, will be for the period of the war, which makes it exceedingly difficult for Dr. Buckner to decide between the two classes of duties which confront him.

CENTRAL NEW YORK

Ordination—At St. Peter's Church, Auburn, New York, on St. Barnabas' Day Messrs. Edward Stanton Tabor and Condit Nelson Eddy were ordained to the Diaconate by Bishop Fiske. The candidates were presented by Dean Houser and the Litany was said by the Rev. Ralph Bray rector of St. John's Church, Auburn. Mr Eddy read the Gospel. The sermon at the request of the candidates was preached by Bishop Fiske, the occasion being the anniversary of his own ordination to the Diaconate and to the Priesthood. The Rev Mr. Eddy is to take charge of the work at Elmira Heights and Horseheads and the Rev. Mr. Tabor is to be in charge at Willowdale and Romulus.

Missionary Work Done by Laymen—An example of what young laymen, studying privately for Orders, are doing in the missionary work of the Church was shown at Bishop Fiske's visitation to Grace Church Copenhagen, recently. This mission church and that at Champion are in charge of Mr F. C. Ransier. Last year Mr. C. H. Schantz another layman, presented eighteen candidates for Confirmation at the two places This year another class was presented at Champion and nineteen were confirmed at Copenhagen. These places have a celebration of the Holy Communion each month During the year Mr. Ransier has presented twenty-two children and adults for Baptism

War Service—A great many Churchmen from the diocese are leaving for service at the front and service flags are found on almost every church and patriotic service are the order of the day. Instances of enthusiasm in the prosecution of war work are constantly coming to notice. For instance, at Dryden every adult male communicant is away on war service. At Bainbridge our parish has more men in service than all the other churches combined.

Memorial Day—Memorial Day was generally observed throughout the diocese. At Trinity Church, Syracuse, the Rev. Dr. vanAllen of the Church of the Advent, Boston, was special preacher. St. Paul's Parish, Syracuse, and Calvary Parish united for a service on that day. Many of the prominent organizations of the city were present in a body. The rector of St. Paul's was the preacher. At Mexico the Bishop Coadjutor made an address at a large union meeting. Over two thousand people came together from the town and the surrounding country. The largest hall would only hold 500, so that overflow meetings had to be held. WALTER E. JONES.

PHILADELPHIA

Services In New Church—There was a large congregation at the first service in the new Church of the Epiphany on Sunday morning, June 9. The rector, the Rev. William Newman Parker, preached. The new church was completed at a cost of $110,000, and is regarded as the best specimen of Tudor Gothic architecture in this country. The stone used is broken into small pieces, giving the effect of mosaic work.

Mobilization for Missions—At the monthly luncheon for the clergy at the Church House on Monday, June 10, the speakers were John W. Wood of the Board of Missions and the Rev. Dr. R. W. Patton. The speakers told of methods of getting the laity together in teams to call on parishioners. There is to be such a campaign in the early fall.

Graduates of Deaconess' School—The seven graduates of the Philadelphia School for Deaconesses have chosen many varied fields for their future service. Miss Duke and Miss Williamson are going to the mountains of Virginia. Miss McKenzie plans to work for a time in North Carolina, and later hopes to serve in Africa. Miss Nuno has had experience and training as a nurse: she has volunteered as a war nurse, and has been appointed at Ellis Island to receive the wounded and send them elsewhere for fuller care. Miss George has gone to Wind River, Wyoming. Miss Gordon has entered the Pennsylvania Hospital for training as a nurse. Miss Truesdall is to stay at Church Training and Deaconess House here in the city.

College Notes—Bishop Rhinelander preached the graduation sermon at the University of Pennsylvania this June. Commencement took place on Wednesday morning, June 19.

Swarthmore College has decided not to afford any military training to the students this year: the trustees felt that such an action would not be in accord with the principles of the founders of the college.

The University of Pennsylvania is to turn its grounds and building over to the Government for military training this summer.

The usual graduation exercises of the College of Pharmacy will take place at the Church of St. Luke and the Epiphany. The rector, as is his custom, will preach to the graduating class.

Gospel Mission Fakers—The Chamber of Commerce has issued a warning against many who have solicited for gospel missions. Of forty-three missions investigated, only fourteen were recommended as worthy of support. The Chamber urges all who are wont to give to any of these missions to communicate with them for a clearer statement of needs and worth.

IRVING A. MCGREW.

NEW HAMPSHIRE

The Cathedral Farm—The Cathedral Farm at Newton, New Hampshire, is again open for business. Some fifteen boys and girls, under the supervision of the Deaconess, will spend their vacation here. The daily routine will include regular hours for prayer, for work and for recreation, and the children are pledged to give five hours a day to the farm and to running the house. Boys as well as girls will be taught food values, and will take their turn in cooking the meals. Food conservation will be explained, so that even the children may cooperate more intelligently in the Government's plans.

BALTIMORE

Hannah More Academy—The Diocesan School for Girls, Hannah More Academy at Reisterstown, has just closed an excellent year's work. Bishop Murray presided and the address was made by Mr. Charles O. Scull of Baltimore. The graduating class numbered twelve. Following the exercises there was a military drill upon the campus and a musicale.

On Ordination—Mr. Clarence Edward Wolfe was ordained to the diaconate by Bishop Murray at St. Thomas' Church, Baltimore, May 29. He was presented by the rector, the Rev. Charles E. Perkins, and the sermon was preached by the Ven. Edward T. Helfenstein, Archdeacon of Annapolis. Mr. Wolfe will officiate during his diaconate as assistant to the Archdeacon of Frederick, the Ven. Douglas Hoof, working at Thurmont and adjacent points.

War Work at St. Paul's—At a recent meeting of the Red Cross Auxiliary of St. Paul's, Baltimore, the Rev. Dr. A. B. Kinsolving, rector, it was reported that 43,000 surgical dressings have been sent forward by this branch during the winter and that the work has received the highest grading. About seven thousand soldiers and sailors have been entertained in the parish house on Saturday and Sunday afternoons and evenings and a great deal has been done for the men. Several have been baptized as a result of personal contact and several presented for confirmation. The attendance has been from 200 to 300 a week.

Clerical Changes—The Rev. Edward Pinkney Wroth has become rector of the Church of the Holy Trinity, Baltimore, beginning his duties upon the first of June. He succeeds in this position the Rev. William D. Gould, who has become rector of Christ Church, Cambridge, Diocese of Easton. WYLLIS REDE.

MAINE

Heads Neighborhood House—Mrs. C. B. Davis has been appointed by Bishop Benjamin Brewster to the charge of St. Andrew's Neighborhood House, Vinalhaven, where it is the aim to make the influence of religion felt in social life, in suitable amusements, as well as in more direct instruction.

Work for Children—At the House of the Good Shepherd, Gardiner, the home for children of which the Rev. Canon R. W. Plant, rector of Christ Church, Gardiner, is secretary, there are nineteen children at the present time. Fifteen of the children attend the public schools. Four of them are to sing in the annual school concert.

To Visit Summer Chapels—Bishop Brewster will make special visitations during July and August to churches and summer chapels along the Maine coast at summer resorts. W. F. LIVINGSTON.

WESTERN NEW YORK

Ordination—At Trinity Church, Geneva, New York, Bishop Courtney ordained to the priesthood the Rev. Richard Warne of Buffalo, the Rev. William A. Nixon of Gowanda and the Rev. W. A. Brown of Phelps. Mr. Fred Goldsmith, Mrs. Squire Schofield and Mrs. Charles A. Dowdell were ordered deacons. Five of the candidates are graduates of the DeLancey Divinity School, and one of the General Theological Seminary. Three of them were until recently in the ministry of the Methodist Church. J. W. T. COOPER.

DALLAS

Memorial Day at Fort Worth—Two services were held in St. Andrew's Church, Fort Worth (the Rev. E. H. Eckel, rector), on Memorial Day. The nave of the church was quite filled at 3 p. m., when large representations of the Confederate Veterans, Daughters of the Confederacy, G. A. R., and Women's Relief Corps were present by special invitation. A strong sermon was preached by the Rev. F. R. Godolphin, Rector of Grace Church, Oak Park, Chicago, and volunteer chaplain at Camp Bowie and the aviation fields near Fort Worth.

The stars on our national service flag increase almost weekly. They now number 38. The ministrations of St. Andrew's Church to the 30,000 soldiers here are constant and various, and evidences of appreciation are abundant.

CONNECTICUT

Dedication Service—The Bishop of Connecticut visited Christ Church Parish, West Haven, Connecticut (Rev. Floyd Steele Kenyon, rector), recently and dedicated a chancel window, sedilia and bishop's chair. The window is in memory of the Rev. Henry Zell, former rector of this church, from 1853-1863. It is the gift of Mrs. Emma Matilda Aimes and was designed and executed by Heaton, Butler & Bayne of London, England, and New York.

The bishop's chair and sedilia are of carved wood designed by the architect of the church, Mr. Bertram Goodhue. The design was beautifully executed in harmony with the interior of the church. The woodwork of the chancel was carried around the sanctuary so as to complete and harmonize the sedilia and bishop's chair. The

chair and the woodwork on that side of the sanctuary was given by Mrs. Elizabeth Chamberlain in memory of her husband, LeRoy M. Chamberlain. The sedilia was given by the Society of the Good Will Workers of the parish.

EASTON

Summer School Plans—Programs have been distributed for the Peninsula Summer School to be held at Ocean City, Maryland, June 24 to 28, for the Church workers of the Peninsula and especially the nearby dioceses. The program was arranged by the Rev. Thomas Getz Hill of Smyrna, Delaware, and the Rev. Sidney A. Potter of Berlin, Maryland. The courses, which include those on the Bible, Child Study, Sunday School Methods, will be given by the Rev. George C. Foley, D.D., of the Philadelphia Divinity School, Mrs. Mary K. Hawks of Philadelphia, Mrs. John Loman and Miss Helen I. Jennings of Pottsville, Pennsylvania. The Rev. Kensey Johns Hammond of Culpeper, Virginia, will also give courses. The enrolment fee is the same as in other schools and the courses similar.

Parishes Combined—For the duration of the War Shrewsbury Parish and I. U. Parish, both in Kent County, have been combined under the Very Rev. S. S. Hepburn, dean of the convocation. This action was ratified by the convention.

EVERETT JOHNSON.

LONG ISLAND

Memorial Service at St. Bartholomew's—An impressive service was held at St. Bartholomew's Church, Brooklyn, recently, when the occasion was a memorial to the veterans of the Twenty-third Regiment, National Guard, N. Y. The rector, the Rev. Frank M. Townley, is chaplain of the regiment.

The church was a picture with the flags of the Allies, the State, the Service, the Church and the American, and the procession carrying these was most imposing.

The reading of the names of the deceased comrades was followed by taps, after which the hymn, "Now the Laborer's Task is O'er," was sung by all, everyone being on his knees, and eyes and hearts were full as they listened to the soft refrain:

"Saviour in thy mercy keeping,
Leave we now thy servants sleeping."

Communion for Soldiers—Bishop Burgess is chairman of the Army and Navy Committee, which consists of laymen representing some of our churches on Long Island.

This committee is caring for all enlisted Churchmen, and is organized through the Diocesan Assembly of the Brotherhood of St. Andrew. Names are registered, and the work divided into two parts, parish corporate communions and correspondence clubs.

In the majority of parishes services are held on the third Sunday of each month, and similar services under the direction of chaplains at the several camps. Funds are supplied through the Army and Navy committee. After the service breakfast is served and the soldiers are guests of the chaplain or secretary.

Celebrates Its Golden Jubilee—St. James Church, Brooklyn, celebrated its fiftieth anniversary on Whitsunday. It was founded 1868 by the Rev. Charles W. Homer, D.D., who continued as rector until 1902, when he became rector emeritus. The Rev. Thomas J. Crosby was the second rector, the Rev. George T. Dowling, D.D., the third, the Rev. Charles W. Naumann the fourth, and the present rector, the Rev. Edgar Morris Thompson, the fifth.

A parish celebration of the jubilee was held through the week.

Church Charity Festival—Under the direction of the Woman's Board the spring festival and "Foundation Day" of the Church Charity Foundation of the Diocese of Long Island was held in the new Home for the Aged and Blind.

Plans are being considered for a drive for the large sum of money required to replace the present hospital building, the orphanage destroyed by fire, and the chapel, which is now transformed into a hospital ward for sick and wounded soldiers and sailors.

MARY E. SMYTH.

MONTANA

Churches Dedicated—The Bishop recently dedicated the new St. Matthew's Church at Columbia Falls. The walls are of concrete blocks and the building is a very neat and substantial structure which does great credit to the little band of faithful workers, through whose self-sacrificing efforts it has been built and paid for with but little outside help. Five persons were confirmed at the time of the dedication.

The Bishop has also dedicated the little Church house at Troy. This building, which stands among the pine trees with mountains towering all around, is arranged so that the chancel being curtained off it can be used for social purposes when not in use for church services.

NOTES

The Rev. J. Phillip Anshutz of St. Luke's, Billings, has received his appointment as army chaplain and has left for active duty.

The Rev. Laird W. Snell began his work in St. Peter's, Helena, on Sunday, June 16.

The Rev. G. G. Bennett of the Church of the Incarnation, Great Falls, has been spending a month with the soldiers at Camp Lewis.

S. D. HOOKER.

PITTSBURGH

Open Air Services—The sixth year of Open Air Services, under the auspices of the Episcopal Churches of Pittsburgh, Sunday afternoons, on the corner of Smithfield Street and Second Avenue, began on Sunday, June 2. The attendance proved the best of the six years. The Mayor of the city has recognized the movement of such importance as to issue an order closing the street for the hour. The Rev. William Porkess, Chairman of the Committee on the Convention in charge of the work, presided. Gospel solos were sung and religious literature freely distributed. A new feature this year is the appointment of a Director of Singing. Well known hymns in very large type are fastened on the wall, and all who stop are urged to look and sing. Addresses were delivered by Archdeacon C. J. De Coux and the Rev. W. N. Clapp of the St. Mary Memorial Chapel. A large proportion of the clergy of the city and diocese have enthusiasticaly entered into this movement.

JANE CUDDY.

VERMONT

Woman's Auxiliary—Annual Meeting—The fortieth annual meeting of the Vermont Branch of the Woman's Auxiliary to the Board of Missions was held in Windsor, Vermont, May 28-29. Bishop Bliss presided. About fifty delegates answered to the roll call. The treasurer's report showed that $465 are needed to complete the appropriations voted last October of $1,400.

The elections resulted in only two changes in the list of officers of last year. These changes were in the Rutland and St. Alban's Districts, in which Miss L. W. Lewis of Poultney was elected president to take the place of Mrs. C. I. Brown of Brandon, and Mrs. John Cassidy of Enosburgh Falls was chosen president in place of Mrs. F. S. Hutchinson of East Berkshire. Deaconess Louisa was elected educational secretary.

Miss Dorothy Mills, a missionary in the District of Hankow, China, spoke of the work among women in China, and especially of the rescued children in St. Hilda's School, Wuchang. The Rev. James W. Tripp of Richford was the preacher at the opening service.

G. R. BRUSH.

CHICAGO

Church Chaplain Heads School at Rockford—Lieutenant Frank E. Wilson, the Chaplain for the Episcopal Church at Camp Grant, Rockford, has, at the direction of Division Headquarters, organized and is conducting a School for all the Chaplains of the Division. The School opened on June 3. The following topics are covered in the curriculum: Army Organization and Regulations, Articles of War Procedure of Court Martial, Military Discipline and Courtesy, Welfare Aid, First Aid, Military Sanitation, Handling of Mail, Games and Recreation, Lessons in French, and Religious Standards and Methods. Officers in the Division who are experts in the various subjects are detailed to lecture in the School according to the schedule arranged by Chaplain Wilson. A bibliography has been issued in connection with the School work, and a report on one book each week is required from each Chaplain. One hour each week is devoted to a conference on Religious Work in the Army.

Social Service Speaker—The Field Secretary of the Diocesan Social Service Commission, the Rev. James B. Haslam, has received and accepted an appointment on the bureau of speakers of the Social Service Department of the Illinois State Council of Defense. The special work of this Council at present is the recruiting of one thousand volunteer workers, including both men and women, to take the places of those who have gone to the front or into some branch of war service.

Rector Given Leave of Absence—The Vestry of Christ Church, Winnetka, has given its Rector, the Rev. Edward Ashley Gerhard, an indefinite leave of absence for war service. He has therefore applied for a Chaplaincy, overseas service.

Gold Star at Church of the Advent—John Strauss, who died at the Great Lakes Training Station, was buried from the Church of the Advent with full military honors. He had enlisted in the First Infantry, I. N. G., in 1917, and had gone to Texas with his regiment. After six

months' services he was given a discharge on account of his youth. He enlisted for training at Great Lakes a few weeks ago. Within a few days of enlistment he contracted pneumonia and died in the Navy Hospital. He had served faithfully as a Troop Leader of the Boy Scouts.

Mission Church People Buy Bonds—The young people of St. Philip's Church, a missionary parish on the South Side, recently gave a patriotic entertainment, at which time it was announced that the people of the Mission had subscribed for nearly four thousand dollars' worth of Liberty Bonds.

Rector at Chicago Heights Resigns—The Rev. George Dudley Barr, who recently assumed charge of St. Ambrose's Church, Chicago Heights, has broken down in health, and found it necessary to resign his Work. He has gone to Colorado Springs.

Special Sermons at Evanston—Bishop Weller, of Fond du Lac, was the preacher on Sunday, June 9, at St. Luke's Church, Evanston, when he presented the last in a series of Special War Subjects, "Religion During the War and After." Professor Lewis of the Western Theological Seminary presented the subject, "American Women and the War"; the Rev. Paul Micou, "The College and the Colors," and the Rev. George Atwater, "The Teens in Khaki." Dr. Stewart is awaiting final word to proceed to France, having received word from Red Cross Headquarters to be ready about the second week in June. During his absence the Rev. Fred Grant will be in charge of the parish.

Church Club Meeting—The annual meeting of the Church Club of Chicago was held on the evening of the first day of the Eighty-first Convention of the Diocese. Angus Hibbard, in summing up the year's work, reported that the club had raised about $33,000 of the $50,000 fund for the Western Theological Seminary. One thousand six hundred dollars was raised for war work, of which about $1,400 was given to the Bishop for the war work of the diocese, and $200 used to purchase a portable altar and equipment for a priest in France. Charles W. Folds, who is compiling the Honor Roll for the Church Club and diocese, reported a total of 1,152 enrolled. Officers elected for the new year are as follows: President, Angus Hibbard; vice-president, Frederick T. West; secretary, W. N. Murray, and treasurer, Ernest Rickitt.

Tank Captain at Evanston—The annual meeting of the Men's Club of St. Luke's Church, Evanston, was held on May 29, a war dinner being served. Dr. Stewart, the rector, presided and acted as toastmaster. The speaker of the evening was Captain Bevington, of the "Princess Pat Regiment," who had charge of the tank "Britannia." During the evening a new silk service flag containing 112 stars, to be used in the church, was presented by St. Margaret's Guild.

Thrift Stamps to Choir Boys—The Vestry of St. Peter's Church, feeling that it was necessary that St. Peter's as a parish inculcate a spirit of war-time economy, decided at its last meeting to present the choir boys with Thrift Stamps in lieu of a choir camp during the present summer.

ALBERT EDWARD SELCER.

English Church News

Convocation and Labor—The Lower House of Convocation is not a body which is held in great esteem, whether that of Canterbury or of York. It awaits the reformer's hand, to make it more representative of the whole Church, instead of representing so largely the "official element." The Bishops, of course, sit apart as the Upper House, and their deliberations at least indicate what our spiritual rulers are thinking about. But the country is only mildly interested in what the Lower House thinks. Somehow the debates seem always to fall into the hands of the Archdeacons and Deans. Or they used to do so, for just lately the representatives of the clergy, few as they are, have been waking up the Lower House of Canterbury. There is now the redoubtable Mr. Temple, a champion of "Life and Liberty," and his able seconder, Canon Garbett of Portsea, Mr. Maynard Smith, a comparatively young clergyman from the midlands, and others. It was not surprising therefore that the House, like the Upper House, had something useful to contribute to the "Demands of Labor" discussion. Canon Garbett led off with a motion which boldly stated that the Minimum Wage, State provision against Unemployment, and recognition of the Status of Workers in Industries, were in accordance with the principles of Christianity, and that the Church should support them, as well as all efforts to promote fellowship between employers and employed. A little of the edge was taken off the resolution which was finally carried: the phrase "in accordance with the principles of Christianity" was dropped. The House, instead of committing itself so far, simply expressed itself in sympathy with Canon Garbett's program, added the "housing reform" item, and called upon Churchmen to support it.

Mr. Temple in a New Role—Some of the admirers of the Rev. W. Temple are a little exercised at his latest step. He spoke in Convocation as a member of the Labor Party, under the new rule made recently by which non-manual workers are qualified for membership. A *Guardian* correspondent points out that Canon Garbett, as incumbent of a Labor parish, knows the facts, but that Mr. Temple is teaching us on the slender authority of a week's membership of the Labor Party. It is a good debating point, but surely nothing more. Everybody knows the main facts, and Mr. Temple knows what he is about. Whether he was wise in his fierce attack on the *Guardian*, in his Convocation speech, is another matter. He thinks the attitude of this paper "horrible." The article in question said: "Good pay and good treatment on the one side must be balanced by honest work and sincere endeavor on the other." "Partnership, in the widest sense of the word, should take the place of feud." Recalling these views, the Editor drily remarks that "the peculiar horror of these words escapes us. We can almost imagine them being written by Mr. Temple himself, and if he disowns them we can only say that he is untrue to his own position." But Mr. Temple will not have it that the worker should have to depend on the other side, whether they meted out to him kind treatment or not, and he claims that this is the attitude of Labor.

"Drastic Proposals"—So the *Times* describes the report of the Committee of the National Mission dealing with the administrative system of the Church of England. The committee were to consider in what way the present administrative system, including patronage and endowments, is a spiritual hindrance, and how the reform or the removal of such hindrances could be best effected. The report does not temporize on any of the main issues: the sale of advowsons to private buyers must go; only corporations such as Cathedral Chapters, Diocesan Trustees, or Patronage Boards, or officials such as Bishops, should be allowed to purchase the right of appointing incumbents. Appointments should be for ten years at most, unless renewed. Incumbents should have a minimum stipend of £400, and assistant curates of five years' standing £200. Two small benefices should be united under one incumbent, and the endowments generally redistributed. All Church property should be vested in the Ecclesiastical Commissioners, which body would act through a local diocesan board of management. The system of ecclesiastical judicature should be thoroughly overhauled. A pension scheme should be compulsory, and all clergy, including bishops, should retire at the age of seventy at the furthest. Bishops should have enlarged rights in their cathedrals. An advisory councils, including two members from the diocese, should have its say in the appointments of bishops. Dioceses should be subdivided so as to include not more than 300 parishes. Convocation should be reformed so as to make the Lower House more representative, and Canterbury and York Convocations should be legally empowered to sit together.

May it all come to pass! But there are lions in the way.

Forthcoming Retirement of the Dean of Exeter—Anyhow, there must be some possible exceptions to the seventy years limit. It would have sent Bishop Earle to his villa at Torquay twenty-one years ago, instead of this year. I heard him deliver a most vigorous sermon not long ago in his cathedral, and it is only a matter of months since he had to give up preaching. Only at ninety-one has he reached the "armchair" stage, and his friends will hope to see him attain his century.

A Welsh Service to Be Held at Westminster—In spite of his many duties, Mr. Lloyd George found time to go over to the Abbey to consult with the Dean of Westminster and Sir Frederick Bridge about the selection of Welsh Hymns to be sung at a special service to be held on Coronation Day, June 22. In the end, the Premier left a list of fifteen hymns, from which a final selection will be made. The Bishop of St. David's is to preach the sermon, and there will be a collection on behalf of the Welsh prisoners of war. And Westminster is promised a unique experience, if the statement on newspaper authority should prove correct, which is that Mr. Lloyd George will himself read the Lessons.

JAMES CAIRNS.

GREEK METROPOLITAN SAYS OUR CHURCH MUST BE LINK

Ready to Be Our Fellow-Worker for Christian Unity

In spite of all distractions, the world is still interested in the World Conference on Faith and Order. The Eastern Churches are awakening to its possibilities. The following letter from war-torn Greece addressed to the Secretary of the Preliminary Commission in America bears striking witness to this fact:

I have carefully perused the appeal of the Commission in which you have the honor to serve as Secretary. I pray with all my soul for the success of the most holy purpose which the Episcopal Church in America has conceived and for which our Church has never ceased praying in her daily converse to the Lord. Such an attempt would now more easily than ever fulfil the common desire of all who examine things from a lofty standpoint, who are above prejudices and selfish interests, and who have a deep insight into the true spirit of the teaching of our Chief Shepherd Saviour Christ.

The terrible confusion of the world, which has been brought on by deviation for the most part from the spirit of the Gospel with its incalculable bad consequences, cannot fail to act upon the hearts of Christians of all social strata and of every Christian persuasion. It cannot fail that all will seek a haven of salvation. For who in these critical times is not laboring and heavy-laden, and who besides the Saviour can give us rest? And the undertaking so opportunely begun, which more than once in the past many people in many places have vainly undertaken, is now taken up under favorable auspices, altogether by divine providence, by the Episcopal Church, commonly regarded as a link which alone can unite Orthodox, Catholics and Protestants. You live in the pre-eminently free republic which reveres human rights, liberty and truth. You can guide safely its Christian majority and indirectly all the civilized world. Who in his sober senses would offer a stubborn refusal of the desired co-operation in a Christian spirit? We are convinced that the frank discussion of all the questions concerning Faith and Order which separate us is now desired eagerly by all, and all are expecting great benefits from a world-wide Christian union. Let us hope in the Lord that the fields are white already to harvest and that He will vouchsafe to enlighten the leaders of all the Christian persuasions unto evangelic collaboration with you for the success of the most Christian end you seek. For our part we shall not fail with entire good intent to strive for the unimpeded progress in our Church of your work.

Finally, holding the conviction that no evil is unmixed with good, we think that even the present frightful war will, in the power of the Almighty, be the cause of lasting peace for the good of humanity, which only when it becomes one flock and one Shepherd will attain the ideals for which it now undergoes such terrible things, and for which in particular Hellenism in these last days comes out shoulder to shoulder into the contest and with the entire sympathy of the majority of the leaders and other functionaries of the national Greek clergy which, springing *ab antiquo* from the vitals of the Greek people, feels and lives by those ideals.

Praying from the depth of my heart for the fullest success of your work, I beg you to regard me henceforth as a ready fellow-worker to the extent of my weak powers.

With much love and respect,

† Hierotheos,
Metropolitan of Sisanion-Siatista.

FAMOUS EDUCATOR RESIGNS

Dr. Lay, Head of Largest Girls' School, Gives Up Rectorship

Raleigh, South Carolina.—Announcement has recently been made that the Rev. George W. Lay, D.C.L., is resigning the rectorship of St. Mary's School here, which he has held since 1907. Dr. Lay is one of the most distinguished educators in the Church. For many years he was a Master of St. Paul's School, Concord, and was widely known throughout the Church, before assuming charge of St. Mary's School. In his new position he became at once a leading spirit in Southern educational circles, and a prominent figure in the city and State of his residence.

Under his progressive administration St. Mary's School has been very greatly enlarged, both in the attendance of students and in its buildings and material equipment. It has become the largest Church school for girls in this country, and gives promise of continued growth and expansion. The principal buildings, when Dr. Lay became rector, were old and ill adapted to meet modern demands. The many improvements are very largely due to his intelligent and constructive leadership.

They also serve who buy War Savings Stamps—if they save and buy to the utmost of their ability, and buy in time.

Name of Diocese Changed

Elkhart, Indiana.—The Twentieth Annual Council of the Diocese of Michigan City was held in St. John's Church, Elkhart, with an unusually large attendance.

A resolution was adopted to change the name of the Diocese from "Michigan City" to "Northern Indiana," which is more accurate and descriptive. All apportionments, as suggested by the finance committee, were adopted. Recorded that Council heartily favored the plan for a House of Churchwomen.

The Standing Committee elected was as follows: The Rev. J. H. McKenzie, D.D., the Rev. E. W. Averill, the Rev. L. C. Rogers, the Rev. W. W. Daup, the Rev. W. J. Cordick.

The Auxiliary meeting was held on the two days following. After welcoming the delegates, Bishop White introduced Bishop Griswold, who conducted the Quiet Hour, from which came new inspiration and spiritual refreshment. Archdeacon Long presented the plan for the House of Churchwomen, but definite action was deferred. The principal speaker was Miss Helen Littell of New York, who spoke on Wuchang Church Hospital in China. Upon motion the Auxiliary agreed to give $100 for furnishing a room in the hospital and voted to co-operate with women throughout the Church in a season of prayer the first week in Advent.

AMERICAN CHURCH AGENT HAS BEEN SENT TO FRANCE

Dr. Macfarland Will Be Guest of French Government

New York City.—In response to an invitation from all the Protestant organizations in France, conveyed through the French High Commissioner, M. Andre Tardieu, the Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches, has just sailed for France to confer with the French Federation of Protestant Churches and its United Committee, representing all the Protestant organizations, and to bring back a report concerning the needs of the French churches. During his stay in France Dr. Macfarland will be the guest of the French Government, in accordance with an invitation conveyed by the French Foreign Office through the French High Commission, in a cablegram received on the eve of his departure, reading: "Please advise Dr. Macfarland that the French Government asks him to consider himself as its guest during his stay in France."

Unique Gift to Old Trinity

New York City.—A ciborium of great value and unique design has been presented to Trinity Church by Louis V. Bell of this city in memory of his mother, Adelaide Mott Bell.

The ciborium is of silver gilt, and was used in a cathedral in Spain in the XVI Century. Set in the ciborium there are many precious stones. Surrounding the cover there is a wreath of green enamel grape leaves with pearls and diamonds, a gift of Louis Philippe, King of France, made in 1836 to Louisa D. Mott, mother of Adelaide Mott Bell.

A star of rubies and some of the other rubies and diamonds set in the ciborium were given by the Sultan of Turkey to Dr. Valentine Mott, father of Adelaide Mott Bell, in recognition of a successful surgical operation. The diamond marguerites and the diamond leaves surrounding the support were given to Adelaide Mott Bell by the Prince de Joinville, son of Louis Philippe. The Prince served for two years as an officer in the Civil War. The flower sprays with emeralds and diamonds on the base of the vessel were Dr. Valentine Mott's wedding present to his wife, Louisa D. Mott. The arrangement of the jewels was designed by Mr. Michael Dreicer of New York.

The Northfield Conferences

East Northfield, Massachusetts.—Mr. William R. Moody, president of the Northfield Schools and Conferences, has completed plans for the following Conferences and Summer Schools, to be held at Northfield as usual this season. He invites the Christian public to meet here for the various gatherings.

June 13-21, Student Conference (Y. M. C. A.); June 25-July 2, the Young Women's Conference; July 9-17, the Summer School of Women's Foreign Missionary Societies; July 17-25, the Women's Summer School of Home Missions; July 20-27, Summer School of Sunday School Workers; August 2-11, the General Conference of Christian Workers; August 14-21, the National Convention of the Brotherhood of St. Andrew.

The Open Forum

Attention is called to the fact that The Open Forum is designed for letters and not for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

American Fund for French Soldiers

To the Editor of THE CHURCHMAN:

After my trip through France in 1915 visiting the small military hospitals, I came back saddened by the pitiable conditions that existed in them, and at once started an active campaign in the American fund for French wounded for "hospital shirts", those being the garments then most needed by the soldiers returning from the front.

Your paper generously published several appeals for us, and our "shirt fund" received its start through the contributions of your readers.

War-relief work was then in its infancy. Since then our fund has grown into one of the largest American war-relief organizations, with over 500 committees and 500,000 workers; has been recognized and approved by the French Government, and is today working in co-operation with the American Red Cross, but as an independent organization.

Over 4,000 French hospitals have received our supplies, and today they look to us not only for our help and supplies but our sympathy and interest. They call us their "First American Friend".

Never before has greater service been demanded of us.. We need workers in our work-rooms at 73 Park avenue, New York, but above all we need money to be cabled to France to help our Paris depot supply at once the articles urgently needed as the thousands of brave men are sent to the hospitals. Transportation is difficult and for that reason Americans can help best today by contributing money to be cabled over for "Emergency" work. The Red Cross has assigned to the American Fund for French Wounded the care of certain large French hospitals back of the firing line "Somewhere in France", where our American boys will be sent for care.

Come and work with us, and share with us all that you may spare at this most tragic moment in the war.

Do this for the love of France and her brave men. WILLIAM L. STOUT.

Counsel to American Fund for French Wounded.

The Citizens' Association

To the Editor of THE CHURCHMAN:

In your interesting leader on the "Red Cross Drive" you express the hope that "men like Mr. Davison and his associates" may organize "a drive to clean up our city slums." Allow me to remind your readers that men like these did organize such a drive in 1863, and it has been kept up with success ever since. Hamilton Fish, John Jacob Astor, August Belmont and their associates organized the Citizens' Association in that year. They promoted wise legislation to regulate the construction of new tenement houses, and to improve those then in existence. They watched the execution of these laws, educated public sentiment to support them, amended them as occasion required, procured the organization of a Tenement House Department which is vigilant to enforce these laws.

Later when it became clear that it was necessary to provide local centres where men and women of different race and education could meet and help each other, men like these took active part in the creation of social settlements. One of the first, the East Side House, was founded by a committee of the Church Club in 1891. J. Pierpont Morgan, Cornelius Vanderbilt, Seth Low, William A. Read were its friends and supporters, not to speak of others who are yet among us. We induced the city to lay out John Jay Park, on the East River, between Seventy-sixth and Seventy-eighth Streets, and to establish a public bath on the west. On the north and west are improved tenements of the City and Suburban Homes Company, the Open-Stair Tenement Company and the Vanderbilt Flats, adapted especially for those threatened with tuberculosis. To the south is our Settlement House, provided over by the wise and tactful Miss Trenholm.

Other settlements have sprung up till now there are over forty. The good they do is incalculable. There are very few slums left in New York City. There remain some dirty and vicious people whom we try to reform. Our East Side House needs workers and money. Come and help us.

EVERETT P. WHEELER.

New York.

Send the Names

To the Editor of THE CHURCHMAN:

May I appeal, through your columns, to the reverend clergy and to the relatives and friends of both officers and enlisted men in this camp, to send me their names and to what squadron or company they are attached? I ask this as Field Representative of the Church, being anxious to come into personal contact with every Churchman here. However, since this is a concentration camp, the men coming and going almost daily, information is needed at once. MORGAN S. GRIFFITH,

Priest.

Aviation Field No. 2, Garden City, Long Island, New York.

Publishing House Wanted

To the Editor of THE CHURCHMAN:

The Presbyterians and Methodists have their own publishing houses, and the Congregationalists also maintain an excellent library of missionary literature. Many Sunday School teachers would gladly buy missionary biographies as gifts for their pupils. The Church Missions House has fine leaflets, but has it books? If we have not facilities for handling books by our many Church writers, can we not expand? The Church of England has its own plant, why have not we?

(Deaconess) MAY SHEPPERSON.

Lakewood, New Jersey.

Small Wage Earners

To the Editor of THE CHURCHMAN:

In your editorial on Small Wage Earners you referred to the inadequate salaries of many of the clergy. You have rightly pointed out that the rector in a country parish, doing fine and hard work, would prefer to struggle on with increasing expenses rather than explain to any vestryman how inadequate his income is. It is part of his self-effacing devotion which keeps him silent.

You have said that there is no organization within the Church which can compel a hearing. I wondered, as I read your striking editorial, if we really did not have the organization in the brotherhood of the Christian ministry. There are some men in every diocese who do receive salaries which are adequate or more than adequate. These men could speak to the vestrymen of the parish of a friend without being misunderstood and without in any way compromising that friend's sense of proportion. The only requisite is that such a pleader should know the facts. I am sure that there is no city rector who would not be glad to be told by his friend in the country when conditions are hard, and, in the spirit of brotherhood and friendship, to see what could be done. However busy the man in the city may be, he would feel that such a confidence imposed upon him a primary duty not only to listen, but to act. The mere fact that the two men so conferring live in the same diocese satisfies the claim which in his modesty one man hesitates to make upon another. When the tale is told, the humility is reversed, for the prosperous man discovers how much more an unselfish man, willing to work in quiet places, deserves the freedom from anxiety which happens to have come to him and not to his brother. With admiration for another and with humility for himself, the city rector may be able to say a word to some layman, which, first opening the imagination, will then make a way for an adequate salary. Every self-respecting clergyman means to try his hardest to earn more than he is paid; but every self-respecting vestry must intend sharply to discover whether the rector of their parish can see the bills fall upon his breakfast table the first of the month without bewildering anxiety.

There is, of course, another outcome possible. It may be that the country rector deserves a larger parish. Perhaps no one has suspected that he is secretly longing for an opportunity which will make severer demands upon his time and ability. Vestries without a rector sometimes come to a city rectory for advice. After such a confidential talk between two clergymen as I have described, the visiting vestry might be given hope that they could secure a man who is now a successful rector in such and such a town. If they protested that he would not come, they might be cheered if they were told to try to get him. So difficulties about inadequate salaries might be adjusted—and some other things besides.

May I thank you for THE CHURCHMAN week by week. Both in editorials and in articles it is full of suggestion and help for us who try to preach and to work.

CHARLES LEWIS SLATTERY.

Grace Church Rectory, New York.

The Bishops and Church Unity

To the Editor of The Churchman:

The dignified silence of our bishops under the denunciations which have been heaped upon them for their rejection of the proposal of a novel kind of Church unity which came through the Rev. Dr. Newman Smyth is both gracious and impressive!

But these denunciations seem to come from quarters in which there has never been any enthusiastic emphasis laid upon the "Historic Episcopate," and in which the verities of the "Faith once for all delivered to the Saints" have been all too lightly held! This, at any rate, is the judgment of many of us.

Had the bishops consented to the proposal, however, a cyclonic storm would have been raised throughout the Church, and the denunciations would have been fiercer and more prolonged.

We have sufficient confidence in our bishops to believe that they are as fully convinced of the impotence of our divided Christianity, and are as eager to restore this broken unity as are the signatories of the petition which they carefully considered at their recent meeting.

The question which confronted them, and which must be seriously considered before any final action can be taken, is, how shall the problem be successfully solved?

May we not charitably believe that the problem, as it confronted them in Chicago, was the biggest problem they had ever been asked to consider? And involving such tremendous issues, may we not also believe that such a problem was beyond their jurisdiction?

Of course they had the right to call a special meeting of the General Convention in which such action might be taken as was deemed advisable. But it is doubtful whether any General Convention would take such radical action as was desired, even as a war measure. To do so without concurrent action by the Anglican Church would place us in an inglorious and isolated position in relation to that great Church, and would have strengthened the barriers which now divide us from the Eastern and the Latin Churches.

And we are naturally compelled to ask why should the grace of Orders be given to a small body of men who have hitherto rejected it when it is denied the picked men of our Church until such time as they have proved their fitness for it by meeting every canonical requirement?

The men who possess only the minimum requirements for the priesthood must be soundly ground in the fundamentals of the faith before they can be ordained; and it is certainly no breach of charity to assert that many of those who would willingly submit to ordination at the hands of our bishops are suspiciously unorthodox in regard to the Virgin birth!

It is an acknowledged fact that a large portion of Congregationalism is impregnated with unitarianism. We have many such in this part of the country. Then, what assurance have we that these men have been even validly baptized?

We have known a Congregational minister who baptized simply in the name of God—not of the Trinity!

And believing as we do in the necessity of infant baptism why should we give the grace of Orders to Baptist ministers who deny its efficacy? It is not likely that after their return from the front, and in the absence of conviction, these men would repudiate all their previous teaching.

And how could such men, so hurriedly ordained priests, be expected to teach the value of the Blessed Sacrament to those who are dying at the front? To most of them it is a bare memorial; to our boys who have been well-trained it is a Presence! And it is this Presence they must have to light their way to Paradise!

But there are also weighty questions of discipline to be considered as well as questions of doctrine. When the war is over, and these men come home to us what would be their status? To whom would they minister, and to whom would they be amenable?

Every priest must have jurisdiction, and must be responsible to his bishop. What then would happen to our Baptist priests, and our Methodist priests, and our Congregational priests?

They are first Baptists, or Methodists, or Congregational ministers, with priestly Orders superimposed!

Imagine the chaotic condition of things if they were to continue in the ministry of the denomination to which they first gave allegiance!

Could anything be more tragic than to have as minister of a Baptist church in any town a man who had also received his ordination to the Priesthood of the Church? Such men would be a thorn in the side of any rector who happened to be so unfortunate as to live in that community.

Moreover, what could prevent him from ministering to our aggrieved parishioners—baptizing their little ones, marrying their sons and daughters, and burying their dead, and according to the forms provided by the Church?

God will not be hurried! He is as much displeased as we at the deplorable divisions which exist among us, and He will ultimately indicate the way in which these divisions can be removed.

Let us first set our own house in order by a deeper spirituality among us all, and by a larger charity among ourselves; but don't let us ask our bishops to do impossible things, and then anathematize them because they dissent.

Compromises there may have to be when the great day of reunion shall arrive, and the Church will be glad to make them. But she dare not sell her birthright for a mess of pottage! She dare not surrender her glorious heritage even though it be for such a consummation as a united Church.

The agony of waiting may be almost unendurable—it may test men's souls to the utmost—but a thousand years in God's sight are but as a day, and when Christ comes we do want Him to find faith on the earth!

(Rev.) Percy T. Fenn.

Wichita, Kansas.

Tolerance

To the Editor of The Churchman:

I venture to ask space in your columns to call attention to a fact which seems to be unknown to many eminent and learned men, as, for instance, the venerable and esteemed Dr. John P. Peters, who asserts in your "Open Forum" that "our forebears drove out the Methodists for this cause," namely, that they "were men who had a fervent zeal for the spiritual life but who failed to appreciate to its fullest extent the value of tradition and of order in their fervor for spreading the Gospel of Christ and winning souls"!!

In Whitehead's life of Wesley there is given in full a letter written to Wesley by one of his fellow workers, in which the writer refers to the fact of Wesley's being shut out of the pulpits of the Established Church, and Wesley, in his Journal quotes a part—a part only, mark you—of this letter, dwelling upon the fact of his exclusion from said pulpits; but Wesley for some reason saw fit to omit a most important part of his fellow-worker's letter in which that fellow-worker asserted that the reason for his, Wesley's, exclusion from said pulpits was the fact of his preaching the doctrine of Perfection, and he most earnestly urged Wesley to cease to preach this doctrine and to content himself with the preaching of the Gospel!

Now surely, Mr. Editor, it must be seen how important is this fact, since it affords a complete answer to the oft-encountered charge that the Church made a grave mistake in driving out of its fold such pious souls as Wesley and his followers, for thus appears, themselves being the judge that they were denied the pulpits of the Established Church, not for any such reason as Dr. Peters alleges, but for the reason that they insisted on preaching a doctrine that flatly contradicts the fundamental and formulated doctrines of the Established Church.

And surely under such circumstances there was no other course for the Church to pursue, unless, indeed, she agreed with Dr. Delany's opinion, recently vented in your paper, that it is best to have no authoritative and enforced standards of belief, but to adopt the liberal policy of "every one for himself and the Devil," and the learned doctors, "to take the hindmost"!!

(Rev.) Philip W. Fauntleroy.

New York, June 6, 1918.

Narcotics

To the Editor of The Churchman:

The Joint Commission of Social Service suggests the importance of the clergy preaching on health. When more than twenty-five per cent. of the young men drafted are found unfit for the service of their country we may well consider the seriousness of the situation. Surgeons are finding it harder to heal the wounds of soldiers who use tobacco than those who don't. One of the great evils of our time is the use of narcotics, especially tobacco by boys and young men. Science tells us that narcotics are always hurtful to every one who uses them. The excuse that some give—"I feel no bad effects"—is a very poor one.

Charles B. Town's book, "Habits The Handicap," deals with alcohol, drugs and tobacco in a calm and scientific manner. The use of any of them affects unfavorably body and brain. He says: "Tobacco addiction is more dangerous than the drug habit." Again: "I consider that cigaret smoking is the greatest vice devastating humanity today, because it is doing more than any other vice to deteriorate the human race." W. H. Tomlins.

Granite City, Illinois.

The New Books

Canadian Sea Dogs

SEA DOGS AND MEN AT ARMS, A Canadian Book of Songs. By Jesse Edgar Middleton. G. P. Putnam's Sons: New York and London. 1918. $1.50.

There is a swing that is a bit reminiscent of *Barrack Room Ballads* in these delightful sea and war songs of a Canadian. Jesse Middleton knows the sea; he knows Canada; he loves them both, and loves England beyond all else. The strong, rugged courage of the boys who fought at Ypres, the breath of the northern woods and the northern seas, the spirit of a liberty-loving race make these virile war poems brave reading.

The *American Aviator,*

Full brother to the Matterhorn,
A sword point in the blue.

Lord Kitchener,

. . . . . who understood
The luxury of dying to be free.

The Engineer, on the grim lower decks of the battleship,

. . . he who dies without a fight
The prisoned Engineer.

are pictured with vivid, broad strokes. I should like to quote a good many of the poems, *The Rejected, The Canadian, Off Heligoland, Missing at Lloyds,* but the only satisfactory thing for the reader to do is to buy the book and read them.

M. J. H.

The Science of Slaughtering Men

AIRCRAFT AND SUBMARINES. By Willis J. Abbot. New York, 1918: G. P. Putnam's Sons. $3.50.

At first glance this appears to be an ordinary book of the all too abundant kind, but no sooner does one start reading than one finds it to be quite different. Despite its resemblance to the average run of pot boilers it is so well written that it is worth while. Mr. Abbot possesses what so few of his fellow writers on technical war subjects possess, a command of language and a facility of expression which carries one along gleefully. The story he tells of the development of "the science of slaughtering men" through the perfecting of machines which defy the elements is at once fascinating and, though it may be unconsciously so, philosophical. The deeds of the brothers Montgolfier, of Santos-Dumont and Zeppelin and our own Wright brothers are related with real charm. One would like to quote certain passages but perhaps it would be better to advise the reader to get the book. Following the tale of the development of those ingenuities which have changed the locality of Hell come stories of the present war. One could wish there were not so many quotations from sources already public property, but perhaps the papers have already published everything. All in all it is a good book for the scientifically uneducated public. A. R. G.

A New Lincoln Biography

LATEST LIGHT ON ABRAHAM LINCOLN: AND WAR-TIME MEMORIES. By Ervin Chapman, LL.D., Fleming H. Revell Company, New York. 1918. $5.00.

The author of these two volumes is a hero worshiper, as every man should be. He has selected as his hero the greatest of all Americans—Abraham Lincoln. His work is not a "Life" of Mr. Lincoln; it is a cyclopedia. Mr. Chapman, who himself is now nearing his eightieth year, enjoyed personal acquaintance with him, earnestly advocated his election and re-election to the presidency, made a number of speeches in his behalf, and, living in Washington during the Civil War and after, was personally acquainted with many of the famous men of that period.

The work represents a labor of love during fifty years. It has taken that length of time to gather together the numberless authenticated incidents, facts and observations therein recorded. Its value is largely enhanced by many reproductions from original paintings, photographs, etc., and a very complete index of the contents.

Of special interest to the readers of THE CHURCHMAN will be the treatment accorded to the question of the martyred president's attitude toward religion. Some unfortunate remarks of his former law partner in Illinois, Mr. Herndon, have given a general impression that Mr. Lincoln was an unbeliever in religion. This volume shows conclusively that such was not the case. It proves him to have been a man of prayer, strong in his religious faith and experience, and a devout student of the Bible, reading it on every occasion and frequently studying it with the help of a concordance.

The author has borrowed many incidents from an unpublished manuscript by the Rev. Dr. Gurley, whose church in Washington the President attended. One of these tells us of how the clergyman once went, at his parishioner's request, to the White House very early in the morning, in order that they might "talk an hour before breakfast." Their talk was of what may happen to us after death, "a subject of which," says his pastor, "Mr. Lincoln never tired." And he adds: "This morning, however, I was a listener, as Mr. Lincoln did all the talking." To the multitude of his admirers these volumes will prove an exhaustless mine of great value. G. T. D.

A Great American Soldier

THE SOUL OF LEE. By Randolph H. McKim, Longmans, Green & Company, New York. 1918. $1.50.

Not quite sixty years ago America, north and south, was on the march towards the fields of battle. That she is today on the march towards other battlefields gives an extraordinary timeliness to this new study of General Robert E. Lee. For in this time of national trial and effort it is surely well that America should renew her spirit by renewing her contact with the great soldiers of her past. And it is Lee, the great soldier and the great American, that Dr. McKim has portrayed in his book.

The method of the book, too, gives it exceptional interest. It is neither a biography nor a history of Lee's campaigns, though it reveals the outlines of his life and, in a large way, of his battles. Nor is it merely a character study, for the central figure is drawn not at rest but in motion. The author selects the more critical periods in General Lee's career and lets us see the spirit of Lee revealing itself in the press of events—recording itself in decisions, in speech, and in action. His inner spiritual history is thus allowed to manifest itself in a singularly living fashion. We are admitted to the supreme crisis in his life at the beginning of the Civil War; and its progress discloses the spirit of a great military genius, audacious in attack, steady and resourceful in defense. But more and more as the struggle draws down to its close, Lee the man comes to overshadow even Lee the soldier. For the passing of the period of military successes means the full unfolding of a personality of rare and splendid moral and spiritual beauty, a personality of which we see the full stature only in the disaster of Appomattox and in the years in Lexington that followed the surrender. And it is in the portrayal of this Lee, Christian in faith and life, that the study reaches its adequate climax and conclusion.

The book thus has the interest of movement and development without the burden of detail. There are not many left who can write of the Civil War with that sureness of grasp which belongs to those who have shared in the events which they narrate. And Dr. McKim has put in his debt alike those who know much and those who desire to know something of one who, on any accounting, must be reckoned as one of the first among great Americans. W. C. B.

Belgium in War-Time

BELGIUM IN WAR-TIME. By Commandant de Gerlache de Gomery, George H. Doran Company, New York. 50 cents, net.

This is the tragic story of Belgium, the straightforward telling of the Prussian attempt to kill "the country that will not die." It begins with a setting forth of the great economic importance of Belgium before the war, an importance which one did not realize—just as one did not realize the great spirit of the people who could knowingly sacrifice themselves for the safety of civilization.

The author tells of the neutrality of Belgium and the promises of the great countries to preserve that neutrality; then he goes on to tell of the German invasion. This part of the narrative is neither bitter nor partisan, but it has an air of entire truth; it is a compelling indictment—if we needed any further indictment—against the people who have tried to kill a nation. After a chapter on "Ruin and Waste and Devastation" there is a last chapter on "The Soul of Belgium." Belgium does not fear them that have power only to kill the body, and even Prussia's iron heel has not had power to stamp out her soul. So our author says:

"Belgium is not dead; she will not die; she will live because in her soul those virtues are flowering which make nations great and beautiful; a sense of honor, the spirit of independence, courage and patriotism."

Undoubtedly Belgium is from henceforth destined to be thought the most heroic country the world has ever known. If we did not know it before we are sure of it as we read Commandant de Gerlache de Gomery's book. H. J. M.

HEALTH FOR THE SOLDIER AND SAILOR. By Professor Irving Fisher of Yale and Eugene Lyman Fisk, M.D., Funk & Wagnalls Company, New York. 1918. 60 cents. By mail 64 cents.

This little volume, handily bound in khaki cloth, pocket size, is packed with matter of vital importance to the health of our men, in camps, on shipboard, and on the firing-line, every one of whom should have a copy in his kit.

Church History

A HISTORY OF THE CHRISTIAN CHURCH. By Williston Walker. Charles Scribner's Sons. 1918. $3.00.

To write a comprehensive and readable history of the Christian Church in a single volume of six hundred pages would seem to be an impossible task. Yet it is this which Professor Walker has attempted, and in a remarkable degree accomplished. The difficulties of condensing so much and such varied history into a single volume are obvious. Either the narrative is so compressed that the result is a bare summary of events and dates; or else the author confines himself chiefly to an interpretation, or philosophy of Church history, as Rudolph Sohm has done, for example, in his brief, but brilliant, *Outlines of Church History*, Some have endeavored to meet these difficulties by singling out the chief epochs or turning points of Church history for fuller treatment and neglecting the rest.

Professor Walker has done none of these things. He has written a history of the Church from the very beginning to the present time, dealing with all periods in proper proportions; it is not too condensed to be interesting and readable; and it is a remarkable combination of historical narrative and interpretation. It is, furthermore, a scientific Church history based upon a first-hand study of the sources, taking into account the most recent literature on each period, and written without partisanship. If the known facts do not justify an opinion Professor Walker frankly says so.

One of the most admirable and helpful features of this history is that there are rather full references to the original sources on almost every page. Such references were of little use to the student or general reader in former days, who did not have access to large libraries, but in recent years a number of excellent "Source books" have been published which are convenient and accessible. Our author by constant references to such books makes it possible for the student, or even the general reader, to study Church history in close connection with the sources.

While the whole history is admirably done we may single out some periods for special mention. The treatment of the reformation period shows a profound grasp of the whole subject, as we should expect from the author of *The Reformation*, and of *John Calvin*. Period VII, dealing with the modern period, is also especially noteworthy, revealing as it does a wide knowledge of modern events and developments and a deeply intelligent interest in the present situation. This section is all the more acceptable, since most Church histories stop short of the modern period.

With some of Professor Walker's conclusions in the section on the Apostolic and Early Church we find ourselves in disagreement.

We believe, for example, that Mark 1: 27 is susceptible of other interpretations than that Jesus "at first seems to have regarded it (His Kingdom) for Jews only."

We believe that the majority of modern scholars would date St. Mark's Gospel earlier than 75-80 A. D., and that they would place both St. Luke and St. Matthew earlier than 80-95 A. D. Professor Walker joins many continental scholars in thinking that a residence of St. John at Ephesus is not assured, and that "I Timothy and Titus can scarcely be conceived as coming from Paul's time." I Peter is dated 90 A. D., and the "Teaching of the Twelve Apostles" 130-160 A. D., "but presenting a survival of very primitive conditions;" we believe that a majority of modern scholars would place it much earlier—80-110 A. D.

We may add in conclusion that a very helpful feature of the book is the "Bibliographical Suggestions" which give a brief but well-selected list of the best books on each period, including the most recent literature.

There are also four good maps and a very complete index. W. E. Rollins.

A Book of War Prayers

PER CHRISTUM VINCES, Prayers in Time of War. Longmans, Green & Company, New York and London. 1917. 20 cents.

Of all the pamphlets of war prayers which have been published, this thirty-page booklet, which has already passed through numerous editions, seems in many ways the most comprehensive and satisfactory. The order of prayers gives some clue to its scope: The Home, At Eventide, Penitence, Courage in Adversity, The Nation, Those Serving at Home, Army and Navy, Those Who Suffer, Prisoners of War, The Departed, Those Who Minister, The Bereaved, Women of Everyland (a subject often omitted), The Anxious, The Poor and Needy, The Enemy, The Alien and Exile (another subject sometimes forgotten), International Friendship, Russia, Peace and Brotherhood in Ireland, The Church Abroad, Thanksgivings. The very list is suggestive. Suffice it further to say that the prayers chosen are unusually satisfactory, and that the verses and quotations at the beginning of each section give food for meditation. M. J. H.

Early Documents

THE LETTER OF ARISTEAS. Translated by H. St. J. Thackeray, M.A., The Macmillan Company, New York. 1917. $1.00.

THE BOOK OF JUBILEES, OR THE LITTLE GENESIS. Translated by R. H. Charles, D.D., with an introduction by G. H. Box, M.A., The Macmillan Company, New York. 1917. $1.50.

These are two of the latest volumes in that very useful series, *Translations of Early Documents*, published in England by the S. P. C. K. The first is virtually a new work, edited by a scholar of recognized competence in all matters pertaining to the Septuagint. The translation is very smoothly performed into running English, which it is a pleasure to read. The very brief introduction adopts a date of ca. 120 B. C., and refuses to enter into partition theories. A collection of important passages bearing on the Septuagint forms an interesting appendix.

The translation of Jubilees in the second volume is that published by Dr. Charles in 1902 and reprinted also in the large Oxford *Corpus*. Canon Box, in his introduction, inclines to the theory of Sadducean authorship. B. S. E.

Books on Prayer

THE RICHES OF PRAYER. By the Author of *The Splendor of God*, Longmans, Green & Company, New York. 1918. 90 cents.

This is a helpful and beautiful book of devotional literature on the subject of prayer. An old subject surely, but ever capable of new treatment and our author's treatment of the subject is new and fresh. Others have written of the difficulty of prayer; of the scientific and philosophical questions which are involved. Here we have not an attempt to make prayer easy, but to make it real. Prayer is an instinct—the instinct of the consciousness of God—we need to deepen that instinct.

So from the words of the Psalm "Unto Thee, O Lord, do I lift up my soul," which the author says is the best definition of prayer in the Bible, he proceeds to deal with the questions of The Directing of Prayer; Our Personal Responsibility; The Labor of Prayer; and the Subject of Prayer. All he says is very real and suggestive. A Scripture Concordance of Prayer, which the book contains, is very valuable. H. J. M.

THE SCIENCE OF PRAYER. By Albert Clarke Wyckoff, Association Press, New York. 1918. 75 cents.

Another book on prayer? Yes, because men discover new meanings to life and new times create new approaches to old truths, and besides prayer is more than a truth, it is a way of living. This book is neither hortatory nor devotional, but academic, though popular, and confines itself to a scientific investigation of the theory and practice of prayer.

Mr. Wyckoff sympathizes with the man who feels that the weight of the world leans against his door and appreciates the difficulties of "Law and Grace," so he builds carefully with the help of science, philosophy and psychology a foundation for the modern man to use as an intellectual base for the superstructure of The Temple of Prayer. The second half of the book deals in a fresh and thoughtful way with the practical side of prayer. To read this book is to be moved to pray in the way commended by St. Paul when he exhorted men to pray with the understanding.

A. L. M.

THE TEMPLE. A Book of Prayer. By W. E. Orchard, D.D., E. P. Dutton & Company, New York. 1918. $1.00.

Dr. Orchard's continued affiliation with the so-called Free-Catholic movement in England, a movement laying emphasis on devotional and sacramental practices, quite naturally explains this new book of prayers. The title is suggestive of the manner of approach to the mercy seat and allows for a grouping of the prayers under the headings of "outer gate," "the inner court," etc. The conditions and needs of those who set their faces Godward will always correspond to the ancient divisions of the Temple. The prayers have been used in public worship, after careful preparation but are now meant to be used in the development of personal religion. The *Foreword* has much practical advice on a proper preparation for prayer. Dr. Frank Crane writes the introduction in which attention is called to the present reaction from materialism and the help afforded through such deeply spiritual prayers as those in this little volume of Dr. Orchard's. R. P. K.

For Country

A LETTER from the Rev. J. Howard Mellish, of Holy Trinity Church, Brooklyn, to the boys of his parish in service, closes as follows:

Lastly, and by no means least, we are all praying for you dear fellows: that you may be kept clean and strong in heart and limb, that you may serve God in the tragic tasks of your day and generation with all your strength, and that in His good time you will return finer and nobler men than when you left us. Or, if you must in the course of duty give up your lives, we pray that you may make the sacrifice with the assurance that true life is not measured in years but in thoughts and deeds; and that for all valiant souls there is the Great Beyond. May the Living Father who never leaves us be your strength and comfort.

THE HONORARY DEGREE of Doctor of Divinity was conferred on the Rev. Samuel Tyler, rector of St. Luke's Church, Rochester, New York, by the Virginia Theological Seminary. "Colonel Nathaniel Rochester, one of the founders of St. Luke's Church," the Rev. Dr. W. A. R. Goodwin, rector of St. Paul's Church, Rochester, writes from the seminary, "was from Westmoreland county, Virginia, from which county came also General George Washington and General Robert E. Lee."

Dr. Samuel Tyler is now engaged in war welfare work at a camp in Alabama, where many men from the district about his former parish in Cincinnati are under training.

THE REV. ELMER M. M. WRIGHT, the ex-rector of the Church of the Holy Trinity, Nashville, Tennessee, is a chaplain in the National Army. He joined the colors sometime in March and arrived in France the early part of April. His present army address is as follows: First Lieutenant, Chaplain Elmer M. M. Wright, 505th Service Battalion, Engineers, American Expeditionary Forces. Anyone who desires to correspond with him can do so by sending the mail to the above given address or through Mrs. E. M. M. Wright, 1732 Heiman Street, Nashville, Tennessee.

THE REV. JOHN E. GERSTENBERG, Vicar of Christ Chapel, Brooklyn, has resigned his post to do war work in France.

THE REV. WALTER D. BUCKNER, rector of Calvary Church, Memphis, Tennessee, is being urged to accept appointment as chaplain for overseas duty. The urgent appeal came from Major E. C. Mitchell, in command of base hospital unit No. 57, and Major F. D. Smythe, chief surgeon. Base hospital unit No. 57 will be one of the largest base hospitals in France.

THE REV. W. J. LOARING CLARK, the beloved rector of St. Paul's Church, Chattanooga, Tennessee, has accepted the war call as chaplain of the Fourth Tennessee and is probably now on his way to France.

This makes four of the Episcopal clergy of the Diocese of Tennessee who have gone into the overseas work. Archdeacon Claiborne has already arrived in France.

Dr. Clark has been doing chaplain service at the Chickamauga cantonment ever since it was established. He was with the 4,000 young men who composed the first training camp and was with the second and third training camp boys.

Both Dr. and Mrs. Clark have been among the most zealous workers in all patriotic lines. One son, Harry Loaring Clark, is now with the 117th infantry "somewhere in France." He was among the very first to volunteer with the American forces. Their oldest boy lost his life in the early part of the war, fighting side by side with the Canadians.

THE REV. FREDERICK H. DANKER, rector of St. Luke's Church, Worcester, Massachusetts, has been given a leave of absence from his parish and is now in France. He is attached to the American Expeditionary Force as War Secretary of the Y. M. C. A. Chaplain Walton S. Danker, his brother, who was recently awarded the Croix de Guerre for bravery under fire, has been in France since last October with his regiment, the 104th Infantry.

THE REV. G. P. T. SARGENT, rector of Grace Church, Grand Rapids, Michigan, will be at Camp Logan as Camp Chaplain throughout the summer, representing the War Commission of the Diocese of Chicago, and under appointment by the Senior Chaplain of the Naval District.

THE REV. HENRY P. HORTON, rector of St. John's Church, Ithaca, has been granted leave of absence for the summer and expects to do Y. M. C. A. work at Camp Dix.

THE REV. ROLFE P. CRUM, rector of St. Mark's Church, Syracuse, has been granted leave of absence for one year and expects to sail soon for France to be Red Cross Chaplain under Bishop McCormick.

FROM THE WAR COMMISSION

THE WAR COMMISSION is frequently getting letters both from voluntary chaplains and from chaplains overseas to the effect that our men in home camps and at the front are eager to receive letters from their clergy. This applies to the laity as well as to the clergy; to fathers, mothers, brothers, sisters and friends. As one of our army chaplains overseas writes: "Tell your people to write long and often to the men in the army and navy. Letters are the chief pleasure we have, and that is not to say that life has not many pleasant features."

THE WAR COMMISSION Office is making out as thorough a list as possible of chaplains in the army, of voluntary chaplains and of Red Cross chaplains, also of the clergy who are enlisted as either officers or privates. It will be published before long. It will necessarily be incomplete, for the chaplains move from place to place very rapidly. Corrections will be received at this office with pleasure. In fact, the Commission counts on the clergy of the Church to keep it specifically informed of the movements of the chaplains. It would also be glad to hear of the work being done in a more informal way by local clergy at any of our camps.

MANY LETTERS ARE coming in to the office asking whether the names of our men in the service should be filed with the War Commission. Such names should be sent to the Army and Navy Council of the Brotherhood of Saint Andrew, corner Twelfth and Walnut Streets, Philadelphia, Pennsylvania. The Brotherhood has charge of this list.

If your copy of The Churchman is late in arriving, wait two weeks before writing. We are doing all that we can to speed up deliveries.

1918

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The Churchman

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THE REV. WM. AUSTIN SMITH
Editor

THE REV. GUY EMERY SHIPLER
Managing and News Editor

MARGARET JEFFERYS HOBART
Associate Editor

SUBSCRIPTIONS

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CHANGE OF ADDRESS. When you notify The Churchman of a change in your address, both the old and the new address should be given. Kindly write, if possible, two weeks before the change is to take effect.

Entered as second-class matter June 25, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for June

2. The first Sunday after Trinity.
9. The second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. The third Sunday after Trinity.
23. The fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter's Day.
30. The fifth Sunday after Trinity.

Preachers for Next Sunday

FOURTH SUNDAY AFTER TRINITY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Rev. P. F. Sturges; afternoon (4), The Dean.

GRACE CHURCH—Morning (11), the Rector; evening (8), the Rev. Irvine Goddard.

ST. STEPHEN'S CHURCH—Morning (11), the Rector.

The Board of Missions

Correspondence is invited from those who wish to know:
What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.
Address THE RT. REV. A. S. LLOYD, D.D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired by every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

THE CONFERENCE FOR CHURCH WORK meets at Cambridge, Massachusetts, June 21-July 6, 1918. For registration, programs, or further information apply to the Secretary, MISS MARIAN DEC. WARD, 415 Beacon Street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Service: 8, 10 and 11 A.M., 4 P.M.
Week Day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M. and 8 P.M.
Week-day Services: 12.30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.

St. Thomas' Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

DIED

DUCKERS.—Entered into life eternal, on May 17, at Salonica, Sister Margaret Ellison, aged twenty-five, daughter of James and Jeanne Scott Duckers, of Wetheral, Carlisle, England. "Greater love hath no man than this."

MORENO.—In Brooklyn, May 19, 1918, at the home of her sister, Francisca A. Mason, widow of the Rev. Manuel F. Moreno, late of Cuba. Entered into life eternal.

NELSON.—Entered into eternal life, Norman K. Nelson, aged seven, son of Dr. James Allen Nelson and Annie Jones Nelson of Somerset, Maryland, on May 29, 1918. Interment at Rockville, Maryland.

SMITH.—In Lahore, India, on June 2, aged twenty-four years, Constance Hyde, daughter of Mrs. C. F. L. Smith, and granddaughter of the late Rev. J. W. Hyde.

Commencement at St. John's

SALINA, KANSAS.—St. John's Military School held its closing exercises during the week beginning June 3. On Sunday the Commencement sermon to the graduating class and cadets was delivered in Christ Cathedral by Bishop Sage.

On Wednesday Commencement Day drills, Guard Mount, Dress Parade, and various exhibition drills were held, after which the guests, parents and school repaired to the gymnasium for the luncheon and awarding of academic, athletic, and military medals and trophies. About two hundred guests were served at the luncheon. Commencement closed with the ceremony of Retreat on the school campus.

Because of the conditions brought about by the war, the past year has been one of the most difficult ever experienced by St. John's and yet from the standpoint of attendance it has been one of the most successful in the history of the school.

Encouragement From Major Brent

NEW YORK CITY.—Major Charles H. Brent, Senior Headquarters Chaplain of the American Expeditionary Force in France, has recently written to Dr. Robert E. Speer, Chairman of the General War-Time Commission of the Churches, as follows: "I am deeply indebted to the War-Time Commission for their encouragement. We are trying to shape our office with a view to meeting the situation in the most whole-hearted way, and do everything with reference to the Kingdom of God. We have met with nothing but support from all sides. The new Chaplains who are coming in impress us as being men of right type."

COLONEL TELLS TRINITY MEN HE LIKES TO PREACH

And Proceeds to Preach Against Grandiloquent Statements by America

HARTFORD, CONN.—Theodore Roosevelt told a throng of 5,000 persons under the campus elms of Trinity College at the services of the commencement exercises here Sunday last that the censorship, "unpleasant as it has been at times," should be extended to put a stop to "grandiloquent statements" of what Americans were going to do in the war. He urged that words be translated into deeds, and declared that the Gettysburg speech had been made possible only by men who had fought there. He charged that the boast that America would have 20,000 airplanes by this spring with Pershing's men stimulated Germany to build and not to brag.

The Colonel also said that Americans should not deceive themselves with the notion that they had done their duty, because the war had just begun for America. Profiteering, he said, had been wiped out, 90 per cent. of it at least had stopped when the United States became an active belligerent.

"I have been accused of liking to preach," he declared. "I do. My text for today will be from First Kings, xx, 11, in which the King of Israel told Ben-Hadad: 'Let not him that girdeth on his harness boast himself as he that putteth it off.'"

Books Received

Religion and Philosophy

THE FAITH OF A FARMER. Edited by J. E. G. DeMontmorency. $2.25. (E. P. Dutton & Company, New York.)

PSYCHOLOGY AND PREACHING. By Charles S. Gardner. $2.00. (Macmillan Company, New York.)

WHAT IS CHRISTIANITY? By George Cross. $1.00. (University of Chicago Press.)

THE APOCALYPSE OF ABRAHAM AND THE ASCENSION OF ISAIAH. Edited by the Rev. W. O. E. Oesterley, D.D., and the Rev. Canon G. H. Box. 4s. 6d. net. (S. P. C. K., London.)

SUMMARY OF THE ACTS OF THE UPPER AND LOWER HOUSES OF THE CONVOCATION OF CANTERBURY 3d. net. (S. P. C. K., London.)

AN ANGEL OF LIGHT. By Kenneth Mackenzie. $1.00. (Christian Alliance Publishing Company, New York.)

THE SOURCES OF THE HEXATEUCH. By Edgar Sheffield Brightman, S.T.B. $3.00. (The Abingdon Press, New York.)

THE WONDERS OF INSTINCT. By Jean-Henri Fabre. $3.00. (The Century Company, New York.)

THE FIELD OF PHILOSOPHY. By Joseph Alexander Leighton. (R. G. Adams & Co., Columbus, Ohio.)

THE EXPERIENCE OF GOD IN MODERN LIFE. By Eugene W. Lyman. $1.00. (Chas. Scribner's Sons, New York.)

CONVOCATION OF CANTERBURY, LOWER HOUSE. 4d. (S. P. C. K., London.)

THE MIRACLES OF JESUS. By the Rt. Rev. Cosmo Gordon Lang, D.D., $1.60. (E. P. Dutton & Company, New York.)

THE MINISTRY OF JESUS. By Anita S. Ward. $1.00. (The Pilgrim Press, Boston.)

THE PARABLES OF JESUS. By the Rt. Rev. Cosmo Gordon Lang, D.D. $1.60. (E. P. Dutton, New York.)

THE PHILSOPHY OF WILLIAM JAMES. By Th. Flournoy. $1.30. (Henry Holt & Company, New York.)

DISCIPLESHIP. By A. H. McNeile, D.D. 80c. (The Macmillan Company, New York.)

THE MINOR PROPHETS UNFOLDED. By A. Lukyn Williams, D.D. 75c. (The Macmillan Company, New York.)

THE CHALLENGE OF THE UNIVERSE. By the Rev. Chas. J. Shebbeare. $2.50. (The Macmillan Company, New York.)

THIS LIFE AND THE NEXT. By P. T. Forsyth. $1.00. (The Macmillan Company, New York.)

CHRIST AND THE WORLD AT WAR. Edited by Basil Mathews. (Pilgrim Press, Boston.)

NOTES ON THE TABLE OF LESSONS FOR HOLY DAYS. By E. R. Bernard. 1s. net. (S. P. C. K., London.)

THE LIFE OF SERVICE. By James I. Vance, D.D. $1.25. (Fleming H. Revell Company, New York.)

MAKING GOOD IN THE MINISTRY. By Prof. A. T. Robertson, M.A., D.D., $1.00. Fleming H. Revell Company, New York.)

ACKNOWLEDGMENTS

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Increasing Demand for Chaplains

Figures recently received from the War Department indicate that Protestant churches will be called upon to supply 160 candidates for chaplaincies each month for some time.

Have You a Lantern?

New York City.—About 600 children and mothers from the hot and ill-ventilated tenements of New York City are given a recuperative vacation every year at Tomkins Cove by the Fresh Air Association of the Cathedral (St. John the Divine). This summer the committee in charge would like to give lantern talks to the mothers and children; they would like to show pictures that illustrate the history and character of our Allies in Europe. Patriotic work of a real kind could thus be done. The Home at Tomkins Cove has no lantern. Some individual or parish that has recently purchased a moving picture machine may have an electrical lantern that is not being used. Would such a parish or individual lend or donate the lantern for this patriotic work? Please correspond through The Churchman.

Classified Advertising

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WANTED—For the month of July—Sunday supply work in or about the City of New York by a Rector of a prominent Parish in the Southwest. Address 1479, Churchman Office.

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WANTED—Housemother in a cottage for small boys. Institution—Long Island. Moderate salary. Good home. Personal interview required. Apply by letter, 1484, Churchman Office.

WANTED—A male companion and reader for a middle-aged gentleman who has recently lost his sight. Mrs. John Marshall, Anchorage, Kentucky.

MOTHER'S HELPER—Mending and knowledge of cooking. References required. Mrs. B. F. Chamberlain, Chester, New York.

WANTED—Furnished cottage, six rooms and bath, within 100 miles of New York, for about $100, by Brooklyn rector; with or without opportunity to supply summer parish. Address 1491, Churchman Office.

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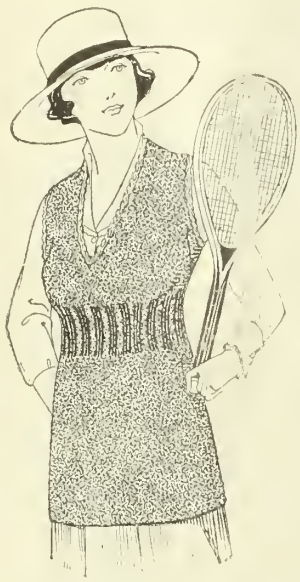

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Circulation Manager.

THE CHURCHMAN

New York - Saturday - June 29 - 1918

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SOME FORTHCOMING ARTICLES

THE NATURAL HISTORY OF FAITH. By The Rev. Richard Roberts. An illuminating article revealing one of the spiritual by-products of the war.

USELESS GUS. By Mervyn Chambers. The author, who was wounded with the English forces in France and honorably discharged, tells here, out of his own experience at the front, a thrilling story of another Gunga Din.

THE USE OF A CATHEDRAL. By The Rev. Charles Lewis Slattery. In this article Dr. Slattery discusses one of the permanent uses of an American Cathedral.

Schools and Colleges

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Books Received

Miscellaneous

MARTYRED ARMENIA. By Fa'iz El-Chusein (New York: George H. Doran Company.)

USE YOUR GOVERNMENT. By Alissa Franc (New York: E. P. Dutton Company.) $2.00.

LAST LECTURES. By Wilfrid Ward. (New York: Longmans, Green & Company.) $4.00.

AMERICAN BIBLE SOCIETY. One hundred and first annual report. (New York: American Bible Society.)

ECONOMY COOK BOOK. By Maria McIlvain Gillmore. (New York: E. P. Dutton Company.) $1.00.

NOTES FOR THE GUIDANCE OF AUTHORS (New York: Macmillan Company.) 30 cents.

THE NOTE BOOK OF AN AMERICAN PARSON IN ENGLAND. By G. Monroe Royce (New York: G. P. Putnam.) $2.00.

EGYPTIAN, INDO-CHINESE MYTHOLOGY By W. Max Muller and James George Scott (Boston: Marshall Jones Company.) $6.00.

NOTES FOR THE GUIDANCE OF AUTHORS (New York: Macmillan Company.) 30 cents.

WARTIME BREADS AND CAKES. By Amy L. Handy. (New York: Macmillan Company. 75 cents.

SOLDIERS OF THE CROSS. By A. G. Cator 65c. (New York: Longmans, Green & Company.

HOUSEHOLD MANAGEMENT. By Florence Nesbitt. 75c. (New York: Russell Sage Foundation.)

For Country

ENSIGN CHARLES CABANNE KROEHLE was buried with full military honors in St. Louis recently. His father, Ernest F. Kroehle, has long been an active member of the League of Lay Readers of the diocese. Ensign Kroehle lost his life at the age of twenty-three, as an aviator, in an accident at the Naval Operating Base Air School at Hampton Roads, Virginia.

THE REV. THOMAS C. CAMPBELL, Rector of St. John's Episcopal Church, Jamaica Plain, Massachusetts, whose services for Red Cross work in England have been asked by Ambassador Page, has secured the Rev. George D. Harris, Rector of St. James' Episcopal Church, Fall River, to take care of the parish during the summer. Mr. Harris and his family will occupy the rectory, 24 Alveston Street, Jamaica Plain.

MR. WARWICK HARRIS, son of the Rev. George D. Harris, is in the 101st Infantry in France. He was one of those "eighty days in the trenches" reported a short time ago. He writes, however, that he is "well and feeling fine."

HORACE R. CHASE, Camp Secretary, Brotherhood of St. Andrew, has asked that rectors, friends and relatives send the full names, regiment, battery, or company of Church boys who are at Camp Wheeler, Georgia. He should be addressed in care of Y. M. C. A. 46, Camp Wheeler, Georgia.

Personals

THE REV. H. M. SAVILLE may be addressed at his summer home at East Greenwich, Rhode Island.

THE STANDING COMMITTEE of the Diocese of Central New York has organized by the election of the Rev. Edward H. Coley, D.D., of Utica as President, and the Rev. James C. Parker of Waterville as Secretary.

THE REV. A. B. HUNTER of Raleigh, North Carolina, is in charge of St. John's Church, Manchester, Vermont, for the summer. His address is Manchester Depot, R. F. D., Vermont.

GROVE CITY COLLEGE, Pennsylvania, conferred the degree of Doctor of Divinity upon the Venerable Reginald S. Radcliffe, rector of Grace Church, Ridgway, and Archdeacon in the Diocese of Erie at the Commencement, June 12.

THE ADDRESS OF the Rev. Geo. R. Van De Water, rector of St. Andrew's Church, New York City, until next October will be Gilbertsville, Otsego County, New York. The Rev. Charles J. Mason will be the curate in charge of the parish.

THE REV. ROBERT LEB. LYNCH has been called to the rectorship of St. James' Church, Amesbury, Massachusetts. This is the same parish of which he was rector some ten years ago. He has since been rector at Woodstock, Vermont, and *locum tenens* at St. Michael's Church, Milton, Massachusetts.

THE RT. REV. SAMUEL G. BABCOCK, D.D., Suffragan Bishop of Massachusetts, is spending the summer in Cohasset, Massachusetts. He returns regularly to Boston for office hours at the Diocesan House.

AT THE LATE Commencement of the University of Pittsburgh the degree of Doctor of Divinity was bestowed upon the Rev. Edward Schofield Travers, rector of Trinity Parish, Pittsburgh.

ON THURSDAY EVENING, June 13, the Rev. Floyd W. Tomkins, Jr., was instituted into the rectorship of All Saints' Church, Allegheny, Pennsylvania, by Bishop Whitehead, the Rev. Dr. John Dows Hills of the Church of the Epiphany preaching the sermon.

THE REV. DANZEL C. LEES, late of Alva, Oklahoma, is now in charge of the work at Buena Vista and neighborhood, Diocese of Colorado.

THE REV. EDWARD F. HAYWARD, late of Chippewa Falls, Wisconsin, has entered upon his duties as rector of St. Matthew's Church, Enid, Oklahoma (West Oklahoma).

THE REV. FREDERICK LOUIS GRATIOT, for the past two years Children's Curate at Trinity Church, Highland Park, Delaware, has become assistant to Dr. James S. Stone at St. James' Church, Chicago. His address is 666 Rush Street.

THE ADDRESS OF the Rev. Robert L. Stevens is Jermyn, Pennsylvania.

Books Received

War

ATTACK. By Edward Liveing. 75c. (The Macmillan Company, New York.)

OVER PERISCOPE POND. By Esther Sayles Root and Marjorie Crocker. $1.50. (Houghton, Mifflin, Boston.)

THE WAR AND AFTER. By Sir Oliver Lodge. $1.50. (Geo. H. Doran Company, New York.)

BOMBS AND HAND GRENADES, BRITISH, FRENCH AND GERMAN. By Captain Bertram Smith. $2.00. (E. P. Dutton Company, New York.)

ALLIED AND AMERICAN PEACE TERMS. By Samuel A. B. Mercer. 60c. (Young Churchman Company, Milwaukee, Wisconsin.)

FLASHES FROM THE FRONT. By Charles H. Grasty. $2.00. (Century Company New York.)

THE ROOTS OF THE WAR. By Wm. Stearns Davis. $1.50. (Century Company, New York.)

THE LOST FRUITS OF WATERLOO. By John Spencer Bassett. $1.50. (Macmillan Company, New York.)

LIEGE ON THE LINE OF MARCH. By Glenna L. Bigelow. $1.00. (John Lane Company, New York.)

ILLUSIONS AND REALITIES OF THE WAR. By Francis Grierson. $1.25. (John Lane Company, New York.)

THE HEART OF A SOLDIER. By Lauchlan Maclean Watt. $1.35. (George H. Doran Company, New York.)

A GENERAL'S LETTERS TO HIS SON. $1.00. (Houghton, Mifflin, Boston.)

WAKE UP, AMERICA! By Mark Sullivan. 60c. (Macmillan Company, New York.)

THE FIGHTING ENGINEERS. By F. A. Collins. $1.30. (Century Company, New York.)

AS TOMMY SEES US. By the Rev. A. Herbert Gray. $1.00. (Longmans, Green Company, New York.)

INTERNED IN GERMANY. By H. C. Mahoney. $2.00. (Robert M. McBride & Company, New York.)

THE WAR AND THE COMING PEACE. By Morris Jastrow, Jr. $1.00. (J. B. Lippincott Company, Philadelphia.)

A PROPHECY OF THE WAR. By Lewis Einstein. (Columbia University Press, New York.)

AMERICAN WOMEN AND THE WORLD WAR. By Ida Clyde Clarke. $2.00. (D. Appleton Company, New York.)

Fiction

BEFORE THE WIND. By Janet Laing. $1.50. E. P. Dutton, New York.)

THE STATUE IN THE WOOD. By Richard Pryce. $1.50. (Houghton, Mifflin, Boston.)

BRANDED. By Francis Lynde. $1.25. (Charles Scribner's Sons, New York.)

THE SON DECIDES. By Arthur Stanwood Pier. $1.35. (Houghton, Mifflin Company, Boston.)

THE HOLY CITY. JERUSALEM II. By Selma Lagerlof. $1.50. (Doubleday, Page & Company, New York.)

WINONA'S WAR FARM. By Margaret Widdemer. $1.25. (J. B. Lippincott Company, Philadelphia, Pennsylvania.)

THE ENCHANTED BARN. By Grace Livingston Hill Lutz. $1.35. (J. B. Lippincott Company, Philadelphia, Pennsylvania.)

GREATHEART. By Ethel M. Dell. $1.50. (G. P. Putnam's Sons, New York.)

FIRST THE BLADE. By Clemence Dane. $1.50. (The Macmillan Company, New York.)

HIS SECOND WIFE. By Ernest Poole. $1.50. (The Macmillan Company, New York.)

THE FIGHTING FOOL. By Dane Coolidge. $1.50. (E. P. Dutton & Company, New York.)

REKINDLED FIRES. By Joseph Anthony. $1.40. (Henry Holt & Company, New York.)

JIM SPURLING, FISHERMAN. By Albert W. Tolman. $1.25. (Harper & Brothers, New York.)

SISTER CLARE. By M. Reynes-Monlaur. $1.25. (Robert M. McBride & Company, New York.)

SUSPENSE. By Israel Ostrander. $1.40. (Robert M. McBride & Company, New York.)

HOPE TRUEBLOOD. By Patience Wortb. $1.50. (Henry Holt & Company, New York.)

THE SHERIFF'S SON. By William MacLeod Raine. $1.50. (Houghton, Mifflin Company, Boston.)

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Our Contributors

We recall reading in an old book of devotion, Corbett's *Self-Employment*, an admirable piece of advice for editors to take to heart: "Guard against the expectation of hearing thine own praise, and when such thought arises instantly suppress it." But after all, editors are not likely to be left long exposed to the temptation of complacency. The other day one of THE CHURCHMAN'S well-wishers sent the following roseate view of our labors: "I never read a copy of THE CHURCHMAN nowadays (which is every week) without renewing my admiration for the genius that has transformed it." Self-satisfaction was beginning to get in the thin edge of its dangerous wedge, but the morning mail brought this: "Please discontinue THE CHURCHMAN. The tone of its editorials is not gentlemanly."

It evens up.

Dean Hodges has been good enough to let us publish his sermon upon Hatred, which was preached in St. Paul's Chapel of Columbia College during Lent. Everything the Dean of the Cambridge Theological School has written about the war has been so profoundly Christian that we are glad to share this sermon upon Hate with our readers.

The Rev. R. T. Henshaw is the rector of Christ Church, Rye, New York. His paper *Christian Marriage in the Early Church* was read before the 1917 Church Congress.

Rose Scott, a member of the Guild of St. Barnabas for Nurses, read the paper on the Guild published in this number at the synod of the Province of Washington held in Philadelphia last November. Miss Scott's home is in Rosemont, Pennsylvania.

Arthur Wallace Peach, whose verses *Illusion* appear this week, is a regular contributor who lives in Northfield, Vermont.

The Rev. Arthur R. Gray, D.D., who is now secretary for Latin-America at the Church Missions House, was Educational Secretary from 1911 until 1917. During that time the Education Department, from being a small one-man department or half-a-man department of the Board of Missions, became one of the most important and useful departments in that bee-hive at 281 Fourth Avenue, New York. One of the most interesting and serviceable of its features is the lending library developed under Dr. Gray's leadership, and now enlarged and housed in adequate quarters in the new offices into which Dr. Sturgis has just moved the Educational Department. Dr. Gray is a specialist on *Books About the Mission Field*, and his three articles, of which the first is published this week, should be of real service to Churchpeople.

How the War Promotes Unity

By Roy B. Guild

Executive Secretary, Commission on Inter-Church Federations of the Federal Council

The determination of the churches in large cities to deal effectively and unitedly with community problems which have been made more serious by the war has resulted in the rapid advance in the church federation movement. Inactive federations have come to life, new federations have been formed, executive secretaries are being called for faster than they can be secured.

After a steady campaign of education the churches of Norfolk, Virginia, have been mobilized. A financial campaign has just come to a close in which pledges for two years amounting to over four thousand dollars have been secured. The presence of fifty thousand soldiers, sailors, aviators and navy yard employes in that district required such a campaign.

Youngstown, Ohio, has organized a federation and will have an executive secretary, June 1. Akron, Ohio, is completing the mobilizing of the churches. The new St. Paul Federation conducted its financia campaign April 22 to 29. Johnstown Pennsylvania, revived its federation and has had a secretary for six months. Omaha Nebraska, has completed plans for securing funds to carry on the work under executive leadership.

For several years there has been a federation of churches in Philadelphia. No much has been done except by the Committee on Social Service. At the last annua meeting the Rev. Carl E. Grammer, recto of St. Stephen's Protestant Episcopa Church, was elected president. For th next few months, assisted by the Rev. Wm Berg, pastor of the Central Congregationa Church, Dr. Grammer will supply the executive leadership as "his bit" in war service. At a recent luncheon $2,000,000 wa raised in a few minutes to finance the federation until October, by which time a executive secretary will be employed.

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The Churchman

SATURDAY - JUNE 29 - 1918

The Fourth of July and a New Nation

IT is a transformed people who will celebrate the Fourth of July this year. A new international consciousness has come into being, loose as yet, it may be, and not clearly articulate in its aims, but nevertheless the citizens of the United States are feeling themselves to be in a new sense a nation. One could not help being strongly impressed by this fact the other day in New York City, when one of the most picturesque processions which has ever passed through the streets of the city wound its way out of Yorkville. People of every nationality who inhabit that thickly populated section of the metropolis, in their holiday and patriotic attire marched through the streets. There were Greeks and Hebrews, Poles and Scandinavians, Italians and Slavs of every type. Their bands played the national airs, and as men and women, young and old, and little children marched to the tune of "Over There" and the "Star Spangled Banner" a sympathetic observer saw that this group of people gathered from many races was symbolic of a hope that America has aroused in the heart of the world, and the new meaning which the world struggle has taken on since America entered the world conflict. It would be a tragic failure in responsibility if America should disappoint this childlike, passionate dream of the world's disfranchised and lowly folk.

It has been interesting to note how during the last two years the emphasis of the war has shifted. From the first days of August, 1914, it was apparent that the struggle was one of tremendous spiritual significance. It was not to be like other wars. And yet America's entrance into the conflict compelled the world to see that a new passion was transfiguring the nature of the struggle; that the common man had determined to find a place in the council chambers of the nations for a new definition of diplomacy. The visionaries and dreamers were at last to demand with their sacrificial blood that human values which the lowly men of earth prize shall have a hearing from the statesmen. Poor, shepherdless, blind Russia, paying with her blood and treasures for folly, tragic in its consequence, presents after all a sublime picture of a nation's soul reaching upward for life. Russia, sinned against for ages by her own flesh and blood, kept by intent in ignorance, the taxes she has so lavishly poured into the public treasury by her sweat and blood, filched for the oppressors' enrichment, becomes in her very zeal for freedom a victim of that same ignorance which was fastened upon her by those who should have led her into light.

The Fourth of July this year will give a new thrill to that age-old passion for human freedom.

Japan and America

THE web of anti-Japanese propaganda has been cleverly spun by jingo politicians and the jingo press until at times it has menaced very seriously the friendship between the United States and the kingdom of the Rising Sun. This is the more tragic because the United States, though so young a nation, was the one to rouse Japan from her three centuries of sleep and introduce her to the European Powers. The bond that exists between us is an especially close and sacred one. The very thought of disharmony between the two nations is therefore peculiarly deplorable.

The visit of Viscount Ishii and the Imperial Japanese Mission last autumn did much to allay suspicion and to bring about a better understanding between the two peoples and their Governments. The record of their visit, just published by the Carnegie Endowment for International Peace,[1] is reassuring reading. The theme of everyone of Viscount Ishii's speeches is the friendship and the necessity of co-operation between Japan and the United States, the likeness of our national aspirations and the similarity of our motives in the present war.

"The purpose of my mission," he said at a meeting at Independence Hall, Philadelphia, "was and is to tell this and only this—that we stand with you and will stand throughout the struggle for liberty and for freedom, and that we shall rejoice with you when this bell shall again ring the proclamation of a righteous peace as it rang one hundred and thirty-four years ago."

He was frank in his treatment of the German anti-Japanese propaganda, especially in his addresses to newspaper men. His attitude is summarized very well in the following words, again from one of the Philadelphia speeches:

> Japan and America have been victims of a vicious campaign of slander and intrigue as dastardly and as horrible indeed as the black record of German crimes on the Atlantic, in Belgium, or in France can show. But we are wide awake now to the danger, and in this as in other fields of active warfare against our common enemy we will in future stand closer together because of the experiences of the past.

And again in his address at the Municipal Dinner in New York, speaking of the Open Door in China:

> I am persuaded that the grumblings and the whisperings about a door closed in China by the Japanese against America did not come from the broad and generous heart of the enterprising American in New York or elsewhere, but as the result of ten years of an enemy's effort to create prejudice and distrust. Gentlemen, I assure you that a closed door in China has never been, and never will be, the policy of my government. The door is open, the field is there. We welcome co-operation and competition, all tending to the betterment of the equal opportunity. . . . For many years our common enemy has been the worst enemy of China, as Germany is the worst enemy of all that is honest and decent and fair. Since the outbreak of the war in Europe China has been a hot-bed of German intrigue, and in all of this China has perhaps been the greatest sufferer. . . . I can give you as my conviction that the German in China is responsible for most of the unfortunate occurrences and the malicious widespread misinformation scattered throughout the world for the one purpose of impairing the relations of the countries concerned in China and securing the downfall of China to Germany's advantage. When Japan or America appeared to make progress in China we always have had the sinister rumor of oppression or the false suggestion of a policy directed against the integrity of that country; boycotts, which have cost you, first of all, and then us, millions; revolutions, disturbances and civil war have prevented a development by which China, first of all, and her honest friends might profit.

There are alarming evidences that this propagandum is still active. On the very day that the Ishii mission landed in the United States a syndicated article of the most venomous type, attempting to discredit the mission and its purpose, appeared simultaneously in newspapers all over the country. Two incendiary books giving full information of the devilish plottings of Japan and of the awful danger that lurks across the Pacific were published no later than last year. It is therefore reassuring to know that two excellent refutations of these miserable stories have also been recently published,[2] one by the 1913-14 Billings lecturer in China, Japan and India, the Rev. Dr. Jabez T. Sunderland, called *Rising Japan*, and the other, *Anti-Japanese War Scare Stories*,[3] by no less an authority than the Rev. Dr. Sidney L. Gulick.

Dr. Gulick's pamphlet takes up in detail the absurd stories that have been so freely circulated, and places by their side the irrefutable facts. The Magdalena Bay

[1] *The Imperial Japanese Mission to the United States*, 1917. Carnegie Endowment for International Peace. Division of Intercourse and Education, Publication No. 15. Washington, District of Columbia. 1918.

[2] *Rising Japan*. By Jabez T. Sunderland, G. P. Putnam's Sons: New York. 1918. $1.25.

[3] *Anti-Japanese War Scare Stories*. By Sidney L. Gulick, World Alliance for International Friendship, 105 West Twenty-second Street, New York, and Fleming H. Revell Company: New York. 1918. 25 cents.

story is typical. The Hearst journals insisted that there were 60,000 Japanese, fully armed, and drilling daily on the shores of Magdalena Bay; inquiry revealed six immigrant fishermen! The 150,000 veteran Japanese troops in Mexico likewise dwindled down to 2,000 odd laborers. "It may not be amiss to note that all these stories about masses of Japanese troops in Mexico have ceased to circulate since January, 1917," Dr. Gulick dryly adds. "Had there been truth in them, the Japanese soldiers would of course still be in Mexico and we could not fail to hear about them."

Dr. Sunderland goes deeper. He analyzes the new civilization and the national aspirations of the Japanese with the result of a *reductio ad absurdum* of the whole structure of falsehood which has been reared on this *Japanese-über-America* ambition made in Germany. It is absurd to suppose that a nation whose national ambition is industrial and commercial development, who has always deprecated war and urged peace, who has shown sincere and earnest desire to maintain friendly relations with us, who is bound by treaties to our own ally, Great Britain, would leave her back exposed to China, Russia and Germany, and imperil her commerce, to wage an offensive war on a nation with between two or three times as large a navy, across the broadest ocean in the world. One gasps at the gullibility of people! That even the clever yellow-journal hoax that stoops to the most flagrant misquotation and misrepresentation, and that gives as authentic the reports of daring scandal mongers, should be able to make anybody believe the possibility of this ridiculous supposition seems incredible.

The Problem of the Pacific

The trouble is, as Dr. Gulick says, that German intrigue and German gold—and we know to our sorrow how powerful these weapons are—are not the exclusive cause of the anti-Japanese campaign in America. There has been a real racial problem on the Pacific. Anyone familiar with conditions in California appreciates the truth of this fact. In the second place, to quote Dr. Gulick again, "it has been notable that for a dozen years whenever bills have been before Congress calling for substantial increase in the navy, a flood of scare stories has gone out over the country of the dangers we face and the need of more battleships." Our need for battleships to check another power than Japan is so pressing at present that this second factor in the anti-Japanese propaganda has ceased to exist, but the first must be faced.

Matters are improving. The Gentlemen's Agreement has stopped immigration. The fine and loyal response of the Japanese to Liberty Loan and Red Cross appeals and their readiness to fight for their adopted country is changing the attitude of their neighbors on the Pacific Coast.

A Revised Immigration Law

Dr. Gulick proposes and Dr. Sunderland endorses as a remedy for the present unhappy condition in which the United States by racial discrimination in her immigration laws has wounded the pride of both China and Japan, that there be national control of immigration and that a new and better immigration law be evolved. The applications of the principles of Christianity to international relationships, as has been pointed out by many, is the only possible way of ending war. The prevention of misunderstanding, falsehood, suspicions and enmity is the only prevention of international strife. It is a well-known fact that the Emperor of Japan has given very largely to the new St. Luke's Hospital in Tokyo; his example has been followed by many Japanese high in the affairs of government and of industry. The new hospital will be St. Luke's International Hospital. It is regarded as a pledge of international friendship. It is said that this tangible evidence of the principles upon which alone international good feeling and understanding can rest has done much to reassure excited public feeling in Japan. Missionaries are sometimes our most successful diplomats.

THE WEEK

Chronicle and Comment on Current Events

Simplicity in Dress

SIMPLICITY of dress at public worship was one of the strikingly practical admonitions in Bishop Lines's address to his Convention this year. The question of apparel was in an earlier time considered to be of enough importance to receive a good deal of Scriptural emphasis. One of the most pointed Homilies of our Church is devoted to the question. It is a subject, perhaps, all too seldom touched upon by rectors in their public teaching. Doubtless the reason of this reticence is that one naturally assumes that simplicity of dress in church is a matter of instinct with Christians. One hesitates to give public admonition on questions of good manners that are so obvious, yet experience ought to tell us we can't afford to take too much for granted in this respect. There are congregations in the Episcopal Church which have the word fashionable stamped on every lineament and they are unashamed. This is partly the fault of the teaching. People could have been taught to see that Christian good taste makes for simplicity. In this connection it is a privilege to quote from a little pamphlet of suggestions for the communicants of Grace parish written by Dr. Huntington many years ago. It is very intimate and personal and was not designed for general distribution, but we believe that Dr. Huntington would not be unwilling to let our readers profit by words that were part of a message that has been builded into the spiritual life of the great parish associated with his name. In speaking of dress at the Holy Communion he says: "It is timely to add that while simplicity of attire is to be wished for on all occasions of public worship, it is especially the duty of Christian people when celebrating 'these holy mysteries,' to avoid anything in the way of dress or personal ornament, likely to distract the attention of others, or to be even misinterpreted as ostentatious."

The Yellow Peril

THE Hearst publications must have been hard hit by the wave of public indignation and disgust which has passed over the country. Popular waves of feeling are the very breath of Mr. Hearst's nostrils and he is the first to scent their meaning. A campaign of public education is now undertaken by the Hearst journals to inform the public of the high brand of patriotism of the owner of these journals. We are informed of what they have done in behalf of Liberty Bonds and of their work in the Red Cross Drive. Evidence is presented to show us that they are one hundred per cent. American.

It doesn't interest us in the least to know what Mr. Hearst has done to help sell Liberty Bonds and to further the drives of the Red Cross. The country can jog along with its war debts and provide for the Red Cross without Mr. Hearst's help. But people are beginning to take an interest in the damage which can be done by the streak of yellow in Mr. Hearst's patriotism. He will be made powerless to do harm if the American people can keep fully informed of just what interests Mr. Hearst is serving.

Seminaries in War-Time

A DISCERNING contributor and friend of The Churchman called up the editor by telephone the other day to make some suggestions, offered in all modesty, for increasing the usefulness of our theological schools during the period of the war. As publicity has been given to the fact that as the war goes on we shall have professors without students and seminaries without classes, "long-felt wants" begin to assert themselves. In passing these suggestions on the seminaries, The Churchman does so in an humble spirit, knowing that the faculties of our theological schools are men well abreast of the times and conversant with the larger spiritual movements of the day. They are eager to offer to their church and country the best which it lies within their power to give. Among the suggestions of our con-

tributor are these: Why not have classes for laymen? Massachusetts, we read, is about to conscript laymen for the work of the Church. Let the seminaries have night classes or vacation schools to train laymen for Church work. Some of the seminaries are already doing this.

Again it is suggested that the subject of community organization receive the attention of the theological seminaries. There is leisure now for inquiring into some of the principles of community work. The problem has many sides, and some pretty strong light has been thrown upon it by revelations made by the war. Again there might be held at the seminaries general conferences upon the problem of the Church and the world. This is one of fundamental Christian interest just now. We are publishing in our news columns extracts from a circular entitled "War Measures" adopted by the Philadelphia Divinity School. It deserves careful reading.

Kossovo Day

JUNE 28 is Kossovo Day, the anniversary of the day when the medieval empire was overthrown by the Turk. It will be observed this year to commemorate the continuing spirit of resistance to oppression and the love of liberty of the Serbian race. Dean Robbins, in his sermon at the impressive service held in the Cathedral of St. John the Divine, said of that indomitable spirit:

"Kossovo Day is a cry out of the deep. It voices the sufferings of a race that, more than five hundred years ago, met martyrdom for freedom. It voices its patience through a captivity which lasted centuries longer than the exile which Israel, when this psalm was written, had been called to undergo. And it voices a hope, a hope kept burning through five centuries, that has all the sacredness of faith and patience which we associate so justly with Israel's deathless hope. Do not these two nations belong together in our thoughts? They passed through an identical experience. Each stood in the path of great and ruthless conquerors seeking world dominion. Each defied those conquerors in the name of freedom and of faith. Each, after offering heroic resistance, was smitten down by brutal force. But Israel proved, and Serbia has also proved, that there is something in the world which is stronger than brute force, however overwhelming in its onset. There is that indestructible thing, the spirit of a nation, that remembers. There is that invincible thing, the faith that through defeat, through captivity, through martyrdom, still lifts up its heart, and calls to God for deliverance out of the deep.

"So today, friends of Serbia, let our first word be one of gratitude, gratitude to the nation that has given the world a great example of steadfastness, gratitude to the nation that through five centuries of darkness kept burning the torch of faith. Some years ago my attention was called to a peculiarity in the headdress worn occasionally by the peasants of Montenegro. It was a little badge of mourning. I was told that this emblem of sorrow was in memory of the battle of Kossovo, a battle fought in 1389, in which the Serbian army had been defeated and all but annihilated by the Turks, and the remnant had fled to the Black Mountains to find refuge, becoming there the ancestors of the modern Montenegrins. I confess that I had never heard of Kossovo before. But having once heard the story, who can ever forget it? It is one of the most romantic stories in history, this story of the nation that in the fourteenth century guarded the frontiers of Eastern Christendom, and there did battle for the liberties of Christendom against the Turk. It was a lost battle, so far as the immediate outcome was concerned. The Turks swept on in their career of conquest. One by one they conquered for Mohammed the Christian principalities of southeastern Europe, and were surging at the very gates of Vienna before they were finally stayed. But by that bloody engagement on the field of Kossovo the Turks were halted. Europe was given a breathing space in which to muster her forces of resistance, and to rescue Christendom from the blight of an inferior civilization. And this breathing-space was made possible by Serbian resistance. What Belgium did for the Entente Allies in the first months of 1914, Serbs did for Europe on the field of Kossovo. They laid down their life, but their life was the purchase price of freedom for those who stood behind them."

Making Ready for the New Day

IN President Wilson's letter read in Newark, New Jersey, March 20, 1918, there is set forth more clearly than we have yet seen it expressed the spirit of disinterested service in which all of us must attack the problem of the new day. These words are as instructive to Churchmen troubled over the problems of their responsibilities as they are to politicians and statesmen:

"Every sign of these terrible days of war and revolutionary change, when economic and social forces are being released upon the world whose effect no political seer dare venture to conjecture, bids us search our hearts through and make them ready for the birth of a new day—a day, we hope and believe, of greater opportunity and greater prosperity for the average mass of struggling men and women, and of greater safety and opportunity for children.

"The old party slogans have lost their significance and will mean nothing to the voter of the future, for the war is certain to change the mind of Europe as well as the mind of America. Men everywhere are searching democratic principles to their hearts in order to determine their soundness, their sincerity, their adaptability to the real needs of their life, and every man with any vision must see that the real test of justice and right action is presently to come as it never came before.

"The days of political and economic reconstruction which are ahead of us no man can now definitely assess, but we know this, that every program must be shot through and through with utter disinterestedness; that no party must try to serve itself, but every party must try to serve humanity, and that the task is a very practical one, meaning that every program, every measure in every program, must be tested by this question, and this question only: Is it just; is it for the benefit of the average man, without influence or privilege; does it embody in real fact the highest conception of social justice and of right dealing without respect of person or class or particular interest?

"This is a high test. It can be met only by those who have genuine sympathy with the mass of men and real insight into their needs and opportunities, and a purpose which is purged alike of selfish and of partisan intention."

The Practical Politics of Home Reunion

AN important address was lately given by Canon E. A. Burroughs to "the deputies of Protestant dissenters of the three denominations (Presbyterian, Independent and Baptist) at their Annual Meeting at the Memorial Hall, London," and is now published by the *Christian Commonwealth,* Salisbury Square, E.C.4. It is a valuable contribution to the great cause of union. Its title—"The Practical Politics of Home Reunion"—is, as the author himself says, not a very exact description of the address itself. Rather he gives us the philosophy of the question. This is, as he says, something more important. His permanent policy turns on two points: (1) the recognition of Nonconformist orders as valid, though from an Anglican point of view irregular; (2) the acceptance by Nonconformist bodies of episcopacy. The former would rid the latter of any suggestion that in the acceptance of the Episcopate there was implied condemnation of the earlier ministrations; and while Canon Burroughs' language is not identical with that of the interim report just issued by the Joint Committee on Faith and Order, there is not a great gulf between them in practice. One practical suggestion, however, Canon Burroughs has to make. He urges it not only in the cause of unity, but also of the national well-being. It is a great preaching mission, in which all religious bodies should unite, "to create the moral passion, which, to our shame, does not exist today, or if it exists cannot yet express and assert itself." It must be a united effort, for separately we can make no impression; but a united effort is possible, for "there is nothing here in which Cardinal Bourne might not unite with General Booth," and there may be much truth in Canon Burroughs' contention that after a six months' campaign together the problem of reunion, so far as the Church of England and the Free Churches are concerned, would be already in a fair way to solution.—*The Challenge.*

The Case of Ireland

By THE REV. REGINALD J. CAMPBELL

THE state of affairs in Ireland at the present time is occasioning much perplexity to thoughtful and fair-minded Englishmen. The Government is being severely blamed in many quarters in this country for introducing and determining to force through in the teeth of all opposition a measure applying conscription to Ireland on the same terms as it has long existed in the rest of the United Kingdom. A certain section of the public press has attacked the Prime Minister and his colleagues with great bitterness on this account, using freely such epithets as "insane," "lunatic politicians," "cynically tyrannous," &c., &c. Some organs go so far as to inform us that the contemplated measure puts us in a false light before the world, is on a par with Prussian methods in enslaving Belgians and Poles, and diametrically opposed to the principles for which we profess to be fighting. That such language should be common in Irish periodicals is not perhaps surprising under the circumstances, but that there should be so much of it in journals claiming to represent Liberal feeling in Great Britain is somewhat difficult to understand considering all that is at stake. The Government may be well-advised or ill-advised in pursuing the course announced; it may issue in disaster or it may not; but what on earth has that to do with the right or wrong of the issue thus declared? The only question for us is whether Ireland ought to fight or not, and there could hardly be a doubtful answer on that point once the facts are fairly faced.

We are fighting for our lives today; our backs are to the wall; we have thrown into the conflict every morsel of strength that we possess. We are fighting, not for empire or domination, but to avert from the whole world the gravest menace that has ever assailed human liberty and well-being. The war is not our war; it was none of our making; it is a war of mankind, and we were brought into it in the first instance because of the horrible fate that befell a little Catholic country with which one might have supposed Ireland's sympathies would be even keener than ours. As time has gone on the nature of the moral principles involved in the struggle has become so clear that practically every democracy on the face of the globe has been enlisted on our side, and this has been demonstrated above all by the whole-hearted manner in which the United States have come to our aid. America had no national interest to serve in joining in the bloody inferno in Europe. Never was a loftier act on the part of a great people than that with which she threw in her lot with the Allies; American troops fight by our side in France and Flanders today because President Wilson saw and said that the nation whose elected chief he was could not stand by and see the old world mastered by Prussianism; he knew that the moment had come for the universal vindication of the great principles on which the American constitution rests.

This is how America thinks and acts, and yet Ireland hangs back—nay more, is largely hostile to the British cause, which is the American cause and the cause of all free people. We do not forget the noble exceptions to this sweeping classification. We remember with respect and something warmer the magnificent lead which Mr. John Redmond endeavored to give to his countrymen at the beginning of the war; we remember how his brother died fighting with our armies; we recall with gratitude and admiration the glorious record of the Irish regiments, who have stood shoulder to shoulder with their comrades of the sister island in the blood-soaked trenches on the Western Front and elsewhere for the last three and a half years: in particular, we cannot but acknowledge what Ulster has done, is doing, and will do in the sharing of our burdens and perils. But the rest of Ireland—the Irish swayed by the Spanish De Valera and Sinn Fein, now aided and abetted by Mr. Dillon and the Nationalists—this Ireland will have nothing to say to any proposal that she should do her bare duty. No coercion should have been necessary; for her own credit's sake, for truth and honor's sake, Ireland, as a whole, should have been in this war long ago shoulder to shoulder with the men of France, Italy, and Belgium, and her own kinsfolk and ours beyond the seas. To put the case on the very simplest ground, what is America's fight is Ireland's fight, and if Ireland is recreant now there will be a moral breach between her and America for the first time in the history of both; it will no longer be possible for Ireland to appeal to America to support her own claim to justice and freedom if she on her part refuses to strike a blow for these ideals in concert with America.

We are told that Irishmen reject conscription because it is imposed at the bidding of England. Then why did they tarry till England spoke? There was no need to do so. We are told that they would obey the mandate if it came from an Irish Parliament. There is not the slightest evidence of it, much, indeed, to the contrary. We are told and retold and told again that if England would only remedy Ireland's grievances there would be no unwillingness left and that Irishmen would spring to arms to defend the common heritage. Ireland has no grievances, and it is absolutely false to say that England enjoys any privilege today which she withholds from the sister kingdom. The nonsense that is talked in this way is detestable. Irish farmers are buying their own land with English money, taxation is immensely lighter in Ireland than in England, yet the Irish people share in every social benefit of English Legislation down to State insurance and old age pensions. If they want Home Rule let them have it, but they will be worse and not better off economically and otherwise if England withdraws her supporting hand. That England has many things to repent of in her past treatment of Ireland may be sorrowfully admitted; but that she has done her best for many years to atone for these is no less evident, and today the balance has swung to the other side; it is England and not Ireland that stands in need of emancipation from Imperial burdens and responsibilities which should be spread over a wider area. The scandal is intolerable that Englishmen, Scotsmen, Welshmen, not to speak of our kinsmen throughout the world, should be making every sacrifice for humanity and Ireland make none; that our sons should be maimed and slain that Ireland's may walk the streets in safety; that here old men should have to shoulder the rifle that there young men by the scores of thousand may be permitted to dwell at ease. These things can no longer be; let those who speak for Ireland see to it.

No Man's Land

By AMELIA JOSEPHINE BURR

(In the Y. W. C. A. War Work Bulletin)

THIS quiet country where I stand
A year ago was No Man's Land.
Over that tangle of barbed wire
The wild convolvulus has spread
And poppies light a lovely pyre
Above innumerable dead.
The barbs are sharp enough to tear
Rash fingers catching at the flowers,
But soon the sunlight and the air,
The soft persistence of the showers
And tiny patient hands of rust
Will take their malice all away.
O God of growth and of decay,
How shall we venture not to trust
With faith which does not fail nor haste
To Thee our fields of bitter strife
Whose ravage is a ruined life,
Whose No Man's Land a heart laid waste!

From Hatred, Deliver Us

By THE VERY REV. GEORGE HODGES, D.D.

THERE is something worse than the losing of a battle, and that is the losing of a soul. There is a spiritual defeat which is a more serious disaster than any flight from a stricken field. The most important possession not only of a man but of a nation is the soul, for the soul of a nation is that which the nation is, as compared with that which the nation has. By the soul of a people we mean the national character, the general standard of conduct, the popular ideals, the common sense of moral values. Where this is maintained on a high level, though for the moment the world be lost, the soul is saved, and the nation is equipped to go on through temporary material disaster to future victory of every kind.

Thus the prophet Habakkuk, as the Chaldean invasion swept over the land, bringing destruction with it, found hope and assurance in the great word, The just shall live by faith: by the kind of faith which we call faithfulness, by resolute goodness, by invincible patience, by the fact that nothing can be destroyed except the things which are destructible, and that the best of life cannot be burned with any fire, nor spoiled by any foe. Thus in one of the most notable pictures which has been made since the beginning of the war, a cartoon in *Punch,* the Emperor of Germany says to the King of the Belgians, pointing to the smoking heaps of broken walls, "You see, you have lost everything;" and the King of the Belgians answers, "Not my soul!"

In the midst of all our preparations against the defeat of our arms we must see to it that we bring an equal vigor to the defense of our ideals. If while we are occupied in holding back the Germans from the conquest of the world we leave ourselves open to the assaults of the devil, our moral defeat will overbalance all our material victories. It is within the easy range of possibility that the war, in spite of the high ideals for which we are contending, may do us moral harm. It may materialize us, coarsen us, brutalize us, and put our soul in peril. This is what the War of Independence did. It was followed by a long period of profound moral and religious depression. We were a worse people, for many years, than we had been before. It is an experience to be remembered, that we may not repeat it.

I purpose, therefore, to consider one of the moral dangers to which we are at present exposed. I mean the peril of spiritual defeat by the vice of hatred. We need to guard ourselves against the demoralization which proceeds from the vice of hatred.

I.

We are tempted to hatred by the constitution of human nature. It is a part of our brute inheritance. It was the habit of our ancestors who fought each other in the jungle. It is in our blood. In times of peace, indeed, it sleeps, until we think that it is dead. We congratulate ourselves that we love our enemies, and we are not conscious of compunctions of conscience when we read the Sermon on the Mount, or the First Epistle of St. John. But this is because we have no enemies. When an enemy appears, and actually puts us to shame or pain by word or deed, assaults us, pursues us, persecutes us, spoils our goods, and worse, we hate him. Happily, there are few of us who know what enmity means. In our sheltered lives we have had no acquaintance with it. We have hardly gone further than mild dislike, which our neighbor has for us, or we for him; proceeding, perhaps, to some form of minor injustice. We are able to say honestly that we have not an enemy in the world. Under these conditions the Christian command to love our enemies is an academic requirement to which we give our easy assent.

There was a whole population of people of our kind in Belgium when the Germans appeared, quiet, pleasant, kindly and friendly folk. These very qualities of friendliness and kindliness greatly magnified their hatred when the Germans behaved as enemies. It is said of the soldiers in the trenches that they do not hate their enemies. They are doing their best to destroy them; they assault them with machine guns, and grenades, and bayonets, and poison gas; they kill them when they can; but without hatred. This is because it is a frank fight. It is not embittered by a sense of injustice. But the civilian in Belgium, in Serbia, in Poland, in Armenia, is attacked without provocation; his friendliness is met with the fierceness of a beast of prey; and in the ruin of his village, the wanton destruction of his home, the horrible sufferings of his family, he says to himself, "But I did nothing; I was not fighting; I had no place nor part in the war; all this has come upon me unprovoked and undeserved. These armed men came into our quiet and peaceful country, and attacked us who were not able to defend ourselves, and did all this." This, you see, is quite a different thing from the fortune and misfortune of fighting men. It compels hatred.

II.

The instinct of hatred, thus dormant in human nature, and now awakened by the war, is encouraged by the Old Testament. The larger part of the Old Testament is the literature of defeat. It is what men thought and said under conditions of invasion, and destruction and deportation. Almost all of the prophets preached to people who were either in peril of the invincible assault of a foreign enemy, or suffering the consequences of it. A little country, without strength for self-defense, and offering no more provocation than consisted in the fact that a great power, intent on conquering the world, had found them in the way, was subjected to immeasurable injustice, robbery, pain and tragedy. To such a people the Old Testament prophets preached, for such a people the psalmists wrote hymns. Some of them wrote hymns of hate. The Old Testament was written in Belgium—in a land where the conditions were those of Belgium. It is a collection of books whose common notes are suffering and hatred.

Nothing could be more natural. The Old Testament is an authentic expression of human nature under the stress of injustice, and wrong, and robbery, and oppression. But it is very different from the Sermon on the Mount. It is very different from the spirit of Jesus Christ. It is so different that we may gravely question the wisdom of the early Christians who brought over into the new religion these writings which the old religion had held sacred. They thereby sanctioned much which Christianity was meant to contradict. Side by side with the gospels in which hatred is pronounced a vice, they caused to be read these other scriptures in which it is held to be a virtue.

III.

The truth is that hatred is at the same time a vice and a virtue, like all the elemental emotions: like love. We need to discriminate between the bad and the good in it. One reason why it persists is because it is possible for honest people to say, "We ought to hate our enemies. We are told, indeed, to love them, but we do not know what that means. We know that unless we hate them they will conquer us, and all the world. For the sake of truth and righteousness the enemies of truth and righteousness must be enthusiastically hated." But let us draw a line of clear distinction between a good hatred and a bad hatred.

It is a good hatred when it stirs up in us a righteous indignation. Anger, for instance, is a kind of holy hatred, when we see it in the face of Jesus Christ as he looks about him in a synagogue, where men care more for the observance of ecclesiastical customs than for the healing of a sick neighbor. "He looked round about on them with anger, being grieved for the hardness of their hearts." When St. Paul says, "Be ye angry, and sin not," he implies that it is possible to be angry without blame. Of course it is. Our anger is an expression of our sense of the difference between right and wrong. It is the spirit of the psalmist who says, "Do not I hate them, O Lord,

that hate thee? and am not I grieved with those that rise up against thee? I hate them with a perfect hatred." In this there is no taint of personal interest. There is no complaint of injury. This hatred is aroused by the sight of wanton wickedness against God. That ought to be hated wherever it is seen. Whoever can read unmoved the accounts of the savagery of German soldiers against defenseless persons, women and little children, is no good Christian. He is no true follower of him who said concerning the bringer of harm into the life of a little child, "It were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." "It must needs be that offenses come"—the offense of suffering, the offense of injustice, the offenses which come along with war—"but woe to that man by whom the offense cometh." To say that in a voice which trembles with emotion, having one's hands involuntarily clenched, is to give expression, in the Lord's own words, to a perfect hatred, a holy hatred, blessed of God.

What, then, is wrong about it? It is right thus far. It is the opposite of an ignoble and shameful indifference. It forbids surrender. It prevents us from standing passive and unhelpful and basely allowing evil to have its own way in the world. Its motto is in the word of St. Paul when he said, "To whom we gave way by subjection, no, not for an hour; that the truth of the gospel might continue with you." What is the matter with it? Under what conditions does this stalwart virtue become a vice?

IV.

Hatred is a vice when it is *unjust.* It is unjust when it fails to make discriminations and allowances.

A vicious hatred makes no discriminations. It waits for no investigations or acquittals, but condemns alike the innocent and the guilty. It does not hesitate to lay an indictment against a whole people. It includes a race or a class under a single adjective. Our Lord found this undiscriminating hatred in the community in which He lived, and rebuked it. He had only disapproval for the narrow prejudice which called all publicans sinners and which said of every Samaritan that he had a devil. Because such a judgment is unjust; it is against the facts. The Lord was an effective adversary of all that was evil among Samaritans and publicans because He was the friend of good publicans and good Samaritans. The hatred which includes all Germans is as irrational as the hatred which includes all Americans. It operates only to block the way to a better understanding. It contributes nothing to the progress of the kingdom of God. The only justification of any form of hatred is that it helps to make the world better by bringing evil persons under the ban of general dislike. The force of it is destroyed if under this dislike it includes the good also. These blind haters are like surly dogs who bark and bite at every passer-by, and are of no use because they do not know the difference between friends and foes.

A vicious hatred makes no allowances. It attributes to all enemies the same malicious motives and the same deliberate choice of evil in the place of good; our foes are wholly bad. As a matter of fact, our foes are not wholly bad, and we know it. We know very well that there are honest, righteous, and Christian Germans. Some of them are in the war because they cannot help themselves, being under a government against which the protesting individual is completely powerless. But many more of them are in the war because they misunderstand the situation. They have been systematically taught to misunderstand it. They have been surrounded since the war began by a censorship which has shut them up to such an interpretation of events as the Prussian court, for its own purposes, provides. They see the world through the medium of a carefully manufactured prejudice. We say to ourselves, "These people have undertaken the conquest of the planet. Their intention is to make us all their slaves. For the furtherance of this ambition they have broken their treaties, invaded and ravaged neutral countries, set at naught all the sanctions of humanity, and are assailing their civilized neighbors as the savage Indians with war-whoop and fire and tomahawk attacked the peaceful settlements of our colonial ancestors." In the light of this understanding of the German purpose we read quotations from the sermons of German preachers. It must be confessed that they are hard reading. They sound to us like the words of men who have sold their souls. And that is what they are, if these men understand the German aims as we do. But suppose that they do not so understand them. Suppose that they honestly believe that the Germans are fighting for the existence of Germany, that the war is one of self-defense on their side, and that the barbarities of their army—so far as they are aware of them—are the desperate work of men who are striving to protect their homes. We may easily say that they must be impossibly ignorant to believe that; but nothing is impossible to the ignorance of those who are diligently misinformed. We have got to make allowances: in the spirit of Him who in the face of His victorious enemies and in the tragedy of crucifixion said, "Father, forgive them, for they know not what they do."

V.

Hatred is a vice, then, when it is unjust; when it fails to make discriminations and allowances. It is also a vice when it is *ineffective,* when the result of it is to make things worse rather than better.

The reasonableness of the Sermon on the Mount is vindicated by its results. The desire of the preacher is to set forward the kingdom of God and His righteousness. He would have here on this earth a commonwealth of heaven, in which goodness and peace and brotherly love shall prevail. It is to that end that He says, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you; and unto him that smiteth thee on the one cheek offer also the other, and him that taketh away thy cloak forbid not to take thy coat also." The idea is that at such an unexpected response as this strife will stop. And that is what will actually take place, nine times out of ten. It takes a deal of faith and courage to try this Christian experiment, but that is how it works. The saints and martyrs proved it. Milton spoke of "the martyrs, with the irresistible might of weakness, shaking the powers of darkness," but it was rather the irresistible might of brotherly love, and faith, and patience, which transformed darkness into light. By this method, which contradicts every primitive principle of success in the jungle, the Christian Church conquered the Roman Empire. They overcame evil, not with evil, but with good. Thus they made, not a truce, during which each antagonist is preparing for another battle, but a true peace, which they achieved by bringing their adversaries not so much to defeat as to repentance, to a change of mind and heart, so that they were no longer adversaries but fellow-workers.

The failure of hatred, in its manifestation under the form of power, of compulsion, of punishment, of reprisal, of revenge, is in the fact that it postpones the triumph of the kingdom of God. It does for the reign of righteousness and happiness what Queen Mary did for the Roman Church, and what Archbishop Laud did for the English Church, in England. Mary made the continued existence of the Roman Church almost impossible by bringing to its aid a hatred which burned Protestant saints alive. The instant and automatic reaction was an answering hatred of the Church of Rome which has never since ceased. So it was in a milder way with the Puritans. It was Laud whose hatred of the Puritans compelled the Puritan schism.

It is a poor sort of hatred which accomplishes nothing, and worse than nothing; which defeats its own purpose, and wrecks its own cause. This is the argument which sets revenge and reprisal among the criminal follies. We are told that the peace of the world demands not only the conquest but the humiliation of Prussia; but the peace of the world demands a great deal more than that. It demands a settlement of international differences on terms so large and generous and just that they shall be settled to stay. It excludes every proposal of that ineffective hatred whose only result is more hatred in the future.

This is the vice from which, in the Litany, we pray to be delivered; along with envy, and malice and all uncharitableness—the vice of a hatred which is unjust, because it makes no distinctions nor allowances, and ineffective, because it does but add to the sorrow of mankind.

Christian Marriage in the Early Church

By THE REV. RICHARD TOWNSEND HENSHAW

FOR the first twelve centuries of the Christian era the Church had nothing to do with the legalization of marriage. The Church took no part in what today we call the marriage ceremony. That was left entirely to the State, and the Church accepted the acts of the State, even making no objection to the use of heathen rites and ceremonies in the marriage service. According to Tertullian (on Idolatry, XVI: Ante-Nicene Fathers, III, 71)—"No breath of idolatry" attaches even to the heathen ceremonies connected with the espousals, among which he mentions the ring, the veil, the kiss, and the joining of hands.

"It is a noteworthy fact," comments Howard (page 291, Vol. I, G. E. Howard's *History of Matrimonial Institutions*), "that the early Church accepted and sanctioned the existing temporal forms of marriage. The existing legal character and the popular forms of betrothal and nuptials were not disturbed. During the period preceding the Teutonic invasion, speaking broadly, the Church adhered to the Roman law and custom: thereafter those of the Germans, even when the marriage consisted in the formal sale and tradition of the bride, were accepted."

The only innovation effected by the primitive Church was of a purely religious character. Though she might content herself with the Roman or the Germanic forms of marriage, there remained an ethical mission peculiarly her own. "In order at the outset to fill the wedded life with the blessing and spirit of the Christian life, the Church, without reference to the matrimonial law in force, demanded of her members that the very beginning of marriage should be placed under the word of God and be hallowed by its power." (Sohm.) Hence from the first century onward we find evidence of a priestly benediction usually in connection with the betrothal and probably with the nuptials. Thus Ignatius declares that it "becomes both men and women who marry to form their union with the approval of the bishop," that it may be according to God. (Epistle to Polycarp, IV; Ante-Nicene Fathers, I, 95.)

For centuries a marriage liturgy was not adopted either in the East or in the West. During the first three or four centuries Christian marriages were not as a rule celebrated in church. The betrothal or nuptial benediction was not essential to a valid marriage, however important it may have been regarded from a religious point of view. Gradually it became an established custom for the newly wedded pair, after the celebration of the nuptials, to attend religious services in the church and partake of the Sacrament, at the close of which the priest invoked a blessing upon the future married life. But at first the church service was the ordinary service; only after a considerable interval were phrases introduced into the prayers especially applicable to the wedded pair.

Thus stood the custom in the period immediately following the conversion of the Teutonic nations. The nuptials consisted of two distinct acts. The first was the "gifts," or traditional ceremony in the usual form. Thereafter, often on the day following the bridal night, the newly wedded couple celebrated the bride-mass (*Brautmesse*) and received the benediction of the priest. But this religious act had no legal significance. No doubt it was performed by all good Christians as a religious duty. The benediction was invoked on the married life, a fact of immense ethical importance, just as it was invoked on all important undertakings. It was observed as a fitting solemnity for a believer and not as a part of the marriage. Therefore in the case of second marriages it was omitted. Broadly stated, the canon law maintained the validity of all proper marriages solemnized without the priestly benediction, though spiritual punishment might be imposed for neglect of religious duty.

This was the clearly defined attitude of the early Church toward marriage, an attitude due to various influences generally recognized as guiding the thought of the Christian community. There was a general breaking away from the elaborate law-codes of Judaism, in which no line was drawn between civil and religious law, for State and Church were identical in the mind of the Jew. Christianity goes out into the Roman world, and distinguishes between the things that belong to Caesar and the things that belong to God. There was also at work in the thought of the early Church a certain ascetic dualism, clearly indicated in St. Paul's letters. The things of the flesh, and the things of the spirit, belonged to separate worlds. Marriage belonged to the world of the flesh. Therefore its regulation was the affair of the State. The Church at first would have nothing at all to do with it. Members of the Church might marry if they wished. That was their private concern. There was no wrong in marrying, provided it did not take your mind from spiritual things, or lead to unbelief. St. Paul considers it wiser not to marry. That, he says, is his personal opinion. There is the thought of the second coming: "The time is short." (I Cor., 7:29:ff.)

With the passing of the years of persecution, and the establishment of the Church under Constantine, the feeling of the immediacy of the second coming grew dim. The Church settled down to keep house in this world. There was no change in theory in regard to marriage. Christian marriage was simply marriage between a Christian man and a Christian woman. The forms and ceremonies of the State were all that was required to make that marriage valid and legal in the eyes of the Church. But the Church did begin to recognize the importance of marriage in the lives of its members, and to insist that Christians should ask God's blessing upon their unions at their inception. Failure to seek this blessing was a failure in religious duty. God might punish such neglect. But there was no legal penalty. The marriage was perfectly valid from the point of view of both Church and State. The good Christian would ask God's blessing on all he undertook, on the building of a house, on the planting of crops, even at the eating of a meal. So much the more then was this blessing necessary at an event so important as the institution of a new family life.

The Church service for the newly-married couple constituted no separate sacrament. It was the sacrament of the Holy Communion with special intent, that Christ might enter into the new home and make His abode there. Gradually the ceremony was elaborated, and a special ritual grows up, but it is not until after the twelfth century that the Church begins to take over the functions of the State, and to consider the religious ceremony necessary for a legal and valid marriage.

The development of the marriage liturgy in the first twelve centuries may be summed up briefly in a quotation from Howard (Vol. I, page 308)—"It appears that between the first and twelfth centuries the religious element in the marriage ceremony runs through three phases, not sharply defined by dates, but overlapping and blending; and for the sake of clearness it may be necessary to summarize the history of this development before proceeding further.

"(1) During about four centuries no liturgy was prescribed; the ancient popular forms of contract were accepted; the nuptials were usually celebrated in the home of the bride, less often in church; and the priestly benediction, though doubtless commended as a religious duty, was not exacted by the Church as essential to a legal or a canonical marriage.

"(2) Between the end of the fourth century and the middle of the tenth the custom became well established for the newly wedded pair to attend religious service in the church, to partake of the Sacrament and receive the priestly benediction on their future married life; and this practice soon led to the institution of the regular bride-mass, containing phrases directly applicable to the nuptials. In the bride-mass may be found the genesis of the ecclesiastical marriage liturgy; but it is a purely religious

office and adds nothing to the validity of the private contract.

"(3) In the next phase, falling between the tenth and twelfth centuries, the clergy make rapid progress. An elaborate and imposing ritual is developed; the priest, inheriting the functions of the ancient orator, directs the entire celebration; the nuptial ceremony takes place before the church door, and is followed by the bridal mass in the church itself; but even now the priest is a mere helper, and the religious service adds nothing to, nor its omission takes nothing from, the validity of the nuptial contract."

From the twelfth century to the Reformation comes the period of the development of the temporal power of the Church. During this period the Church took to itself the right of jurisdiction over many fields which had formerly been left entirely in the hands of the State. Marriage was but one of many subjects over which the Church assumed legal control. The Church claimed for its ecclesiastical courts jurisdiction in regard to inheritances, a claim which grew out of the power of spiritual control over the last will and testament. The scope of these courts to deal with various crimes and misdemeanors was much enlarged. The full extent of the claims of the Church to legal jurisdiction may be seen in English history, where the kings, representing the State, sought to get back the power into the hands of the civil law. The "Councils of Clarendon," and the controversy between Thomas à Becket and Henry II show the intensity of this struggle. Pollock and Maitland in their authoritative work, *History of English Law*, show the great extent of the claims of the Church to legal jurisdiction.

Within the last half century there has been a marked return to the separation of the functions of Church and State in regard to the ceremony of marriage. But this has not been through the desire of the Church, Catholic or Protestant, to return to ancient usage. Rather has this separation been secured by the State in spite of the opposition of the Church. This has been the case in France and Italy. In the United States, while there is complete separation of Church and State, a union of their functions is accomplished to a certain extent as the clergyman is licensed to act as a State agent. The clergyman thus acts in a dual capacity. As an agent of the State he must conform to the laws of the State by which he is licensed. He can grant no legal privileges that the State does not grant, nor can he impose any legal restrictions that the State does not allow. On the other hand, the clergyman, by reason of canon law or conscientious objection, may refuse to solemnize marriages that the State allows. There is a certain confusion in the popular mind because one person acts for both Church and State, and a single ceremony is used. Thus, in the ceremony of the Episcopal Church, the couple promises to live together "till death us do part," but this promise means nothing legally. The couple married by an Episcopal clergyman, with the rites of the Episcopal Church, has the same legal right to secure a divorce as the couple married by a magistrate. The Church may impose spiritual penalties, excommunicate, refuse to allow remarriage, but this is without legal effect. These ecclesiastical penalties are even without much spiritual effect, for what one Christian sect may refuse another will allow.

Here is cause for much confusion—one ceremony with two different functions, two different sets of meanings; one man acting in two different capacities at one and the same time, governed by two different sets of laws. The mediaeval Church surmounted this difficulty by making its canon law the law of the State as well. There is no chance today of any church in this country imposing its canon law upon the State, nor would such a result appear desirable to most people. There is, however, the solution of the early Church, which this writer has been setting forth, a separation of function and ceremony—a legal ceremony by a State official, a religious ceremony with a purely religious significance.

The State would gain little by this separation. It would have its own officers and a prompt and thorough record of marriages. But the present system of marriage licenses in use in most States accomplishes this now. The town clerk takes care of everything but the actual ceremony, receives the sworn statements of the contracting parties, determines as to their legal right to marry, and files the paper as soon as the clergyman returns it. The clergyman does not have to go behind the facts stated on the license as far as the law of the State is concerned.

The Church, however, would gain immeasurably by a separation of ceremony. To many couples the religious part of the ceremony has far too little significance. It is the proper thing socially and legally. Then the Church is criticized because so many couples married by its ceremony avail themselves of their legal right of divorce. One result of the separation of the ceremonies would probably be that many would omit the religious ceremony, but that would be only because they would not value the blessing of the Church. For those that did seek this blessing the distinctive meaning of the ceremony would be enhanced. The man and woman would first enter into a legal contract under such conditions as the State might impose. Then if they looked upon their married relationship as an indissoluble spiritual bond they would come to the Church to make their vows before God, and to ask His blessing, and they could not fail to realize that this ceremony was something entirely different from the legal contract into which they had already entered.

In support of such a separation of the functions of Church and State there is the practice and experience of the first twelve centuries of the Christian era. That should afford a better precedent for present-day practice than the confusion of the Middle Ages which marks the American marriage of today.

The Guild of St. Barnabas

By ROSE SCOTT

IN the year 1876, in England, Miss Susan Antrobus—a nurse and Churchwoman—founded a guild for nurses and called it by the name of Saint Barnabas, the Son of Consolation. This was the first attempt that had ever been made to provide, in any special way, for the spiritual welfare of the nurse. Though her hours of duty were long and hard, weighted with responsibilities of the gravest nature, and she was often exposed to temptations that were peculiarly hers, it had not occurred to those who were dependent upon her services that she, herself, was in need of help—not only for her own soul's welfare, but for the patients' sake as well.

Miss Antrobus, having learned this by her hard experience as a nurse, determined to establish a better order of things. The outcome of this was the guild which she founded, and of which she was the beloved Superior General until her death in 1913.

In 1886—ten years after the founding of the English guild—a similar guild was established in Boston by the Rev. Edward Osborne, S.S.J.E. His work in Boston in the early eighties brought him into contact with many nurses and he became interested in trying to help such of them as were communicants of the Church by providing special celebrations of the Holy Communion for them, at a very early hour, on one Sunday of the month and the greater festivals. But he saw that there were other needs to be met and other difficulties to be overcome, loneliness often, and temptations both in hospitals and in private homes.

This guild has had no connection with the older English guild, other than a strong bond of sympathy. The important difference between the two is the fact that in the older English guild only communicants of the Church of England are admitted to membership. This, at first,

was the rule in our constitution, but on account of differing conditions in England and America, and at the request of many nurses themselves, it was decided to admit any earnest Christian nurse. Membership in the guild consists of: active members, who are nurses graduated from a recognized training school, or pupil nurses in such schools; associates who are Churchwomen interested in the welfare of nurses and desirous of advancing the objects of the guild; medical associates, and priests associate. The last named are priests of the Episcopal Church who approve of the guild and promise their cooperation. The officers are a chaplain general, vice chaplain general, secretary general and treasurer general. Each local branch has its chaplain, secretary and treasurer.

The control of the guild is vested in an annual council, and an executive committee. Father Osborne held the office of chaplain general for three years and was succeeded by the Rev. Charles H. Brent, who continued in office for several years. Since that time the chaplain general has been a bishop. The present chaplain general is the Rt. Rev. Charles S. Burch, D.D., of New York. There are twenty-five branches in all, with a total membership of about 2,100.

At a meeting of the executive committee in New York, in October, the office of a corresponding war secretary was created, and the Rev. Frank Bigelow of Pomfret, Connecticut, was appointed by the chaplain general. He will obtain from the secretaries of the different branches the names of all active members who have gone to the Front as Red Cross nurses, and if possible, the hospital units to which they are attached. These names he will forward to Bishop McCormick, who has undertaken (as far as he is able) to get in touch with each nurse of the guild who is on active service.

I have said that the total membership of our guild is 2,100. But, when we remember that the American Nurses' Association *alone* represents a membership of nearly 40,000, and there are approximately 100,000 graduate nurses in the United States, we can form some idea of the possibilities that lie before us. That the present number of branches—widely scattered as they are—cannot possibly reach any considerable number of those thousands upon thousands of nurses is quite obvious. So we earnestly hope that we may see more branches established—one at least in each city that is a working centre for nurses.

Will you not help us to do this? In all your varied activities for war relief, and particularly the Red Cross, I beg of you to remember that most important part of its organization—the Red Cross nurses! They have responded to the call of their country—*voluntarily* and in great numbers. They have gone away quietly, without any sound of trumpets; gone to do battle with that terrible aftermath of war—disease and death, or wounds. Remember them in your daily prayers, that they may have the strength to endure!

The object of the guild is two-fold: social and religious. We hear so much of the social side of every kind of work, nowadays, that I am not going to dwell upon that side of our work. But, for a moment, I should like to speak of what I believe is the need for greater emphasis on the religious and devotional side.

I know of no one who has a greater opportunity than the earnest nurse, not only to "minister to a mind diseased," but to a troubled soul as well. The very helplessness of her patients, and their dependence upon her for comfort and strength in their physical weakness often leads them to give her their confidence in a way that is withheld from others.

But how can the nurse put them in the way of obtaining help and comfort at such a time unless she understands the ways and means thereto herself? She cannot possibly give out strength to others unless she has first received the power within herself.

The Rev. E. F. Russell, of St. Alban's Parish, Holborn—chaplain of the English guild ever since its foundation—says of the Guild of St. Barnabas: "Its object is a spiritual one; it is not a benefit society or a league of defense, nor does it concern itself with the *practice* of nursing or the economics or politics of the profession. Its concern is simply with the soul of the nurse, with her motives and ideals, with her faith and hope and love; offering the guild fellowship and the guild ministrations to all trained nurses, belonging to the Church, who wish to make their service to the sick a service to the Lord Jesus Christ."

Prayer of a Fallen Soldier

This prayer was found in the pocket of a British colonel after he was killed in action in Flanders on October 11, 1917. It was sent to the New York *Evening Post* by one of his friends.

FATHER of all, Helper of the free, we pray with anxious hearts for all who fight on sea and land and in the air to guard our homes and liberty. Make clear the vision of our leaders and their counsels wise.

Into Thy care our ships and seamen we commend; guard them from chance sown mines and all the dangers of this war at sea, and as of old give them the victory.

To men on watch give vigilance, to those below calm sleep. Make strong our soldiers' hearts and brace their nerves against the bursting shrapnel and the unseen fire that lays the next man low.

In pity blind them from the sight of fallen comrades left upon the field.

May Christ Himself in Paradise receive the souls of those who pass through death.

Let not our soldiers ever doubt that they shall overcome the forces of that king who "seeks to wade through slaughter to a throne and shut the gate of mercy on mankind".

O God of Love and Pity, have compassion on the wounded, make bearable their pain or send unconsciousness.

To surgeons and dressers give strength that knows no failing and skill that suffers not from desperate haste.

To tired men give time to rest.

Pity the poor beasts of service who suffer for man's wrong.

For us at home, let not that open shame be ours, that we forget to ease the sufferings of the near and dear of brave men in the fighting line.

O Thou, who makest human hearts the channel of Thy answers to our prayers, let loose a flood of sympathy and help for children and their mothers who wander desolate and suffering, leaving wrecked homes and fields and gardens trodden under ruthless feet.

With Thee who sufferest more than all, may we with reverence Thy burden share, for all are Thine and in Thine image made; they too are Thine who caused the wrong.

O Father, may this war be mankind's last appeal to force. Grant that from the stricken earth, sown with Thy dead, an everlasting flower of peace shall spring, and all Thy world become a garden where the flower of Christ shall grow.

And this we beg for our dear Elder Brother's sake, who gave Himself for those He loved, Jesus Christ, our Lord. Amen.

Illusion

By ARTHUR WALLACE PEACH

BECAUSE his weary feet found not
The shining vale of dreams,
He spoke of his unhappy lot
And life's deceiving schemes.

Yet life made plain the humble ways
Of toil that lead to peace,
Nor hid from him the end of days
Where human pathways cease.

Beyond his acres' brown content
He sought a dreamer's goal,
Nor learned that life's illusion meant
His own illuded soul!

Books About the Mission Field. I

By THE REV. ARTHUR R. GRAY, D.D

IT is now many months since I promised to write an article on recent literature of the mission field, and I have no excuse to offer for the delay—except the usual one. However, I hope that the ill-wind may have brought some advantages, certainly in these less strenuous Summer months I shall be the better able to dig down into my memory and bring up some of the results of past reading. I say dig down into my memory, for during the past seven years I have been having what one might call a shower-bath of books. During Sewanee years it was possible to follow the advice of a very learned man and resist the temptation which comes to us to try and read everything. While I was educational secretary, however, it was not a question of temptation but of obligation, and in order to be able to answer the innumerable inquiries which came in day after day I had to read books, books, books, all the day long. And by the way I discovered one trick which may be of value to others in the same position; namely, when you have to wade through a whole field of literature, get as many reactions as possible! What I mean is that if one tries to read fifteen books on the same subject, one after the other, his mind becomes jumbled—at least mine does—and so to avoid this my prescription is: sandwich in between the volumes trashy novels. They act like a bit of mustard or like a stimulant, causing a reaction enabling one to approach the next book with a great deal more avidity.

What I would like to do here would be to confine myself as nearly as possible to books which seem to have enduring value and which avoid the two extremes of old-fashioned—what shall I call it, provincialism or puritanism, and new-fashioned snapshotism. Perhaps I should elucidate these terms. By the old-fashioned type I mean those books which were devoid of both a sense of humor and a realization of sociological values; which presented the whole matter without the least delicacy of touch and from a purely individualistic standpoint; which regarded the missionary as a man going forth because he was commanded to go, rather than because the love of Christ constrained him. The verse in that old hymn which begins, "Shall we whose souls are lighted with wisdom from on high", epitomizes this type.

By the new-fashioned type of book I mean that which would reduce missionary literature to a matter of photographs of contemporary events. These things are, of course, most interesting and have their message, but when it comes to writing books about our neighbors who dwell in darkness the less said about their weaknesses and idiosyncracies the better. Of course, this is an extreme statement of the case, but that is the best method to pursue when endeavoring to make a point.

The trouble with this latter kind of literature is that it is apt to make people forget the meaning of the propagation of the gospel. What we are engaged upon is, first and foremost, education. In fact, paraphrasing an advertisement which one sees plastered all over St. Louis, I would suggest as a very good watchword for these days, "Don't say Christianity, say education".

Now, just because Christianity is education, the thing which the Church is trying to do should be studied from the point of view of history and philosophy. Present conditions, such as the bound foot or the suttee or the dervish dance, are merely symptoms, and the Church's relation to them is about the same as that of the physician to the pox. Of course, he wishes to prevent the scar from becoming permanent, but his chief concern is with the disease itself and that which caused it.

I am not sure also whether we have not been living on our principal in the past; that is to say, whether such constant reference to the wounds or the gangrene in this or that creed or organization has not created a sort of hot-house sympathy—a sympathy which needs for maintenance a continually increasing exhibition of more appalling wounds and gangrenes. The *argumentum ad misericordiam* is, of course, wonderful and we have to thank God for the many fine things that it has initiated. But when all is said and done the missionary propaganda needs to be built on the solid rock of spontaneous love for all mankind.

I have started with this kind of introduction because I think it is necessary to explain why in the books to which I shall refer there will seem to be a preponderance of the historical and philosophical and perhaps a surprising lack of reference to popular material. Above all things, I am not trying to suggest a five-foot bookshelf; what I want to do is point the way towards a fifty or sixty-foot shelf and towards a study of the causes of the disease which we are endeavoring to eradicate from the world.

Let us now begin with a discussion of books about books. By far the best bibliography that I know of is that which will be found on pages 333 and following of Volume VI of the Edinburgh Conference Reports. In the 225 pages devoted to this subject is given as fair and well-selected a list of books as can be desired.

Perhaps before I go a bit further I had best warn the reader that in this bibliography will be found but little dealing with the work of the Roman Church. The reason is not hard to find. As the Rev. Frederick Schwager, S.V.D., has most forcefully pointed out in his little book, *The Most Vital Mission Problem of the Day* (published by the Mission Press, Techny Illinois), the Church of Rome is alarmingly far behind all other Churches in the matter of missionary literature. In paragraph after paragraph he scores (and his book has the *Nihil Obstat* and the *Imprimatur*) the backwardness of his denomination—I think it is perfectly fair to call the Roman Church by that name—and exhibits in an almost eloquent manner the wisdom and ability of the mission study campaign of the other Churches.

It's well worth while to hear what Father Schwager has to say about us and our brethren. One can allow for his inability to understand that there is something eternal and true between Protestantism and Romanism and may profit considerably by his estimate of the value of our educational work. I wish, by the way, that Churchmen who do not see the fundamental value of the Educational Department of the Board would read this book.

The value of the foregoing digression is to explain why it is not to be expected that one will find much in the way of missionary literature in the Roman Church.

Next to the Edinburgh Conference bibliography the best that I know is one put forth by the Board of Missionary Preparation, *A Bibliography for Missionary Students,* published by Oliphant, Anderson and Ferrier, London. In it one finds in well-segregated groups the solidest material on the various divisions of the world's mission field. Thus, Section 1 deals with the general history of missions, and we find therein a wide range, including such books as Ramsay's *St. Paul the Traveller* and *St. Paul the Roman Citizen;* Harnack's *Mission and Expansion of Christianity,* and Montalembert's *Monks of the West.* There follows a modern division, which is not quite so Catholic, but which is none the less useful, and an admirable section devoted to histories of Societies. Under Section B, Special Fields, we have a list, with helpful comments, of most of the books with which a student of missions should be familiar. Having been published in 1913 there are inevitably some omissions: for example, that stirring book on Mary Slessor will not be found under Africa; and I regret to say O'Rork's useful sketch—published before 1913—of the Anglican Missions in Africa is not given a place. But it is not for me to write a review on this excellent little book.

Lastly, and perhaps best of all, is the list of books to be found in the *International Review of Missions.* No one can afford to remain in ignorance of this. The *Review,* which comes out quarterly, is edited in Edinburgh by J. H. Oldham. Its scholarship and fairness can be vouched for, and anyone who has a file of it from the beginning possesses an almost complete bibliography of modern missionary literature

To turn next to periodical literature, there is naturally, of course, *The Spirit of Missions.* Our Church papers supplement quite freely since they are always glad to print the news of the work on the frontiers. Of the other periodicals, of which there are many, my own preference is decidedly for the S. P. G. quarterly, *The East and the West,* which can be secured for $1.00 a year. Though we have never been able to do much with it, the Educational Department of the Missions House has for some years been an agency for receiving subscriptions to this magazine. It is a most admirable publication. To the *International Review* I have already referred. If anything, it is particularly for specialists; the average reader would, I fear, find it a bit heavy. It might be dubbed the Hibbert Journal of the Mission Boards.

(To be continued)

NEWS OF THE CHURCH

A PRIZE ESSAY CONTEST FOR THE RURAL CLERGY

$75 for Best Article on Parish Work in Country

NEW YORK CITY.—Through the kindness of a friend who desires to remain anonymous, the Joint Commission on Social Service is enabled to offer a prize of $75 for the best essay on the relation of the rural parish to the country community by any clergyman of the Episcopal Church who has done, or is doing, active work in the field. In order to secure something like uniformity of results, the committee in charge of the competition has decided that the essays should be written on one of the two following general subjects:

I. A program for the rural community (based upon your own local conditions.) (1) The field as you know it. (2) Agencies at work (local, state, national—voluntary or official). (3) An ideal program for your community (in view of actual conditions and possibilities). (4) The outstanding need of the community. (5) The function of your parish in co-operation with other agencies now working in the field.

II. A special report on a phase of rural social service in which you have been or are now particularly interested, either in view of the above or independently.

Other conditions of the contest are:

(1) Manuscripts shall be from 3,000 to 5,000 words, and must be submitted in typewritten form (double spaced) in triplicate, in order to avoid undue delay in reading by the judges.

(2) Each essay must be signed by a *nom de plume* accompanied by a sealed envelope bearing this pseudonym and containing the real name of the writer.

(3) The contest will close on January 1, 1919, on which date all essays must be in the Commission's office (281 Fourth Avenue, New York City).

(4) The Commission reserves the right to publish the essay to which the prize may be awarded, and any others deemed worthy of honorable mention.

Inquiries may be addressed to the Commission's office, 281 Fourth Avenue, New York City.

WASHINGTON CHURCHMEN PETITION PRESIDENT

Asking Reasonable Sunday Law for National Capital

WASHINGTON, DISTRICT OF COLUMBIA.—There is no Sunday law in the District of Columbia and the peace, order, and worship of the Lord's Day in Washington are increasingly broken by amusements, business, and labor. Consequently the recent Convention of the diocese appointed a committee to memorialize President Wilson on behalf of a reasonable Sunday law, this committee to be the spokesman of the clergy and laity of the diocese. The memorial, which is signed by the Rev. R. H. McKim, D.D., the Rev. Roland Cotton Smith, D.D., the Rev. W. L. DeVries, Ph.D., Col. George Truesdell, and J. Holdsworth Gordon, Esq., has been duly presented to the President. It reads as follows:

"May we be permitted to remind you, Mr. President, that at present we have no Sunday law in this city, and in consequence toil and traffic go on in our streets without let or hindrance on the Lord's day—and the laboring man is robbed of his God-given rest. Theatres, moving picture shows and other forms of commercialized amusement are in full swing, drawing the people away from their firesides and their churches, and the children from their Sunday Schools—thus neutralizing the social and sacred influences of the day.

"We disclaim with emphasis any intention to embarrass the administration at this critical time, but we are convinced, as patriots, as philanthropists and as Christians, that a reasonable law of Sunday observance is greatly needed.

"We have no wish to restore the rigid Sabbatarian Sunday, or to recast our observance of the day along pharisaical lines. On the contrary, we believe that the Christian Sabbath should be a day of sweetness and light, of joy and thanksgiving—a festival, not a feast; a day of family reunions, not shadowed by the gloom of Sinai, but bathed in the sunshine of the Easter morn.

"From the beginnings of Anglo-Saxon civilization in America, whether in Virginia or in Massachusetts, it has been the custom of our people to pay reverent regard to the Lord's day. Its observance has been handed down to us as a constituent part of that Christian morality which is the basis of our national life. In fact, the Sunday rest day is one of the distinctive symbols of our republic. It has helped to make us great and strong and free. Such have been its blessings to society that it has been said by a great English statesman: 'Of all divine institutions the most divine is that which secures a day of rest to man.' Not only is it of primeval and Divine enactment, but modern science has demonstrated that the law of the weekly rest is written by the finger of the Creator on the physical and mental constitution of man. Our complicated civilization, far from calling for a relaxation of its observance, only emphasizes its importance, for the danger of physical and moral debasement that comes from uninterrupted labor was never greater than it is at present. The toiler's Sabbath rest was never such a necessity as it is now.

"In conclusion, Mr. President, remember-

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Yale Gives Bishop Tuttle Degree

NEW HAVEN, CONNECTICUT.—At the annual commencement last week Yale conferred the honorary degree of Doctor of Divinity upon Bishop Tuttle.

Bishop McCormick Gassed

GRAND RAPIDS, MICHIGAN.—According to a letter received by Mrs. McCormick, the Bishop has been gassed, but is recovering rapidly.

CHAPLAIN W. S. DANKER DIES FROM SHELL WOUND

Worcester Rector Was Recently Awarded the Croix de Guerre

WORCESTER, MASSACHUSETTS.—The Rev. Walton S. Danker, rector of St. John's Church of this city, and chaplain of the 104th Infantry, died on Tuesday last week in France from a shell wound. He was buried on Wednesday near the spot where he fell.

Mr. Danker was decorated a month ago with 116 men for gallantry in the fighting at Apremont last April.

Mr. Danker had received leave of absence for the duration of the war. He was born in Little Falls, New York, in 1874, was graduated at Trinity College in 1897 and the General Theological Seminary in 1900, and after pastorates in Bayonne, Milford, Massachusetts, and Brooklyn, came to Worcester in 1907. He was chaplain of the Sixth Massachusetts Regiment, 1904-06, and was made chaplain of the Second Regiment in 1909. He served with this regiment on the Mexican border in 1916 and became chaplain of the 104th Regiment when his regiment was taken into the Federal service in 1917.

SEMINARY PROFESSOR WAS A CAPTAIN OF INFANTRY

The Rev. H. L. Jewett Williams Killed in Action

ATLANTA, GEORGIA.—A shadow of gloom has been cast over the diocese by the news of the death of the Rev. H. L. Jewett Williams. Captain Williams was in the ministry of the Church and was serving as professor of New Testament Greek in the Theological Department at the University of Sewanee when a state of war was declared between Germany and the United States. After consultation with his bishop he entered the Officers' Training Camp at Fort McPherson. At the end of his training he was commissioned as a captain of infantry. He went to France with the 82nd Division. And it was a great shock when news of his death in battle came on June 15.

Captain Williams was a graduate of the University of Georgia and of the Theological Department of the University of Sewanee. He was a clean, strong, magnetic and noble character, and much beloved by all who knew him. He felt it his duty to enter the service of his country as a soldier. He felt that he could do more good as an officer than as a chaplain. His intention was to re-enter the active ministry after the war.

Captain Williams was in the first years of his ministry rector of the church in Milledgeville, Diocese of Atlanta, and was a canonical resident of this diocese while professor in Sewanee University.

Captain Williams was one of THE CHURCHMAN's regular book reviewers.

WILL GO TO FRANCE AS A SPECIAL PREACHER

The Rev. John Moore McGann to Be Gone Six Months

SPRINGFIELD, MASSACHUSETTS.—The Rev. John Moore McGann, Rector of Christ Church, goes to France July 1 for Young Men's Christian Association work. He is accepting an urgent appeal from the war work committtee of the association to go for six months as a special preacher to the American expeditionary forces. The exact date of his sailing is, of course, not made public. This decision comes following a conference the Rev. Mr. McGann had with John R. Mott and C. V. Hibbard of the overseas war committee of the association in New York recently. The committee considered Mr. McGann especially well fitted for the position, as he served as a chaplain in the United States army for some time and has thus had considerable experience in religious work connected with the army.

Mr. McGann said to his congregation at the close of his sermon announcing his decision: "I want to see Christ Church 100 per cent. in this war; ninety-two splendid fellows from the church are serving in the army and navy, five women have gone to do their part, my valued associate here, the Rev. Edmund R. Laine, Jr., has qualified as a chaplain in the national army, and will probably be called soon into active service, and now comes the chance to give your rector. Mr. Laine has promised to take my place during my absence until he is called as a chaplain. I would go myself into this branch of the service if I was not too old. Anything I can do to help win this war I will."

A UNIQUE WAR WORK

St. Louis Church Women Operate Government Cannery

ST. LOUIS, MISSOURI.—The women of St. Philip's Church of this city are undertaking a piece of war work this summer which is unique. Under the direction of Mrs. Edmund J. Cleveland, wife of the rector, they are operating a cannery of the St. Louis Branch of the United States Food Administration, downtown in St. Louis, in the Laclede Gas Company's buildings. So far as is known, this is the first case of a Church organizing to undertake patriotic work of this kind.

Commencement at St. Faith's

SARATOGA SPRINGS, NEW YORK.—The twenty-eighth commencement of St. Faith's School was celebrated during the third week of June. The growth of the music department during the past year was such that it was necessary to have two music recitals. In addition there was a recital by the members of the music faculty. The commencement play was *Twelfth Night*. This was given on the school lawn and elicited much praise.

The commencement speaker was the Rev. Eugene S. Pearce of Rome. The baccalaureate sermon was delivered by the Rev. Irving G. Rouillard of Bethesda Church, Saratoga.

The most significant feature of the week was the laying of the cornerstone of Shackelford Hall—a new dormitory and recreation hall, the building of which was necessitated by the steady growth of the school. Ex-Senator Brackett of Saratoga Springs made a strong address on this occasion, in which he congratulated Miss Eleanor Shackelford, the founder and principal emerita of the school, on having seen her vision so abundantly realized. Gifts toward the building of Shackelford Hall during the past year have amounted to $3,300.

The past year has been the most prosperous in the history of the school. Sixty pupils have been enrolled and a score of others turned away for lack of room. Application has been made to the Synod of the Province of New York and New Jersey for recognition of the school as a provincial institution.

PORTER COMMENCEMENT

Bishop Guerry Awards Cup and Dedicates Service Flag

CHARLESTON, SOUTH CAROLINA.—The fifty-first annual commencement of the Porter Military Academy, which was held in St. Timothy's Chapel here, was largely attended by the parents of the cadets and friends of the Academy.

On commencement day, the address to the graduating class was delivered by the Hon. Jos. W. Barnwell, a most distinguished member of the Charleston bar and public-spirited citizen of South Carolina. Medals were awarded for excelling in drilling, choir work, mathematics and different studies. An incident which was touching and most effective was the awarding of a silver cup "to that senior classman who has set the best example to the school and who has stood for the highest things." This cup was presented to the Academy by Dr. Wm. H. Frampton in loving memory of his brother, Joseph Maybank Frampton, who gave his life for his country in the present war. Bishop Guerry awarded the cup to Lieut. W. A. Clark and paid a most loving tribute to the beautiful life of Private Frampton a graduate of the Academy.

He then dedicated a handsome service flag. There are about one hundred and seventy-five boys from this Academy who are now enlisted in the war. Two gold stars represent Joseph M. Frampton and James Hemphill, who have died for their country. The Rev. Walter Mitchell, D.D., who has just completed his tenth year as rector of the Academy, presented after an affectionate and striking address the diplomas and certificates to the graduates. The Salutatory was delivered by Capt. John Porter, grandson of the founder of the Academy, and the Valedictory by Lieut. W. A. Clark. A number of the clergy were in vestments and the service was led by a large chorister of cadets. The service closed with the national hymn.

Thus ended one of the most interesting and successful commencements in the history of the Academy. The total enrolment of the school this year was two hundred and forty-three. The Academy this year has representation from twenty-five States, including some from the far Northwestern States, besides four foreign countries. Five cadets represented Cuba, one from Costa Rica, one from Mexico and one from the Canal Zone. This shows the national reputation of the Academy.

RUSSIAN TRAGEDY DUE TO HALF-BAKED AMERICANS

Roumania's Fate Ours if We Quit, Says Y. M. C. A. Man

CINCINNATI, OHIO.—From the Rev. Jesse Halsey, pastor of the Seventh Presbyterian Church, who went to Russia with the first Y. M. C. A. group, the following letter has reached Cincinnati:

Mourmansk, Russia, March 1, 1918.

Don't be deceived, and if any one was lukewarm heretofore, this recent denouement of the German plans in Russia ought to make clear the real aims of our enemies, viz., conquest and domination. Don't be deceived, I say, into thinking that there is any easy way ahead for our country, or any peace that is lasting and just, without victory. When one has seen first hand the trail of the serpent through this land, and reads about it even in our own, he realizes that it is the part of humanity, to say nothing of self-preservation, to kill the serpent.

When you hear any one fainthearted about the war, assure him that Roumania's fate is ours if we quit. Russia is out of it entirely. France has done her part. England will hold on until we come, but the outcome is with us. It ill becomes us to criticize Russia until we have done as much as she has, or to loudly tell the British and French what *we'll* do when we get there, but rather quietly straining every muscle to go ahead and *do*, for unless we do it won't or can't be done. In a relay race I suppose that the man who takes the first lap has as much to do with the winning of the race as the one who takes the last lap and crosses the tape. Russia ran the first lap, she will get her rights, no doubt, in the final settlement, no matter what terms are forced upon her now.

Then a word about internal policies at home. It has been the cause for the greatest humiliation with most of us out here to find that so much of this Russian tragedy is due to Americans—that is, the half-baked *Russo-American who returned here in great numbers after the Revolution—each with his soap box—and began to talk, often defaming America as a land of capitalists, etc.* I feel very strongly at times against all these; then I realize that they have never seen the real America that we know and love, but are the product of our slums and of the injustice of our competitive system; then I realize that in the future America must breed a different type from her immigrants, and that we must not allow the forces to work that produce that type.

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ing that we are still, as the Supreme Court has held, 'a Christian country,' we cannot withhold the expression of our conviction that it is vain to expect the blessing and guidance of Almighty God in the tremendous crisis that this war has precipitated unless we pay due regard to the laws that He has promulgated. Your excellency has wisely and admirably reminded us that our dependence for strength and victory must be upon the power and the blessing of the God of heaven and earth, and our conscience tells us that we have no right to expect this divine help while, as a people, we continue to set the law of the Sabbath rest at defiance.

"As to matters of detail we do not venture to suggest what the precise terms of the law should be. But we are in general sympathy with the provisions of Senate Bill 404, which has twice passed the Senate, and is, we understand, still pending in the House."

BASE HOSPITAL SCENES ON THE WESTERN FRONT

Bishop Francis Writes of His Experiences in France

By Chaplain Joseph M. Francis

SOMEWHERE IN FRANCE, May 1, 1918.—The long expected day arrived at last. The period of waiting had been long and weary. Having calmly braved the dangers of the sea, its storms and its submarines, we were filled with enthusiasm for the work for which we had enlisted. No one ever put the hope into words, but I think there was a general feeling that we should be in "the thick of it" as soon as we reached our appointed place! The commanding officer was alone supposed to know our destination and he received the information only on the departure of the train from the port of debarkation. As a matter of fact, the luggage vans attached to our special were clearly marked with the name of the town to which we were bound, but the name did not suggest much to those who saw it.

ARRIVE AT NIGHT

It was the middle of the night as the train pulled into the little station in the small mountain village. Deep snow covered the ground; the temperature was frigid or, more exactly, Arctic. After a while, we were marched to a building where hot coffee was said to be awaiting us. We gathered in a large room and around a stove—a typical French stove—which warmed rather by suggestion than by any heat that it radiated. In course of time, we marched off again to our quarters in a big building, where we went to bed between clean sheets and well-nigh froze for the balance of the night. The next morning, after ablutions in about a cupful of ice water and a petit dejeuner, we started out to investigate.

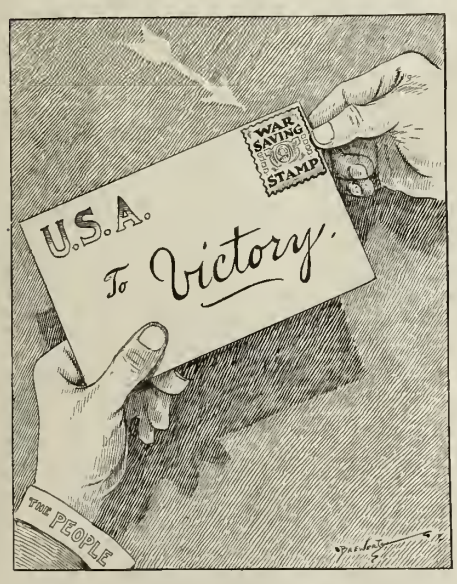
Our village was placed amid beautiful surroundings and had many fine buildings. Some of these buildings were to be taken over by our Government for hospital purposes. We had come over equipped as a 500-bed hospital, but were ordered to expand so as to care for from twelve to fifteen hundred patients. Parenthetically, let me say that this would have been an extremely difficult undertaking save for the assistance of the Red Cross, which supplied necessary things such as bed linen, towels, pajamas, etc., in quantities of two hundred dozens, almost on an hour's notice.

With the buildings already here it seemed an easy matter to take possession, move in and go to work. But we were ignorant of the formalities that had to be gone through: The signing of leases, the inventories to be made, the removal of the furnishings and the substitution of hospital materials, the repairing or installing of plumbing, the securing of stoves, and so forth. Well, to make a long story short, we were three months in this state of getting ready.

How slowly the time passes! The great war was going on and we seemed to be doing nothing! We were impatient. Then, one day, a telegram came. A train load of wounded American soldiers would arrive the next day at 5 o'clock. The electricity that carried the message must have jumped the wires and entered into the personnel of Base Hospital No. —. Everything now was ordered activity, trained preparation. Each one knew what he was expected to do. Ambulances were requisitioned from other base hospitals in the vicinity, guards were placed about the station platform to keep back the inquisitive crowds, the stretchers with their bearers and doctors assigned to the duty of detraining the patients were in their places. A whistle blew, all eyes turned expectantly, and then a U. S. Red Cross Hospital train ran quietly alongside the platform.

Have you ever seen a Red Cross train? Then you know how your heart thrilled at the sight, for it is something of which an American may justly be proud. It is a train equipped with every convenience and contrivance for the comfort and care of the sick and wounded; scrupulously clean, sanitary, airy, attractive.

Without the slightest confusion, the stretcher cases first were tenderly lifted and carried to the waiting ambulances which rushed away to the hospital designated by a tag placed on each patient. Others, not seriously wounded, were helped across the platform to the ambulances, and still others walked the short distance to the nearest



hospital. While waiting for the return of the ambulances, Red Cross representatives went about among the wounded, giving to each who desired it a cigarette, always appreciated and apparently a solace and help in their sufferings.

A BUSY SCENE

Within the hospitals, all were busy—doctors, nurses, orderlies. The wards were brilliantly lighted, the beds white and attractive. Among the patients were some who had lost a leg, some who had been wounded by shrapnel and high explosive shells, others who had been gassed. For each one the immediately necessary treatment for relief and comfort was given. The doctors worked overtime. The nurses were splendid. From the men, not a complaint was heard. They bore their sufferings not so much stoically as heroically. When all had been made comfortable, supper was served—a well-cooked, appetizing meal. As the writer went about among the patients, speaking a word of cheer and ministering to their comfort in little ways, as best he could, the universal expression he heard was of satisfaction and thankfulness that they were in an American hospital, with American doctors and American women for nurses. "It is just like getting into heaven," said one. "You bet it is," came from an adjoining bed.

Two of those brave fellows are now lying in a little churchyard, on the hillside overlooking the village. They were buried with full military honors. A cross, with name, company, regiment, date of death, marks their resting place "until the day dawns and the shadows flee away." Flowers are placed upon these sacred mounds frequently by nurses and others.

There is not one among us who does not shudder at the thought of the cruel sufferings that must be endured by those engaged in this struggle for Liberty, but since there must be suffering and injury, we are thankful that it has been given to us to minister to these brave fellows who so valiantly and cheerfully are fighting a good fight for all for which our country and civilization stand.

BISHOP MIKELL MAKES VISIT TO CAMP WHEELER

Guest of Brotherhood of St. Andrew and Chaplain

CAMP WHEELER, GEORGIA.—The Bishop of Atlanta has just made a most successful visitation of two days at Camp Wheeler. He was the guest of Horace R. Chase, camp secretary of the Brotherhood of St. Andrew, and Rev. Robb White, Jr., chaplain of the 118 F. A. United States Army during his stay in the camp. The first day his time was taken up chiefly in visiting different parts of the camp. He went through the base hospital and talked with many of the patients and gave them words of comfort. Supper was taken with officers of the 121 Infantry, after which he went to the stockade and spoke to the prisoners, and then returned to Y. M. C. A. Building No. 47; here he addressed a well-filled house of the soldiers. Immediately following this he attended a reception given by the officers and wives of the 121 regiment. Thursday was also a very busy day, commencing same with an early celebration of Holy Communion at the base hospital. A conference then with the clergy of the city of Macon was held as to the very best means of carrying on the religious work of the camp among the soldiers. This lasted over one hour. Various opinions were expressed, but with the suggestions made it was left to the civilian and camp secretary to work out a definite plan. Dinner was given to the Bishop by the officers of the 124th Infantry Regiment. In the afternoon the 118th F. A. had a tea served by the wives of the officers to which the Bishop was guest. Supper was taken at the headquarters of the Y. M. C. A. followed by a religious service in "Y" building No. 44. At this service the Bishop made the principal talk. His words were full of the burning thoughts of the day and he was listened to by a large number of the boys from the camp. They showed their interest and approval by the closest of attention. After the meeting was completed the Bishop was driven to Macon where he took the night train for Atlanta. There is no doubt but that the visit of the Bishop at this time will result in much good. His talks are always full of abundant thought and study. Many came forward and express their feelings along lines of better resolutions.

SPECIAL WAR COURSE FOR THEOLOGICAL STUDENTS

School to Provide Two Years' Work for Men Beyond Draft Age

PHILADELPHIA, PENNSYLVANIA. — Dean Bartlett has announced the following war measures which have been adopted by the Philadelphia Divinity School:

I. Provision for Students Returning from the National Service: When once the war is over, and even to some small degree perhaps before, our seminaries will probably receive many applications for admission from young men who have been in the national service. A double provision must be made for these men. First: the course of study preparatory for the ministry may require adaptation to their special needs. Second: If their numbers are considerable, the scholarship funds available will have to be supplemented.

The Divinity School in Philadelphia desires to make it publicly known that it will meet either or both of thes problems, as they arise; and that it is already preparing itself to do so.

A committee of two is to be appointed, who, together with the Dean, shall prepare and issue to Church people, particularly in this Diocese and State, an appeal for gifts and pledges for a War Scholarship Fund, to be used for the financial aid of young men who, having served their country in the war, shall afterwards desire to study for the ministry.

II. A Special Course for Older Men: At the annual meeting of the Boards the Faculty were authorized to make public the following announcement, which will explain itself:

War conditions are affecting so gravely the number of candidates for the ministry that the Church is being forced to consider the possibility of recruiting its ranks from among men who have passed the draft age. Such men would probably need a special and abbreviated course of preparation. The Divinity School in Philadelphia is desirous of doing its share towards meeting the emergency. And the Faculty accordingly announce that they are ready to receive older men as students in a course of preparation specially adapted to their needs. This course is planned to cover two years of class-work, and to fit men for the canonical examinations in all the usual subjects except the languages of the Old and New Testaments. Stress will be laid in particular upon a thorough knowledge of the English Bible,—its contents and interpretation. Careful instruction (somewhat less full and technical than the usual course provides) will be given in Doctrine, Apologetics, History, and Contents and Use of the Prayer Book. Homiletics and Pastoral Care will be dealt with almost on the normal scale. Polity and Canon Law will be treated on a scale sufficient to equip the student for an intelligent appreciation of his place in the Ministry of the Church. Religious Pedagogy and Elocution will receive full attention.

In some departments of instruction, perhaps in all, the successful carrying out of this plan will necessitate the giving of two sets of courses by the professors: the usual ones for the students contemplating three years of study, and the special courses (in which many details and much technical information is omitted) for these older students. The Faculty will gladly undertake the additional work necessary, as a part of their war service; and will endeavor to add to their class instruction as much individual and personal guidance as may be possible for these older men.

Two conditions only need clear mention in this announcement:

(1) The Faculty will receive for this special course only men who possess genuine ability and promise, and will insist upon full and satisfactory evidence of these qualifications in advance. (2) It must also be understood that the completion of this special course, even with distinction, does not entitle the student to the diploma of the School, which is granted only on the completion of the full three years' course. Scholarship aid, to an amount greater than usually offered, may be possible for such students—or for a limited number.

MISSIONARY SOCIETY HAS RECEIVED OVER $2,035,000

English Church Gives More Than Ever Before

NEW YORK CITY.—The English Church Missionary Society has just closed its fiscal year with receipts of $2,035,000, not including special funds. This is the "largest ordinary income the society has ever received." The society was able to meet all its obligations for the year with a surplus of $7,500.

The Rev. C. C. B. Bardsley, D.D., secretary of the Church Missionary Society, writing about the responsibility of the Church Missionary Society to the Government in what he calls "these fate-laden days," declares:

"We must retain with intensity the conviction that the greatest contribution of the Church to the nation is through helping to strengthen all the spiritual forces in her life. The morale of the nation depends upon her attitude towards God.

"The spirit in which the Church responds to the call," Dr. Bardsley continues, "will largely determine her influence in the nation. Her sacrifices must be neither tardy nor niggardly. Fresh and different sacrifices are required.

"It is seen again that we are fighting for freedom and truth, which are the ideals of the Kingdom of God: in days when the clouds are heavy, the rays of a new hope are breaking through, as all side issues and secondary aims recede into the background and great ideals once more stand out clear-cut and challenging. The war-spirit must be cleansed and quickened by the true passion for righteousness and brotherhood. The sacrifice which must be made must be a spiritual sacrifice. It must be made by men and women who are aflame with devotion to God and His cause, and whose action is the answer to their own prayer, 'Thy Kingdom Come.' The Church that is scattered abroad must be living and witnessing."

One of the significant features of Dr. Bardsley's statement is that it nowhere suggests contraction or postponement in the Church's missionary work in these days of war, but rather calls upon the people of the Church of England to meet extraordinary emergencies and requirements by extraordinary sacrifices made in a spirit of loyal devotion to God and to the nation.

GOVERNMENT ASKS FOR 37,500 TRAINED NURSES

Clergymen Are Asked to Help Recruit Young Women

WASHINGTON, DISTRICT OF COLUMBIA.—The National Organization for Public Health Nursing has sent to all clergymen of the United States a letter urging their co-operation in helping to enlist for the Army and Navy 37,500 registered trained nurses by July 1, 1919. The letter follows in part:

The United States Army and Navy have asked for 37,500 registered trained nurses by July 1, 1919, for the care of wounded and sick soldiers and sailors.

This will take one-half of the present skilled nursing forces of the United States. The effect of this upon public health will be disastrous unless most strenuous efforts are made to supply the needs of the civil population with skilled workers.

In normal times there are approximately 6,000 public health nurses scattered over the United States, caring for the families of the people who cannot afford the entire time of a trained nurse. They go into the homes, staying long enough with the sick mother and the ailing child to give expert care, setting things right for the day and carrying out the instructions of the physician. They do more. They teach the family how not to be sick. They instruct the mother how to care for the baby the twenty-three hours when the nurse cannot be in the house.

Although a concerted effort is being made by the Government to protect the vital public health service, numbers of public health nurses have volunteered for military service. The campaign for the protection of children and the extension of public health nursing to rural areas is demanding large numbers of public health nurses. Child conservation and tuberculosis work in France is using them. A profession that has never been oversupplied is meeting greater and greater demands every day.

All these factors have forced upon our organization the great task of increasing the number of public health nurses in the land.

First, and most important, every well educated young woman who is interested in dealing with the many problems in this field is urged to enter one of our training schools for nurses, where she will get a firm foundation for future work, while at the same time immediately entering as a student nurse on the serious nursing work of the country.

Second, private duty nurses, who, on account of family ties or some other reason, cannot join the Red Cross Nursing Service for military duty, are urged to consider most seriously the needs of home service in the public health field. The call is imperative.

Third, the private patient is urged to utilize the visiting nurse service. The visiting nurse is a highly skilled nurse who is especially trained to supplement the care of the family or the trained attendant, teaching them to care for the patient during the time she herself is not there. By using the visiting nurse, the patient releases the private nurse for duty where the value of her services can be multiplied. The nurse can then enter the teaching field where she trains others to become nurses, or the public health field where instead of caring for one patient she cares for many.

In addition, we must all put our shoulders to the wheel and help the schools for nurses already established and give scholarships to help those nurses who need financial assistance while taking graduate work. One thing is certain—we must keep trained women in the field for this service.

We feel that through the medium of your Church we can reach a group of earnest young women, who can be reached in no other way, to whom this service will especially appeal. Your sanction will give encouragement to those eager to enter the profession, and will do much towards making their parents give a glad consent to their rendering such patriotic service.

Our Weekly News Letters

NEW YORK

Poughkeepsie Church has Memorial Lights—On Trinity Sunday the congregation at the Church of the Holy Comforter, Poughkeepsie, made a thank offering to complete the fund necessary for placing electric lights in the church. It was deemed most fitting to take the offering on Trinity Sunday, as the Rev. Robert Fulton Crary, D.D., for whom the lights are a memorial, was advanced to the priesthood on that feast, and it also marked a close of the second year of the rectorship of the present rector, the Rev. Clarence Archibald Bull.

A fund for electric lights had been started prior to the coming of the present rector, but shortly after his coming it was decided to make this work a fit memorial to Dr. Crary, who for forty years was rector of this parish. More than one thousand dollars of the fund has been raised by the untiring efforts of the present rector.

The church will be wired and the lights installed during the present summer.

Grace Church Summer Services—Grace Church, Broadway and Tenth Street, has the following schedule of services for the summer:

Sundays—Holy Communion at 8 a. m. Morning Service with sermon at 11 a. m. Evening service with sermon at 8 p. m. Dean Fosbroke of the General Theological Seminary will be the Sunday morning preacher for July, and the Rev. C. C. Bentley, assistant minister of Grace Church, will preach every Sunday evening during July.

The week day services will be as follows:

Every Monday and Saturday, service for intercession for the war at 12.30 p. m. in the church.

Every Tuesday and Thursday, noonday service with address by one of the clergy of the parish at 12.30 p. m. in the church.

Every Wednesday and Friday, outdoor service and address in Huntington Close to the south of the church at 12.30 p. m.

Visiting clergy will speak at most of these outdoor services. The list for June and July includes:

June 26—The Rev. R. W. Conklin, St. George's, Newark, New Jersey.

July 3—The Rev. C. R. Cregg. Holy Faith, New York.

July 5—The Rev. H. O. Boon, Armonk. New York.

July 12—The Rev. W. P. McCune, Ph.D., St. Ignatius', New York.

July 17—The Rev. J. H. Fitzgerald, Christ's, Bay Ridge, New York.

July 24—The Rev. Dr. Carstensen, Holy Rood, New York.

The seats at all the services are free.

MARGARETTA MILLER.

PITTSBURGH

An Educational Campaign—All Saints' Church, Pittsburgh, has been holding a series of parish conferences to consider the objectives of the Christian Army, of which the parish is a unit. The meetings were held in the parish rooms, during the week beginning June 16, and were in preparation for a "drive," commonly known as an "Every Member Canvass." The objectives were studied under three heads on three successive evenings: The Neighborhood, the Diocese, and the Whole World. The first conference was opened by Miss Bailie, the organizer and manager of the Business Women's Luncheon in Trinity parish, on the general subject of a parish's responsibility to its neighborhood. Other addresses that evening were by persons already engaged in welfare work close to All Saints' Church: Mr. Eliot of the Woods Run Settlement; Chaplain Millir of the Western Penitentiary; Mrs. Newheart of St. John's Hospital; Mrs. Claney of the City's Child Welfare Department, and Mr. Gilling, Commissioner of Boy Scouts.

On the evening on which the diocese was the topic for consideration, the Rev. Dr. H. A. Flint of Crafton, chairman of the convention's committee on the subject, showed the great need of the rural portions of the diocese; Brother Hance spoke of the St. Barnabas' Home for Convalescents and Incurables; Miss Coulson in behalf of the Church Home for children and old ladies; the Rev. F. O. Johnson, chaplain of the St. Margaret Memorial Hospital, told of its work, and Mr. C. S. Shoemaker gave some account of the work of the Laymen's Missionary League.

The third evening was devoted to the World Objective, under the leadership of Mrs. M. C. Adams, diocesan president of the Woman's Auxiliary, when missionary strategy was considered, also the sectors most open to successful attack, and the method of supplying the troops in the field.

Grace Church—Sunday morning, June 16, a large gathering of men assembled at the early celebration of the Holy Communion, in connection with the Rector's fifth anniversary, the Rev. William Porkess. At the later morning service the rector preached a special sermon, dwelling upon the marks of progress, covering the five years. During that time the Sunday School had been absolutely transformed. The real awakening to regular church attendance had been manifested. A missionary spirit, on the part of many parishioners, had been stirred. Considerable increase in systematic giving to current expenses had been brought about. Somewhat elaborate structural improvements to the church property had also been effected during the present rectorship. A formal request, from a number, for the publication of this anniversary sermon was made after the service.

JANE CUDDY.

LOUISIANA

The Church at Camp Beauregard—Camp Beauregard, accommodating some 25,000 men, is situated seven miles from the city of Alexandria, near the centre of the State. There are two Episcopal churches in this town, but these have recently been united under the rectorship of the Rev. W. S. Slack. There is a parish school in connection with this work. Many of our Church boys scattered through the diocese are at the camp nearby and are served in many ways by the Church in Alexandria. Recently, under the auspices of the War Camp Community Service Board, there was carried out a fine musical program on a Sunday afternoon on the grounds between St. James' Church and the parish house. There was a large soldiers' chorus and the 156th Infantry band. A large number of both civilians and soldiers attended. Bishop Sessums, coming up from New Orleans, makes frequent visits to the camp, organizing the Church's work, confirming candidates and making addresses. The Rev. J. Tilmer Buskie, for some years rector of St. James' Church, Baton Rouge, capital of the state, is chaplain of the First Louisiana Infantry and has been a great help in the Church's work. He has been granted a leave of absence from his parish during the war and the Rev. J. H. Spearing has taken his place. Sixty-four men from this parish are in war service. The Brotherhood of St. Andrew is doing its work at the camp and Mr. Edward Shields, long an active layman of the Church in New Orleans, has been placed in charge. He has arranged for the erection of a Brotherhood of St. Andrew building and this will soon be realized. The congregation in New Orleans are now raising money to provide him with an automobile.

Red Cross Nurse Gassed—Among the many women from New Orleans now serving as Red Cross nurses in France are three of our Church girls, two of them sisters, Misses Minnie and Maud Mims and their cousin, Miss Ada. The latter has lately been severely gassed while serving in a hospital, but is expected to recover.

Churches Confer on War Work—Thirty Roman Catholic and Protestant clergymen and Jewish rabbis recently held a conference in New Orleans with the Rev. Dr. W. H. Tippy of New York, executive secretary of the Federal Council of Churches to inaugurate plans for co-operation in church and social work in the city. The Rev. Dr. W. A. Barr, Dean of Christ Church Cathedral, acted as presiding officer. Others of our own clergy are actively interested in this movement and part of the work it plans to do is to welcome and put in touch with friends many new comers who will be attracted to New Orleans by the development of the shipbuilding industry.

Dr. Coupland's Boat Torpedoed—The Rev. Dr. Coupland, rector of Trinity Church, New Orleans, who has been granted a leave of absence for one year to go to France as a chaplain, has arrived safely, but the ship on which he sailed was twice attacked by U-boats. The Rev. Walter B. Copers, for the past twelve years president of the Church Institute at Columbia, Tennessee, has accepted an invitation to act as *locum tenens* during the rector's absence.

J. ORSON MILLER.

NEW HAMPSHIRE

Diocesan School Commencements—Holderness School, the diocesan school of New Hampshire, closed a successful year Wednesday, June 12. The sermon to the graduating class was preached on the preceding Sunday by the Rev. Dr. Flavel S. Luther, president of Trinity College.

On the closing day the Bishop made the address on co-operation. At the luncheon several of the alumni made speeches.

The program of the evening consisted of prize declamations, the first prize being awarded to Hugh Huggins, several selections by the school orchestra which drew forth well-deserved applause and piano solos of more than ordinary merit by Hugh Huggins.

A service flag with sixty stars was unfurled with a dedicatory address by the Rev. Wm. Porter Niles, a former boy and master of the school.

The following prizes were awarded:

For excellence in algebra, Frank C. Cosby; in Latin, Albert Atwood; in English, Hugh Huggins; in German, Clay Marsh; in French, Sumner Pratt; in Botany, Reginald Gresley. The prize for the highest stand for the year was awarded to Reginald Bresley.

The Webster Trophy Cup, for best all around athletic attainment, to Edward R. Clare.

The Medal for Manliness, the school's highest award, was given to Oakes K. Lawrence.

The Bishop then gave diplomas to the members of the graduating class with a few words of parting counsel. The year closed with a compline service in the chapel.

St. Mary's, the diocesan school for girls, closed its year Saturday, June 15. Bishop Parker presided and awarded prizes as follows: For Excellence in Domestic Science, Nellie Conklin; the Devin Prize in English, Rachel Nauss; the Heath Prize in Mathematics, Myla Cavis; for Excellence in Latin and French, Constance Hopkins; for Excellence in Conduct and Scholarship, Gertrude Hambleton.

Diplomas were given to the Misses Bass, Conklin, Hambleton, Hopkins, Hidden, Macy and Payne.

The address was made by Mrs. William P. Ladd, wife of the Dean of the Berkeley Divinity School, whose intimacy with woman's work in England made her address most timely and interesting.

An exhibition of aesthetic dancing was given and the work of the departments of art and domestic science was inspected.

The sermon to the school was preached in St. Paul's Church on Sunday evening, June 17, by the Rev. Allen J. Holley of Lancaster. Bishop Parker gave a hearty welcome to the newly chosen vice-principal, Miss Mary E. Ladd, a former St. Mary's girl and graduate of Smith College.

Wm. Porter Niles.

SOUTHERN FLORIDA

Receives Croix de Guerre—Randolph H. Cobb, son of the Rev. and Mrs. R. P. Cobb (of the Cathedral School, Orlando) and a communicant of the Cathedral parish, was recently awarded the "Croix de Guerre" for bravery and efficient service in the ambulance corps in France. So far as is known, he is the first Florida boy to be thus honored. For three weeks' time in April his ambulance division was working at the battlefront, removing under fire the wounded, he and others driving their ambulances at times for periods of thirty-six to forty-eight hours without rest, and amid narrowest escapes. Five huge shells exploded within a few yards of his ambulance on one of these trips. His whole section received official commendation for their work at this time, and Mr. Cobb was one of nine men to receive the French cross.

Commencement at Orlando—Commencement at the Cathedral School for Girls, Orlando, closed brightly the eighteenth year of that excellent institution, the largest class in its history receiving their displomas, the school year marked by increased attendance of both boarding and day pupils, also its final report of a surplus instead of the expected deficit was received with glad surprise by Bishop Mann and other members of the school board—for with marked increase of necessities and no corresponding increase of rates the board had no hope of meeting all bills through the school income.

Bishop Mann preached the baccalaureate sermon in St. Luke's Cathedral, the service taken by Dean Glass and the Rev. R. P. Cobb and the students attending in a body. Clear, forceful and practical, Bishop Mann's sermon stressed high ideals of womanhood—that amid the manifold avenues of work now open to woman, her chief duty and privilege is still that of home making.

The class play, class day exercises and the final event of commencement, with its award of displomas and honor medals, were each attended by large and deeply interested audiences. The Alumnae Association held its annual meeting and arranged for an extra meeting next October.

Bishop Gray Visits Old Friends—The Rt. Rev. Wm. Crane Gray, D.D., retired, first bishop of Southern Florida, recently made a brief visit to relatives in St. Petersburg and Orlando, receiving heartiest welcome, for he is deeply beloved throughout this large field where for twenty-one years he gave himself with increasing devotion and zeal to furthering the work of the Church. Though now nearing eighty-three years of age, he continues vigorous, with all his former interest in Southern Florida. From Orlando he returned to his present home in Nashville, Tennessee, but was to continue his journey after a brief stop to Rhinelander, Wisconsin, where he expected to spend some weeks with his son, the Rev. Campbell Gray, and family.

BOSTON

The Bishop at Radcliffe—Bishop Lawrence preached the baccalaureate sermon at Radcliffe College on June 16. He laid the greatest stress on the weakness of hatred in personal, national and military senses. "We must withstand our foes, not on grounds of hatred or bitterness, but on grounds of principle." He then spoke of receiving a letter from a chaplain in France saying that his colonel had objected to his expressing this same idea through the medium of one of the Bishop's authorized prayers that he had used during a regimental service.

"None of us," said the Bishop, "is going to criticize those at the front, because we do not know the strain they are under. But, as a rule, those at the front are less liable to hate than those who are safe at the rear. Hatred is not only a moral wrong, but it is a military weakness. Team work is sacrificed. The struggle becomes personal. Those who lay out our campaigns must lay them out on principles, and those who carry them out, even to the humblest private, must be moved to action by passion for a principle, so that when he strikes, even though he strikes his bayonet through a body, there is no hatred except hatred of a wrong, but he is moved by that spiritual power of justice and liberty that compels him to strike, as Lincoln, Grant and Lee struck. They struck hard, but great soldiers are not guilty of hatred.

"Think of the spirit of this country two or three years ago: intent on making money, intent on professional competition, on the pursuit of pleasure. Think of the self-centred spirit of most of us then; contrast it with the spirit of the country today—and we realize that God's hand is in it all. Our eyes have been opened and we are doing what we can to meet the onslaught of physical force. We know that justice, truth and liberty are the final forces of the world. Our fathers wrought with them and we are living on what they accomplished with them. God is the embodiment of these moral principles and if we are to do our best work, we must look to God for these powers."

A Strenuous Rescue—The Rev. Karl S. Cate, a priest of this diocese, brought up in St. James' Church, Roxbury, though canonically resident in Rhode Island, has recently been reported in a heroically strenuous piece of rescue work in France. Acting as district secretary of the Y. M. C. A., he had occasion to be driving a truck full of supplies from behind the battle-line, when he came upon five wounded soldiers and a party of French refugee children helpless by the roadside. Emptying his truck, he made room for the children and the soldiers and, except for brief naps by the road, drove without sleep for forty-eight hours to Paris. Mr. Cate was formerly in the Y. M. C. A. at Camp Devens and before our entering the war was curate at All Saints' Church, Providence, Rhode Island.

Arlington Digs—The men of the Mission of Our Saviour, East Arlington, are conspiring together to defeat the high cost of building. They have already begun the task of digging the cellar for a new church building for which the plans have been drawn by Messrs. Brigham, Coveney and Bisbee. The material for the new building is being assembled on the building lot, to be ready for use as soon as the enthusiastic amateurs have completed the work of excavation. Blisters are badges of honor today in East Arlington. The Rev. Warren Newton Bixby is priest-in-charge.

At the Cathedral—Bishop Johnson of Colorado was the preacher at the Cathedral on the Third Sunday After Trinity.

On the Fourth Sunday After Trinity there was a notable service in the Cathedral at 7:30 p. m., consisting of the dedication of the flags of the Allied Nations. Dean Rousmaniere made an address on "The Aim of the Allies." These British, French and Italian processional flags were recently presented to the Cathedral. They were carried in procession to the porch at 7:15, where the usual fifteen minutes of outdoor singing of familiar hymns was held. Afterwards the procession reformed and marched up the centre aisle to the choir. "An Office for Use in Time of War" was then read, at the conclusion of which the flags were blessed.

Another Gold Star—Roger Sherman Dix, Jr., a member of the Honor Roll of Trinity Church, Boston, has been killed in France as the result of an airplane accident. He

enlisted in the American Field Service after finishing his junior year at Harvard, and sailed for France in July of last year. He was at the front at Verdun at a time of fierce fighting and his section received "citation militaire" for bravery in carrying off the wounded. Later on he enlisted in the American Aviation Service and made his first flight last March.

"Conference for Church Work"—The Conference For Church Work at the Cambridge Theological School opened on June 21. There was a reception in the afternoon of this first day from 5 to 6 and a "Sunset Service" in the quadrangle of the school at 7:15. The conference continues till July 6.

KENNETH RIPLEY FORBES.

PHILADELPHIA

Two Old Churches Unite—A merger of two of the oldest Episcopal parishes in the northern part of the city will go into effect at once. St. John's Northern Liberties and Emmanuel Church, Kensington, will combine.

The Rev. Edwin S. Lane, rector of St. John's, will be in charge of the combined new parish. Mr. Lane will not have active care of the parish for the present, as he has been appointed a chaplain in the army, and has been granted an indefinite leave for service in France. Mr. Lane is well known as having accompanied Dr. Mockridge in service at Fort Niagara.

For the present the congregations will continue to worship in their present locations, and the Rev. C. B. Krantz, Jr., will act as curate, giving most of his time to the work at Emmanuel Church.

The Rev. E. G. Knight, who has been rector of Emmanuel for sixteen years, is going to become rector of the Church of the Incarnation at Drexel Hill. The work has so rapidly grown at Drexel Hill that the plans for a rectory, parish house and an enlarged chapel are complete.

Tentative plans have been made for including in the new parish the Church of the Advent at Fifth and Buttonwood Streets and the Church of the Messiah in Kensington. If this latter plan goes through, a large church will be erected on the site of Emmanuel Church on Girard Avenue.

Union Service at Old Christ Church—On July 4 there will be a great united service under the auspices of many religious bodies in the city. This union service has taken a prominent part in worthier celebration of Independence Day in the city.

Bishop Garland and Dr. Washburn (rector of Christ Church) represent the Episcopal Church, Bishop Berry the Methodist, Dr. Roberts the Presbyterian, and Dr. Delk the Lutheran Church on the committee arranging for the special service.

Church Choirs Aid Sane Fourth—The Germantown business men have for some years held an evening celebration of the Fourth in Vernon Park: speakers of note, and a safe setting off of fireworks have marked their community celebration. But this year they have urged church choirs to come to their aid to make community singing the feature of the annual celebration.

Service for War Victim—A special service was conducted at St. Peter's Church, Germantown (Rev. S. P. Keeling, rector), on Sunday, June 16, to honor the memory of Lt. Albert Bolay, who lost his life with the aviation corps of the British Army. Lt. Bolay was a former member of St. Peter's choir and of the Brotherhood chapter in the parish.

104th Anniversary at Valley Forge—The Rev. Dr. Burke observed the 104th anniversary of the evacuation of Valley Forge by the Continental Army on June 19. This was also the fifteenth anniversary of the laying of the cornerstone of the Memorial Chapel. Sedalia were dedicated in the chapel in memory of the Rev. Lee Massey and the Rev. Bryan Fairfax of Virginia, clergymen who ministered to Washington.

Evangelistic Campaign—George Long of the Inasmuch Mission is to conduct evangelistic services this summer, beginning the end of June, in a large tent erected at Sixtieth and Locust Streets in West Philadelphia. A large volunteer choir is being trained to lead the singing at these services.

IRVING A. MCGREW.

BALTIMORE

Archdeaconry Meetings—All the archdeaconries of the diocese have recently held their spring meetings. That of Baltimore met at Christ Church and listened to an address by the Rev. Romilly F. Humphries, rector of Grace and St. Peter's Church, upon "The New Plan of the Junior Auxiliary." Reports were received from the missionary workers and plans made for the coming year. The archdeaconry of Annapolis met at Trinity Church, Dersey's. An address was made by Bishop Murray and the sermon was preached by the Rev. F. P. Willes, rector of Mount Calvary Church. The Rev. Romilly F. Humphries gave a lecture upon missionary work. The archdeaconry of Towson met at St. John's Church, Kingsville, the first church established in Baltimore county, in 1671. Thirty clergymen and thirty laymen were in attendance. Confirmation was administered by Bishop Murray and the special sermon was preached by the Rev. Henry B. Lee, the new rector of Trinity Church, Towson. The archdeaconry of Cumberland met at St. James' Church, Mt. Airy. Addresses were made by the Rev. Louis A. Peatress of Japan upon Missions, the Rev. Edwin S. Hinks upon "The Problems of the Rural Parish," the Rev. Dr. George F. Dudley, rector of St. Stephen's, Washington, District of Columbia, on "The Church and the War;" the Rev. W. R. B. Turner upon "The Holy Ghost, the Vicar of Christ," and the Rev. Romilly F. Humphries upon the "New Junior Plan." The meeting was most enjoyable and profitable.

A Clerical Removal—The Rev. Clarence Stuart McClellan, Jr., has resigned his position as assistant to the Rev. Dr. Niver at Christ Church, Baltimore, after a service of eight months. No definite announcement has been made as to his plans for the future. During his stay in Baltimore Dr. Niver has been absent the greater part of the time in the discharge of his duties as chaplain of the Marines at Quantico, Virginia, and the care of the parish has devolved largely upon Mr. McClellan. He has been active in looking after the interests of visiting soldiers and sailors, for whose benefit special services and receptions have been held at Christ Church on Sunday evenings with good results.

A New Doctor of Divinity—The Ven. Peregrine Wreth, Archdeacon of Baltimore, has recently been granted the honorary degree of Doctor of Divinity by his alma mater, the Theological Seminary of Virginia.

WYLLYS REDE.

LOS ANGELES

Convocation—The semi-annual meeting of the Convocation of Los Angeles was held in St. Luke's parish, Long Beach, which, with its large and beautiful new church and parish hall, gave practical evidence of the remarkable growth of the Church in that city and, indeed, of the great expansion of the city itself, when it entertained more than 260 people, delegates and others, on that occasion.

After the service the Rev. Wm. Smith presented his report as chaplain of the city institutions, which was full of interest and commanded not only the attention but the deepest sympathy of all present, the account given of some of the inmates of the County Farm being most touching.

The Venerable Archdeacon Marshall made a strong plea for more interest in a financial way to be shown by the Church people of the Convocation for the work of the County and City Mission; and a committee was appointed which subsequently recommended that each of the parishes and missions be requested to contribute its quota for the generous support of this work—which was adopted.

At the luncheon in the parish hall, of which 260 people partook, the Rural Dean, after a short speech of welcome, referred to the fact that there was present a young priest of the Church who, to further his influence among the men, had enlisted as a private of Marines in the navy, and he called upon the Rev. Mr. Johnson for a speech.

Mr. Johnson's address made a distinct impression on the company, who wished that there were many such to offer themselves so unreservedly to the service of the country and in doing that to serve the Church as well.

Mr. John Sampson, president of the Bishops' Guild, told the story of a charity whose work redounds to the glory of the whole diocese. He spoke of a display of garments lately on exhibition at St. Paul's Parish Hall, Los Angeles, when about 250 children's dresses, which had been largely made out of scraps of material of all kinds, were greatly admired. These dresses would clothe many children who but for them would literally have nothing to wear.

Commencement of Bishop's School—On Sunday, June 2, the baccalaureate sermon of the Bishop's School for Girls was preached in St. James' Church by the Rev. Frank Doudenbush, now serving as voluntary chaplain at Camp Kearney, ten miles from the town. This was followed on Tuesday by the senior class play, "A Thousand Years Ago," which was most creditably rendered.

On Wednesday evening a reception was given by the School in honor of Bishop Johnson and Mrs. Johnson. This was followed by the annual dance, held out of doors, altogether a delightful affair. Then on Thursday afternoon came the musicale, which showed how much time and skill had been brought to bear on this department of the year's work.

Of course the outstanding feature of the week's events was the final graduation of the senior class on Friday, thirteen pupils receiving their diplomas at the hands of the Bishop after the invocation had been given by the Chaplain of the School, the Rev. Wm. Bedford-Jones, and the address by the Rev. Charles E. Deuel, D.D., rector of Trinity Church, Santa Barbara, California. The Bishop made the announcement that Miss Marguerite Barton of Cambridge, Massachusetts, had been chosen and had accepted the position made vacant by the resignation of Miss Gilman as principal.

ALFRED FLETCHER.

CENTRAL NEW YORK

Annual Meeting of G. F. S.—The Annual Meeting of all the Branches of the G. F. S. in Utica was held Monday evening, June 10, at the Memorial Church of the Holy Cross, Utica. The sermon was preached by Bishop Fiske, who has also been commencement orator or baccalaureate preacher at some half dozen colleges and schools this spring.

Special Services—The services at St. Lawrence Church, Alexandria Bay, will be conducted during the summer by the Bishop Coadjutor of Iowa and by Archdeacon Hegeman of Central New York.

Clerical Appointments—The Rev. David Bland is to be *locum tenens* at St. John's Church, Ithaca, during the absence of the rector on war duty. The Rev. John E. Wooton is to be Priest-in-charge of the work at Homer, Marathon and McLean.

Will Attend 100th Anniversary—The Presiding Bishop has appointed Bishop Fiske to be the representative of the Church at the 100th Anniversary of the Presbyterian Seminary at Auburn, New York, which is to take place in the fall. The Bishop has also been appointed Grand Chaplain of the Grand Lodge of F. and A. Masons of the State of New York.

MISSOURI

In New War Work—The rector of St. Philip's received orders to report at Camp Taylor on June 15, to take training in preparation for duty as an army chaplain. With the consent of his vestry Mr. Cleveland has taken a leave of absence and will spend five weeks at Camp Taylor. Mr. Cleveland has been one of the most active of all the St. Louis clergy in war work of all sorts. During the last Red Cross drive he made a speaking tour of Kansas and aroused much enthusiasm everywhere he went.

Great Italian Celebration—The Italians of St. Louis held a monster mass meeting in the Coliseum the other night, following a parade in which thousands of Italian-born residents of St. Louis and their children were in line. Addresses were made in English and Italian, and messages of cheer and pledges of support were sent to fellow-countrymen across the sea. The invocation was given by Archbishop Glennon of the Roman Church and the benediction by Bishop Tuttle.

Ordination—In St. Stephen's Church, St. Louis, on the Second Sunday after Trinity, Bishop Tuttle acting for Bishop Johnson ordained to the priesthood the Rev. W. W. S. Hohenschild, deacon. The sermon was preached by the Rev. H. N. O'Connor, rector of St. Alban's, St. Louis, and the candidate was presented by the Rev. H. W. Mizner, minister of St. Stephen's.

Missionary Host Meeting—The annual meeting of the Missionary Host is one of the established customs in the Diocese of Missouri. On a summer Sunday afternoon, before the city exodus begins which always comes with the coming of hot weather, the Sunday Schools of the city, with teachers and officers, each school with its appropriate banner, march in procession to the singing of spirited missionary hymns to some large theatre in the city and announce their annual offering for missionary work. This is an offering quite apart from that which is collected in Lent through the mite boxes. It is placed in the hands of the Bishop for work in the Missouri Diocese. This year the meeting was held at the Odeon. Addresses were made by the Bishop and the Bishop Coadjutor and by Mr. Frank Wyman, the treasurer, who announced that the offering was nearly $1,200, "one of the largest," he said, "in many years." It is remarkable that with all kinds of "drives" in the field, the Church offerings all along the line have increased. The Missionary Host was founded by Bishop Robertson and will celebrate its fiftieth anniversary next year.

HARRINGTON ROGERS.

HARRISBURG

Ordinations—On Friday, June 14, Bishop Darlington ordained to the Diaconate in St. Matthew's Church, Sunbury, Charles Nelson Thomas, Joseph Herbert Bond and Clayton E. B. Robinson. These were presented by the Rev. Lewis Nichols of St. Paul's, Lock Haven. He also ordained to the Priesthood the Rev. James Hart Lamb, Jr. Mr. Lamb was presented by his father, James Hart Lamb, D.D., rector emeritus at St. David's, Radnor, and his two brothers, the Rev. Addison A. Lamb of Trinity Church, Coatesville, and the Rev. George Warrington Lamb of Radnor, Pennsylvania. The sermon was by the Rev. James Hart Lamb, D.D. The Rev. F. M. C. Bedell of Trinity Church, Shamokin, conducted the quiet hour with the ordinands just previous to the ordination.

Mr. Thomas will remain in charge of the Church of Our Savior at Montoursville. Mr. Bond will take charge of St. Luke's, Blossburg, and other missions in the vicinity. Mr. Robinson will take charge of Christ Church, Lykens, St. Paul's, Williamstown, and St. Bartholomew's, Millerstown.

Funeral of Mr. Rutter—John Clayton Rutter was to have been ordained with this class, but he was accidentally and fatally shot in the eye a few days previously. His funeral took place from St. Paul's, Bloomsburg, on the 13th instant—the day before the day set for his ordination to the diaconate. His intention was to enter the army after his ordination. Bishop Darlington officiated at the funeral. There were present of the clergy the Rev. F. O. Musser, rector of St. Paul's, Bloomsburg; R. P. Kreitler of St. Luke's, Scranton; W. A. Sparks of Far Rockaway, Long Island; M. K. H. Ake of Christ Church, Berwick.

Mr. Gordon Reese of Lancaster, graduate of the Virginia Seminary, was also to have been ordained at this time, but he has accepted work with the Y. M. C. A. abroad and his ordination has been deferred a year.

Mr. Rutter's certificate of ordination had been made out and was presented to his parents.

LEROY F. BAKER.

DETROIT

Brotherhood Meeting—The Michigan Diocesan Assembly of the Brotherhood of St. Andrew held a patriotic service in St. Peter's Church, Detroit, on Friday evening, June 14, the speakers being the Rev. Wm. Heilman and C. J. S. Williamson, representatives at Camp Custer of the Church War Commission. The meeting was well attended by both men and women. Preceding the service, members of the Assembly met at supper, and were addressed by Geo. H. Randall, editor of *St. Andrew's Cross*, and general secretary of the Brotherhood in the United States.

COLORADO

Clerical Changes—Amongst recent changes in the personnel of the diocese of Colorado we find the recently-ordained deacon, the Rev. John S. Foster, under charge of Dean Casady entrusted with churches at St. James, Pueblo and Walsenburg, the congregation of the latter place having agreed to double their contributions so that he can have an adequate stipend. The Rev. James McLaughlin goes to the San Luis Valley, a wide area containing churches at La Jara, Alamosa, Del Norte, Monte Vista and Creede. This leaves Littleton, Sedalia and Bastle Rock vacant, but the Rev. Z. T. Savage has kindly consented to officiate till a permanent successor to Mr. McLaughlin can be found. Legislation affecting the Southwest of Colorado has from time to time been suggested looking to dividing the diocese on a more equitable basis, but at the recent convention it seemed to be the general opinion to ask for union of the missionary district with the diocese before marking out a division which could be done more easily after than before.

Talks—Amongst interesting missionary talks of late we have heard in Denver Archdeacon Schofield tell of his hair-breadth escapes to and from Liberia and Rev. Floyd Van Keuren's exciting experiences in evacuating the population of Amiens in France in which he had a great part. The Rev. D. C. Lees, who lived five years in Jerusalem, has also described Eastern life with very interesting pictures.

Bishop Given Degree—Bishop Coadjutor I. P. Johnson has had the degree of Doctor of Laws conferred on him *causa honoris* by Chancellor Buchtel of the University of Denver.

Dean Hart in Wyoming—Dean Hart is to spend July and part of August preaching in the churches of Wyoming, and during that time his pulpit and house will be occupied by Dean Abbott of Cleveland, Ohio.

Life at St. Mark's—St. Mark's, Denver, reports $1,300 in its memorial fund to the late rector, the Rev. John H. Houghton,

also a communicant list of 670, with 275 services during the past year and amongst occasional offices thirty-five marriages and the same number of baptisms. Three men of the parish are engaged in prominent Brotherhood of St. Andrew positions. They are Frank Shelby at headquarters in France, F. S. Titsworth, executive secretary in Philadelphia, and Walter Macpherson with oversight of secretaries at camps in Texas, Louisiana, Arkansas, New Mexico and Oklahoma. G. H. Holoran.

VERMONT

Bishop Hopkins Hall Commencement—The events of closing week at Bishop Hopkins Hall began on Saturday, June 1, with a recital given by three of the more advanced pupils of the school. On Monday evening there was a dance, and Wednesday noon a school picnic, the class night exercises taking place Wednesday evening. On closing day, Thursday, June 6, several scenes from Alfred Noyes' *Sherwood* were presented, the woods south of the hall forming a lovely setting for the forest story.

Late in the afternoon the school and its guests assembled in the chapel, where Bishop Hall gave an inspiring address, taking as his theme "Carry On." The Bishop then presented diplomas to a class of six, most of whom expect to enter college.

G. R. Brush.

MONTANA

The Rev. J. P. Anshutz Sails for France—The Rev. J. Phillip Anshutz of St. Luke's Church, Billings, who has received an appointment as chaplain in the army, was given a very hearty and enthusiastic reception just before his departure for the front by the citizens of Billings, regardless of church affiliation. A letter was handed him telling him in very touching language how much his splendid work in the community was appreciated by all classes of people, both in the city and in the whole county, and that they were proud to have him go as chaplain, feeling that he would render to their boys the most helpful and efficient service, while they pledged themselves to do all they could for his family during his absence. With the letter was a purse of six hundred dollars. Among the subscribers was the rector of the Roman Catholic Church and a number who are not members of St. Luke's parish.

WYOMING

Personals—The Rev. Edward J. d'Argent, formerly of Aberdeen, South Dakota, has accepted appointment in the Missionary District of Wyoming, and has taken charge of the work of the Church of the Good Shepherd, Sundance.

Mr. Charles G. Baird, candidate for Holy Orders, has been assigned to summer work at Encampment and Saratoga, and will be ordained to the diaconate at the time of Convocation. Mr. Baird is a student of the Philadelphia Divinity School.

Mr. Otey R. Berkeley of Bexley Hall has accepted appointment as summer worker in Medicine Bow and Hanna, under the direction of Dean Thornberry of St. Matthew's Cathedral, Laramie.

The Rev. A. Gordon Fowkes, who has spent the period of his diaconate as minister in charge of the Mission of St. John the Baptist, Big Piney, has been transferred to the Diocese of Fond du Lac for duty after his ordination to the priesthood.

Mr. John S. Gillespie, who has just completed his middle year in the Philadelphia Divinity School, has arrived in Meeteetse to take up his summer work there. Mr. Gillespie is a candidate for Holy Orders in the Missionary District of Wyoming.

The Rev. R. B. W. Hutt, who for four years has been rector of St. Mark's Church, Casper, Wyoming, has resigned his work to enter the army. Mr. Hutt is now with the Machine Gun Company, Sixty-second Infantry, Camp Fremont, California.

Lucy M. Taylor.

DALLAS

Junior Auxiliary Meets—The annual meeting of the Dallas diocesan branch of the Junior Auxiliary to the board of missions was held at St. Andrew's Church, Fort Worth, St. Barnabas' Day. In the absence of Bishop Moore, who arrived later in the day, the Rev. E. H. Eckel, rector of the parish, celebrated the Holy Communion, assisted by the Rev. F. T. Datson, rector of Trinity Parish, Fort Worth. The three clergymen named gave short missionary talks in the course of the day's program.

Miss Martha Russ of Dallas, diocesan president, carried on the meeting. Eight branches responded at roll-call, two of which have been organized during the year —Trinity, Fort Worth, and Good Shepherd, Mineral Wells. Financial provision was made for transportation to enable the Bishop to use a stereopticon formerly used by one of his archdeacons. Articles valued at about $90 were reported for a box to be sent to a mission hospital in the Tennessee mountains.

Bishop Moore offered a banner, to be known as "the Bishop's Banner," for the Sunday School making the largest per capita Lenten mite-chest offering, beginning next year. In response to his request, it was voted to send a box of hospital supplies to All Saints' Hospital, Fort Worth, next year, and to make a money pledge for the Bishop's discretionary use for the mission at Denton. After luncheon was served in the parish house and the completion of the afternoon program, the visitors were taken by automobile to the military camps and elsewhere.

WEST VIRGINIA

Notes—The Rev. W. H. Meyer, rector of Emmanuel Church, Kayser, West Virginia, was elected secretary of the Diocesan Council at the session recently held in Charlestown. Mr. Meyer's address is Kayser, West Virginia.

Mr. L. O. Forqueran, missionary in charge of Chester, West Virginia, has been placed in charge of Hinton parish of the same diocese. Mr. Forqueran is expected to be in residence by the last of June. His address will be Hinton, West Virginia.

Bishop Gravatt has appointed Mr. W. M. Cleveland, a student of the Virginia Theological Seminary, to be in charge of St. Paul's Church, Weston, West Virginia, during the summer. Mr. Cleveland is the son of the Rev. W. M. Cleveland, rector of St. Andrew's, Edwardsville, Illinois.

J. H. Clarke.

EASTON

Correction—In the report of the Diocesan convention there was a misleading statement to the effect that "all the officers of the diocese were unanimously elected." The Rev. Henry Davies, rector of Christ Church, Easton, was added to the Standing Committee, and was made dean of the Middle Convocation.

ALASKA

Council of Advice—The Council of Advice consists of the following: The Very Rev. G. D. Christian of Juneau, Canon Butcher of Douglas, and Messrs. J. H. Cobb and D. D. Evans of Juneau.

The Finance Committee of the Jurisdiction consists of: The Very Rev. G. D. Christian, Juneau; Mr. J. H. Cobb, Juneau, and Mr. B. D. Stewart of Sulzer.

The Council of Advice has recommended the following to the Bishop as candidates for Holy Orders: Mr. Richard Ceredig Jenkins of Seattle, recently received from the Congregational ministry.

Notes—Dean Christian, of Juneau, gives one of the courses of lectures at the Summer Theological School at Portland. The general subject will be: "The Belief and the Book"—I. "Pre-suppositions" and "Assumptions." II. The "Gospel" not in the "Gospels," but in the Epistles. III. Purpose and scope of the Synoptics.

Canon Butcher, custodian of the War Commission Fund, received over $200 for that purpose.

Dean Christian recently celebrated the tenth anniversary of his ordination to the Diaconate in St. John's Church, Richmond, Virginia.

CHICAGO

Waterman Hall Closes—The Rev. B. F. Fleetwood, D.D., the rector of Waterman Hall, the diocesan school for girls, last year presented his resignation after twenty-nine years of active service. The trustees having failed in their efforts to secure a successor, and owing to war conditions, decided that "the operation of Waterman Hall be suspended until further action in relation to the same is taken by the Board of Trustees." Dr. Fleetwood has purchased a residence adjoining the school grounds and will continue to reside in Sycamore.

Diocesan Social Service Commission Organizes—The Diocesan Social Service Commission, appointed at the recent Convention, at its meeting held during the week past elected as officers the following: Chairman, the Rev. George Craig Stewart, D.D.; vice-chairman, the Rev. Edwin J. Randall; secretary-treasurer, Mr. Carl B. Roden. The Rev. James B. Haslam was unanimously elected field secretary. The program of work for the ensuing year will recognize the following problems: 1. The Rehabilitation of Returned Wounded Soldiers and Training of the Same for Industrial Independence; 2. Conditions arising from the Influx of Negroes into Chicago; 3. Canvass of the Churches for Votes for Legislators who will pledge themselves to Vote for Ratification of the Federal Amendment; 4. Recreational Facilities for Soldiers in or near Chicago.

Elect Rector—Trinity Church, Aurora, has called to the rectorship the Rev. Pem-

broke Waller Reed, rector of St. John's Church, Petersburgh, Virginia. Mr. Reed has accepted the call and will assume charge of the work in August.

Longwood Rector Resigns—The Rev. Thomas N. Harrowell, F.S.O.R., who has been in charge of the Church of the Holy Nativity, Longwood, for more than ten years, has resigned and will assume charge of All Saints' Church, Pullman, and St. Joseph's Church, West Pullman. Mr. Harrowell has been actively engaged in the organization and training of the Illinois Reserve Militia on the South Side of Chicago, under the auspices of the State Council of Defense. He received his military training with the Royal North Western Mounted Police Service in Western Canada.

Memorial Service at Oak Park—A memorial service in honor of the Rev. Hedley Heber Cooper, who was gassed in France on Thursday, May 30, while in the active performance of his duties as a Y. M. C. A. secretary in the front line trenches, was held at Grace Church, Oak Park, during the week past. While at the time of his engaging for war service Mr. Cooper was rector of Christ Church, Piermont, New York, he was, until last year, the vicar of St. Christopher's Church, Oak Park. Soon after war was declared he resigned his parish and failing to receive a chaplaincy in the National Army, finally entered the service as a Y. M. C. A. hut secretary. His father, the Rev. Robert Octavius Cooper, is rector of St. Paul's Church, Riverside, one of the suburbs of Chicago.

Dr. Stewart Sails in July—The Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, and secretary of the Church War Commission, on Saturday last received his orders from the American Red Cross to report for sailing the first week in July. Dr. Stewart will leave Evanston on June 24. ALBERT EDWARD SELCER.

NEWARK

Memorial Service—The memorial service for the late rector of Grace Church, Van Vorst, Jersey City, New Jersey, was held in the parish church. Bishop Lines presided and was assisted by the present rector, the Rev. Henry B. Bryan, the Rev. Claudius M. Roone, the Rev. Dr. Butterworth, and the Rev. D. T. Weidner. The service was attended by the wardens and vestrymen, also by the guilds and other organizations of the parish. Representatives of Mr. Bissell's class in Columbia University were also present. The music was rendered by the parish choir under the leadership of Mr. H. H. Cooper.

Bishop Lines spoke impressively of Mr. Bissell's relationship to the diocese and his bishop, and of his desire to be remembered by his people, after his departure out of this life. The Rev. Mr. Roone referred tenderly to his early association with Mr. Bissell when they were classmates in Columbia University. Three men in that class some time after graduation found themselves in Holy Orders. Canon Bryan spoke feelingly of Mr. Bissell as friend and brother priest. A letter was read from the Rev. F. Collertimes, rector of St. Mark's Church, Jersey City, expressing appreciation of Mr. Bissell's love of souls and devoted ministry to the sick and suffering.

English Church News

"A Soft-Hearted Archbishop"—You would scarcely recognize this as an appropriate description of the Archbishop of York. He has come, fresh from the approving plaudits of Americans, to encounter a fusillade of criticism at home. What he said was this: "With the Cross before our eyes, let us think kindly of the rulers, soldiers, and peoples of Germany and Austria. Those rough soldiers who are fighting us so desperately are simple and ignorant: they do only what they are commanded to do." You can imagine how the letter-writers have been busy over this sentiment in the daily press. We are told, even by a public man like Lord Denbigh, in a long letter to the *Times*, that the German crimes are not going to be forgotten, and that we must arouse the offensive spirit by reciting them in full detail. He adds: "All this miserable gush about forgiveness is only calculated to have the opposite effect." The Archbishop has not yet replied to his critics, but I should imagine that he would make it clear that he was not advocating the forgiveness of the Prodigal while still unrepentant. And he sees quite clearly that a gospel of hatred is a moral danger to any nation. Stern justice for crime is one thing, passionate vindictiveness quite another.

Whitsunday at the Abbey—The King and Queen and Princess Mary did not have their customary Whitsun service at the chapel of Buckingham Palace, but attended Westminster Abbey instead. There was no ceremony: this at the express desire of the King. There was a special interest in the shape of an ancient chalice and paten which were brought into use again at the Choral Celebration of Holy Communion. The Dean (Bishop Ryle) told the story of it in his sermon. The chalice and paten were made in 1571, and, through a strange chapter of accidents, they were recovered from the mud of the river Isis some forty years ago, and had now been presented to the Abbey, in memory of a young officer named Cyril Dupe, who fell on March 21. He was only a boy of nineteen, but in his last letter he wrote—and the Dean quoted the words—"Until England falls on her knees before God and acknowledges His omnipotence, we shall never win."

The Modernist and the Creed—We never seem to go along for many months without some recrudescence of the Modernist controversy. The latest case is one calling for the strictest impartiality, and, for the present at least, suspension of judgment. Dr. Glazebrook, canon of Ely, has published a book entitled "The Faith of a Modern Churchman," which has brought him under the censure of his Bishop, Dr. Chase of Ely. The point in dispute is as to how far the Creed is to be interpreted symbolically, and how far to be received as historical truth. He maintains that the evidence for the Virgin Birth is not such as to compel belief. As to the Resurrection of our Lord, he accepts the fact on its adequate evidence, and the "appearances" as historical events, but claims that those who follow the guidance of St. Paul regard these not as "the presentment of flesh and blood to the bodily eye, but as the manifestation of a spiritual body to spiritual perception."

The Bishop of Ely has written to Canon Glazebrook, saying that he is unable to admit the claim that the Virgin Birth and the Resurrection can be interpreted symbolically, quoting the Lambeth Conference of 1908 in support of his position. Canon Glazebrook has replied at great length, remarking that even bishops in council may err. He does not, however, assert that they have erred: the point is, Which *are* the historical facts of the Creed? He quotes the Bishop of Oxford as admitting the word metaphor in connection with the Descent, the Ascension, and the Session. He claims that "the historical facts" means such of the statements as appear in the light of our present knowledge to be historical. The Bishop of Ely rejoins by saying, in a letter to the *Times*, that he hopes, as soon as is possible in these exacting days, to challenge publicly these arguments. Contemporaneously with this incident, but apparently unconnected with it, a petition has been sent round to the clergy asking them to obtain signatures of communicants to a memorial to Convocation. The bishops are asked to make a plain declaration, by synodical act or otherwise, on the interpretation of the two Articles of the Virgin Birth and Resurrection.

Spoiling a Good Story—"From grave to gay"—we are all rather amused at the story which was told by Col. Seymour of the Canadian Force, which he told at a meeting of Unitarians. It will be remembered that five American flags were committed to the care of the St. Paul's Cathedral authorities. Mrs. Page and Lady Perley (wife of the Canadian High Commissioner) were asked to place the flags in position. The story was that Dean Inge was horrified at the suggestion of women taking part in an ecclesiastical ceremony, and that he was only placated by the reminder that women were even allowed to baptize in an emergency. In case this story has reached your country, it is only fair to add that the Dean has written a curt letter of four lines to say that there is no truth in it. "Ladies frequently take part in such ceremonies, and I should be the last to object to it."

The Scottish Church Assemblies—The proceedings of the two assemblies of the Scottish Presbyterian churches are of unusual interest to us this year, owing to the strong movement for their union with each other. Things are undoubtedly shaping in this direction: the laymen seem much in favor of it. Parliamentary sanction will have to be obtained, and in this matter our Scottish friends will be fighting our battle as well as their own, as they will have to retain their spiritual independence of the State, while at the same time holding on to their endowments. The question in Scotland seems to be one of re-establishment, rather than disestablishment. And that good friend of our Church, Dr. Cooper, the retiring Moderator, openly said that he anticipated a deputation from the Church of England in the next few years, inviting them to join in a united Church.

JAMES CAIRNS.

FROM BISHOPS' CONVENTION ADDRESSES

The Pastor and the War

From Bishop Fiskes' 1918 Convention Address

Of all the addresses delivered by the Archbishop of York during his stay in America (and I heard him on more than a dozen occasions) none seemed to me quite so remarkable as a short devotional talk given by him at a conference for the rural clergy of the Diocese of Missouri. Laymen of St. Louis had arranged that the clergy from the smaller parishes of the diocese should be entertained in the city during the Archbishop's visit and given an opportunity to meet him. The Archbishop spoke in detail of the work which the clergy of the Church of England had done since the beginning of the war and of the gradual change of emphasis in this work as the war progressed. From the start the clergy had been anxious to serve. Thousands of them had volunteered for work—many of them as chaplains; many more for other forms of service; many of the younger men insisted upon the abrogation of the custom which had exempted the clergy from military duty and urged that they be permitted to take their place in the fighting ranks. . . . . The clergy who could not secure war appointments gave themselves with zeal to the sort of work at home which many of our own men have been doing. . . .

Then came the first casualties. The number of these soon multiplied appallingly. At last the clergy began to see more clearly the distinctly spiritual side of their work. They found that their office was something more—something vastly higher—than an opportunity for the usual type of patriotic service. They began to see why the clergy were exempt from military duty. It is because the nation recognizes the value of spiritual service and deliberately counts upon it as a true part of national service. It is the duty of the clergy to lift high the spirit of national consecration to a great task; to bring home to their people the duty of offering themselves, all that they are as well as all that they possess, to the accomplishment of this task. Especially in days of anxiety and sorrow, of depression and loss, they must bring to those committed to their care the comfort and joy of Christian faith and hope.

So it is with ourselves. I think we may say, without fear of contradiction, that no class has been more generous in patriotic service than the men of the ministry. Our own clergy have been in the forefront in offering themselves for any duty they can perform. We are proud of those who are doing Y. M. C. A. work and Red Cross work here or overseas; we rejoice that, far out of proportion to our numbers, our younger men have been selected for chaplaincies in the army and navy. . . . But there are many others who cannot go—many who chafe at being compelled to stay at home when they want to go and have tried hard to get the chance to go, that they may serve with the men who are leaving our shores by thousands every day. Here at home these clergy have certainly had an enviable record in the performance of every patriotic duty. . . . I can sympathize with those of our clergy who want to secure military appointments and minister to the men at the front.

My consolation—and I trust theirs—has been that the task set upon our shoulders is such that if we perform it faithfully we are doing our whole duty in ways none the less effective because often unrecognized. Some of you may have seen the letter written by Bishop Gailor giving his reasons for remaining in his diocese and declining an appointment abroad. You have probably read also the address of Dr. Slattery of Grace Church, New York, telling why he felt obliged to decline a similar call and to remain with his people. These letters show that the faithful priest and pastor has a duty now which will, if well performed, make him a power for righteousness. It may not bring him into public prominence as will his much speaking on many platforms; it does not have the glamour of sacrifice which goes with duty abroad; but it will tell far and count long for Christ and His Church. We need to lay emphasis again and again on the great responsibility of the priestly office, on the wonderful opportunity offered now for pastoral faithfulness, and on the greatness of the prophetic message which can gain a hearing in these days as never before.

I was dining in New York recently with a representative of the English government who was here in connection with the air service. He had been speaking in the usual restrained fashion of an Englishman on conditions in his own country, when suddenly a turn in the conversation made him break through his reserve and with almost a cry of agony he said, "My God, it is awful; sometimes it is awful." Then he added: "Bishop, if you clergy can bring us any ray of comfort and sure faith in these dark days, you have the biggest and finest job of any men on earth."

It is true, of course, and we shall know increasingly how true it is, as our own dark days come. It is our work to lift up American life, to lift it far enough to make us worthy of the high and holy cause to which the nation has given its adherence. We must make the allied peoples fit instruments for God's use in the saving of the world. If we fight for truth and honor and righteousness and the very decencies of humanity, I do not see how we dare hope for victory until we have cleansed ourselves of all dishonor and brought our individual lives up to the level of our professions of national purpose. More than that, if the winning of the war shall mean more sacrifice, many lives lost and much suffering still to bear, I do not know how our people shall have strength to make the offering, endure the hardship and remain brave in the sorrow, save as we gain a new grip on our faith and discover in the Christianity we have professed to believe the answer to the problems which make belief difficult—the same old problems which we have always had with us and now see thrown into sharper outline and pressing upon us with new insistency. That is the great opportunity which we of the Church, both clergy and laity, have in these days. We must sound the call back to realities.

Clerical Salaries

From Bishop Lines' 1918 Convention Address

I would urge all our parish and mission churches to have thought for the salaries of the clergy. There is no need of speaking here of the greatly increased cost of living which affects people of moderate salaries especially. It is very easy to allow the old arrangement to continue without study of the new conditions. The officers of the churches ought to ask themselves whether it may not be in their power to increase small salaries and take anxiety from the clergy and their homes. They ought not to wait until the subject is forced upon their attention but to act at once. I am sure that the clergy do not expect what are called large salaries and are quite content to accept what the people can fairly give. I hear no complaints but I know how closely men are compelled to live, going without many things, such as books which they ought to have. To say as they do in some parishes that the minister is receiving the average wage of his people does not excuse the payment of an inadequate salary. Business men give, and men expect to receive, adequate tools for their work and to have the conditions favorable for the largest accomplishment. Ministers need, as all good workmen need, such equipment for work. With them it may be an automobile, a typewriter, books, a properly lighted and heated rectory, provision for the education of the children, ability to show hospitality or to make a short journey now and then to see something new, some good periodicals, insurance, and in more cases than most of us know, means to provide for dependents. I am sure that none of the clergy wish to live in luxury, and the simplicity of their lives is a good object lesson in the community where people are bewitched to show their ability to live better than their neighbors. Many of our clergy are living dangerously near the limit of necessary expenditure. Sickness and like misfortune come to bring great anxiety and under the strain and stress of limited means no man can do his best work. The diocese does in various ways, some of which are known and some of which are not known, help out and there are a great many friendly actions of which one is glad to know. The workman is worthy of his hire and the parishes and church officers ought to ask how much they can fairly do for those who serve them. Ill-paid service is poor service in every department of life. It is not the office of the parishes to train their clergy in self-sacrifice and the endurance of poverty. The clergy are the best givers in the Church and many of them with meagre salaries are maintaining the finest standard of giving in their parishes. I wish that I might learn that the officers of parishes and missions in their first meeting after this convention are asking whether they ought not to give their ministers a better support and whether they are not able to do so.

The Open Forum

Attention is called to the fact that The Open Forum is designed for letters and not for articles. No letter exceeding 350 words in length can be published, except under very special circumstances.—The Editor.

War-Time Poverty

To the Editor of The Churchman:

You have "smoked out" one of the stay-at-homes, by the statement in your splendid editorial, *England,* that "There is no hunger in America; but there are starving children, mothers, old men and aged women in all the war-stricken zones of Europe and Asia".

We welfare workers have been doing some pretty serious thinking in the past year. Those of us who are working under state or county moneys did our first "bit" by asking no increase of appropriation from boards of supervisors, suddenly faced with increased budgets for Home Defense and a thousand other things. We have watched the increase of living mount to 50 per cent., we have seen employment given, but most unsteady. We have seen an entire factory made into a haven of joy when word was received of a Government order that would last throughout the year, and two weeks later learn that the order had been rescinded. We have seen poverty so terrible this past Winter that no war-stricken zone of Europe could furnish any worse. We are now seeing the terror in the eyes of the poor as they face the question of another such year, when the breadwinner has gone, the oldest girl—succumbed to the romance of a "war marriage", and the mother gone to work—leaving the babies to a Day Nursery or to the careless protection of any neighbor. Those who are earning a decent wage in the factories we have seen as the first to come forward to respond to the first and second Liberty Loan, the Red Cross, Y. M. C. A. or Knights of Columbus; we know of some pay envelopes that have three war charities deducted from them *every week.* We have seen rents mount up so that families are actually on the street. We have seen the mothers and children come out of these months "Spring Poor" requiring the services of a doctor to get them into even livable condition. We are daily seeing the poor people trying to get more necessities, but obliged to buy pounds of things that they neither can afford, can use, or want. We are seeing children who would be able to obtain a working certificate this Summer failing because they can't be in school the required number of days, from ill health, increased more this year than ever before.

We are receiving applications daily from candidates for the Widows' Pension and other aids, who have a perfect right to it, and we have to refuse for lack of funds.

We who have gladly sent *our* families out on the firing line, and are just aching to go over and help reconstruct, are trying to keep steadily at work here, because we *know* that the America of the Peace will depend on what we can do to save the children now. We are Quaker Patriots, doing our work in silence, so as not to distract the world gaze where it seems most needed. But if this war continues many years more, we shall as patriots be obliged to speak out plainly about the conditions here at home.

In conclusion, please let me say, "the poverty poor *are* hungry, there are almost as many starving children, mothers, old men and aged women here as there are in all the war-stricken zones of Europe and Asia", and these people are voluntarily giving of their nothingness, while we, the well-cared for, have not yet *begun* to give. We boast of what we have done! And not one of us knows what it means to be hungry or cold!

Pauline Titus.

Auburn, New York.

Intercessions

To the Editor of The Churchman:

May I suggest through the columns of your paper, The Churchman, that one day each week be set apart for a noonday service of Intercessory Prayer for the World at War, such a service to be held by all denominations in unison? Services of this kind were held in several churches during the Lenten season, but I have heard of none since, excepting on Memorial Day, and now, while this long and fierce struggle rages, I feel it behooves us to assemble together, and with one accord implore our Father in Heaven that He in His great mercy and power will stretch forth His hand and stay the conflict, bringing peace once more to the stricken world.

New York. G. P. Hagemeyer.

Pensions for Organists

To the Editor of The Churchman:

While we are all giving our utmost to war relief, a plea for any other cause may seem an untimely suggestion. But the success of the Church Pension Fund gives me courage to present an object—or rather dream—very near my heart: that is, a similar pension fund for organists.

Worship is a very complex thing, but to me Church music brings more help and comfort than the most eloquent sermon, and its uplifting influence helps mind and spirit toward a closer communion with Christ.

Every fine organist has spent a considerable amount on his musical education, and in most churches the salary is small, so the organist is obliged to teach or do other musical work during the week. We are proud of an organist who can give recitals, who is an associate or fellow of the Guild, or who presents his own compositions, but the casual listener does not realize that such attainments are the fruit of years of preparation and of constant practice and study. Besides selecting appropriate music for every service from the wealth of material offered by publishers, the organist should keep in constant touch with the larger world of music by membership in the Guild or other organization: he should "keep abreast of the times" by reading musical books or periodicals, and be acquainted with the best Church music by contemporary writers: most important of all, he should take every opportunity to hear fine music of every kind and to develop his own musicianship. Besides choir rehearsals he should devote ample time to his own organ practice, as a minister spends hours reading in his study. A young organist may be continuing his studies under instruction; the experienced organist must spend much on books and music for his own use and offer his services gratuitously on many occasions. In every case the conscientious organist, like the faithful minister, must spend and give much while carrying on his work, and when his work is done has saved little. We are apt to forget that the organist has worked seven days in the week preparing the music we hear Sunday morning, and that only by industry, devotion, ability and self-sacrifice can one hope to attain distinction in this glorious profession.

Let us not forget that the organist of the smallest mission is serving God just as faithfully as one who plays in a great cathedral, and if Church music has given exaltation to our joy, or consolation in our sorrow, let us remember the organist when his keen eyes are dim and his skilled fingers are weary, and show him we are grateful.

E. Dodge.

Morristown, New Jersey.

The Loss of Young People

To the Editor of The Churchman:

Will you permit me to say a few words in regard to the loss from our schools of the youth of both sexes soon after confirmation, and in many cases before it.

Many girls and boys pass from the school and become regular attendants at the Church services; some take part in the work of the various Church organizations. But a very large number, considering themselves too old for Sunday School, drift away from it and are often lost to the Church.

It is gratifying to see the constantly increasing attention now being given to religious education. The graded school was a gigantic stride forward in the right direction, but even this seems to have failed in solving the problem in question. After our children have passed through the various grades, won their diplomas, some of them pass into a Bible class, but in most cases the diploma is won at the age of fourteen or fifteen and an adult Bible class does not appeal to children of that age.

Our Church has, in its history and in its Prayer Book, two subjects which, properly handled by the right teacher, cannot fail to provide material which would prove of intense interest and fascination to these young people. A year given to the study of each would not be too long. There is a glamour and romance about our history which would appeal to the youthful imagination. It would then be a comparatively easy matter to form a Bible class which, in course of time, would become the largest class in the school.

Under present conditions I believe it would be easier to find a competent Bible class teacher than one for the class in Church history or the Prayer Book, for the simple reason that these two important subjects are little known by the average Churchman.

Until such classes have been under training for some time, the teaching would necessarily fall upon the clergy.

Such a plan, if adopted, might result in another most desirable condition; might be the means of stimulating many young men to offer themselves for the ministry and thus help to fill a crying need.

J. C. M. Shrewsbury.

St. James' Church, Callicoon, N. Y.

The Church's Apologia

To the Editor of THE CHURCHMAN:

On all hands the Church is accused of being in some guilty manner indirectly responsible for this war. "Why couldn't the Church prevent this war?" is the way the matter is generally put, not only by the thoughtless but by the thoughtful who should know better. The strange part of it is that the Church, under the fierce assault, has a frightened, semi-apologetic attitude. As a matter of fact and of right the Church could turn on its accusers and with the voice of a just indignation and the awful aspect of offended righteousness lay an accusation against the accusers, thus:

I am the Church—I could not prevent this war. Because you Mr. and Mrs. Man and Woman everywhere for years before this war consistently and unremittingly robbed me:

1. Of your presence,
2. Of your financial support,
3. Of your moral support.

It matters not what denomination I am called, Catholic or Protestant, Methodist or Adventist, my doors were open; every Sabbath I read aloud from God's Word. every Sabbath I invited you to the community worship of the Living God, every Sabbath, even in my extreme forms, I preached the Supreme Selflessness, Jesus Christ and Him crucified. I was there in all your streets to take or leave—and you left me.

Where was your presence when I would gather weekly those poor handfuls of souls whom you despised as "church-members?"

You were out in your soul-damning automobile, rising earlier for your Sunday "jaunt" than you would ever have done for the Church.

You were out on the golf course, on the tennis courts, on "hikes" or yachting because, forsooth, you needed "fresh air."

What does it profit a man if he gain the physique of Goliath and lose his own soul?

You were at work, either in the place of your accustomed business, aching for just one more dollar, or you were out in your garden, blasting the fair fruits of the earth, serving them and yourself instead of the Creator thereof.

In the automobile, on the golf course, at your office or in your garden you gave to Caesar—the Caesar of health, of pleasure, of comfort, of profit, more than was Caesar's, and to the God of Worship and Self-denial nothing that was God's.

Not only did your self-satisfied individualism injure your own morality, but your automobile, your golf-game, your work, were anti-social in that everything which tends to smirch the sacredness of Sunday hastens the evil time when that day shall become merely a seventh in a sordid week of days. Your saintly forbears, at whose remembrance of the Sabbath day to keep it holy you have so often indulgently smiled, gave you this Sabbath you have abused and which, from all the consecration it will have from you, will be unknown to your descendants. Yes, even now there is no Sabbath for your sons in the trenches.

You have robbed me of your financial and moral support. In your own street gabble you have "let the other man do it."

The Other Man built my houses.

The Other Man planned and toiled and saved and served and generally burned up what little energy he had left from a hard day's toil in order to have a place wherein to worship God.

The Other Man hallowed the middle of the week with a prayer meeting, while you indulged the debauching "morality" of the film shows.

The Other Man planned, established and toiled without your aid or comfort in the Sunday schools, regarding children not as "cute" dolls to be over-dressed, but as responsible, immortal souls on whom the future of Church and State, under God, depend.

The Other Man gave his sons to the ministry of God's Word when that office was openly derided and despised, and he gave them thanking God for the privilege.

The Other Man maintained institutional religion, by the grace of God, the very fibre of a healthy State.

He could not do it all. So in your day of stress and testing when you called to me I heard but I could not help, for your own was the hand which had struck me first.

And now in the trenches whither the philosophy of that Mammon you serve has led the world I call, and the boy who hears my voice clearest and quickest is—the Other Man's. ARTHUR M. HARRIS.

Olympia, Washington.

Prayers for Prisoners

To the Editor of THE CHURCHMAN:

Can you tell me why, with all the prayers put forth by our Bishops and clergy, we find none for the prisoners taken by the Germans, and subjected, as we know they are, to inhuman treatment? Captivity is hard enough with all mitigating circumstances, but captivity in Germany today means worse than death. Yet only when we use the Litany do we remember them.

And why do not the clergy use the prayers for Congress as set forth and ordered by the Church? It seems they too need our prayers as much now as ever in our history. FRANCES S. HILLYER.

Grand Rapids, Michigan.

The Single Tax and Sailors' Snug Harbor

To the Editor of THE CHURCHMAN:

In your article on "Sailors' Snug Harbor," in criticizing the trustees, you speak of the "great wealth entrusted to them." What Robert Richard Randall left was not wealth, but legal title to certain acres of land on Manhattan—land which had little value in his lifetime, but which, through the extraordinary increase of population, possesses remarkable rent-drawing power. The old sailors are supported, not by any wealth left by Randall, but by the labor of present-day citizens of New York City. Because of a bad land and tax system, the trustees virtually levy tribute upon the people of New York, and far in excess of the needs of the few old men who are cared for at the Harbor. What they do with the excess it would be interesting to know. I suppose it is invested in more land, or in securities representing partly land, or, perhaps, in Government bonds. At any rate, the fund must be growing at an amazing rate if it is safely and honestly administered, as I presume it is.

But it is an exceedingly bad system which is the basis of landed aristocracy and is at the root of our perplexing problem of poverty. I hope your Church will move to destroy it, and not serve, as does the Church of England, as a defender of legalized exploitation of the industrious.

Cleveland. HOWARD M. HOLMES.

Bishop Gailor's Appeal

To the Editor of THE CHURCHMAN:

I have just returned from another visitation to the camp at Ft. Oglethorpe, near Chattanooga, where I held two confirmation services for the Rev. J. Craik Morris, D.D., acting chaplain for the War Commission; and I ask the privilege of expressing my great satisfaction with the work that is being done and my conviction of the pressing need of more men to do it.

This camp at Ft. Oglethorpe is no mere temporary provision for the accommodation of troops in war-time; but it is a vast permanent establishment for medical training and hospital work in the future; and when the Government buildings are completed it will be the largest medical training school in the world. The camps occupy an area of about eleven square miles. There are five huge hospitals for the sick and wounded in course of construction. It is estimated that there will be at least forty thousand men on the ground.

At present we have three representatives of the Episcopal Church there. The Rev. H. J. Geiger, chaplain of the Fifty-first Infantry Regiment, attends to his own men and may be ordered away at any moment. The Rev. Dr. Morris, of Madison, Wisconsin, has volunteered for three months without salary and has virtual charge of all the work done by the Episcopal Church. He has made himself a power for good, and, with the excellent assistance of Mr. Poole of the Brotherhood of St. Andrew, is exercising a splendid influence and is holding services at six or more stations. But the work is too tremendous for any one man; and then what are we going to do, when Dr. Morris' term expires and he returns to his parish in September?

There is no work more important than this anywhere, not even in France, and we ought to have at least two priests of the very best ability permanently settled at Ft. Oglethorpe, and we ought to be assured of the assistance of the Brotherhood men, which has proved of immense value. The only difficulty in the way seems to be the lack of money to pay the comparatively small salaries and necessary expenses, and we hope that the appeals of the War Commission and the Brotherhood of St. Andrew will meet with a liberal response from our people. THOMAS F. GAILOR,

Sewanee, Tennessee.

We Will!

To the Editor of THE CHURCHMAN:

I am interested to read that Church people in Connecticut are anxious that the rural clergy receive an increase in salary. One thousand dollars and house is not sufficient with the present high cost of living.

How beautiful it would be if they were as interested that the unemployed clergy of the diocese receive something! One thousand dollars and house may be insufficient, but it is a great improvement upon nothing.

I wonder if THE CHURCHMAN will publish this! It is an unpopular subject.

R. BANCROFT WHIPPLE.

New War Books

Some of the New War Books

From the press of the John Lane Company come two interesting little books, one by the Rev. William James Dawson, the other by his son, Lieut. Coningsby Dawson. Both are of more than temporary value, for they deal with the meaning of war. *The Father of a Soldier,* by W. J. Dawson (John Lane Company, $1.00), is an intimate, personal record of the mental and emotional experiences of the author when his three sons enlist for service in the war. The book is written at the request of his eldest son in the hope that it will prove of help to those other fathers who are confronted by the same problem. Mr. Dawson has passed through all the stages of the conflict, from utter unwillingness to his sons' enlistment, through rebellious resignation to the inevitable, up to a noble pride that he has the honor to be the father of a soldier. He can answer his son's question at the Folkestone Docks: "If you knew that I was going to be killed within the next month, would you rather I went or stayed?" with the words, "Much rather you went." Today many fathers and mothers are passing through similar experiences. Mr. Dawson's book will cheer and help them!

The Glory of the Trenches, by Coningsby Dawson (John Lane Company, $1.00), is an interpretation of the spiritual significance of war. He does not minimize its dangers and horrors. He knows them all in his own experience. But he does insist that men who daily face death in its most dreadful form come to have a clearer appreciation of the spiritual values and a closer acquaintance with God. It is this that makes the trenches glorious.

The present state of the war and its probable outcome is depicted for us by Dr. Roland G. Usher in his new book, *The Winning of the War* (Harper and Brothers, $2.00). He believes that the failure of the first German offensive to reach its goal in Paris has forced the Central Empires to the slower but equally effective conquest of the Allies by a ruthless economic wastage of enemy territory. In this they have been helped by the Allies themselves, who have failed to realize that the war may be won on the western front only to be lost on the eastern. In Dr. Usher's opinion this is just what has happened. No victory in France, unless it involves the complete destruction of the German army, can compensate the Allies for what they have lost in the Balkan Peninsula and in the collapse of Russia. It remains for the Allies to turn present defeat into ultimate victory by taking advantage of the opportunities given them by Germany's ruthless method of conducting the war. One of these opportunities the author finds in the moral and social isolation in which the Central Empires will be placed at the close of the war. Another opportunity lies in the drawing together of the Atlantic nations on the basis of a common interest and a common ideal of democracy. Dr. Usher's conception of the final victory of the Allies seems somewhat attenuated and wraithlike: one still hopes for something more substantial. The book deserves careful reading and thoughtful consideration.

Another book for alert Americans to read now is *America After the War,* by an American Jurist (The Century Company, $1.00). The book is a compilation of the articles which attracted such general attention when they were published in the *New York Times* during the month of January. The author is deeply impressed by the changes that are taking place in our national life as a result of the war. The book is a serious attempt to help the average citizen to a better understanding of his country and its welfare, and to prepare him for the inevitable readjustment that confronts America in the near future.

The English novelist, Jeffery Farnol, has been doing his "bit" by contributing an illuminating description of his experiences in making the rounds of the battlefields of France, the grand fleet, the training camps and the great munitions centres and shipyards of England. Many of the chapters in *Great Britain at War* (Little, Brown & Company, $1.25) have already appeared in the newspapers of England and America. They seem to have been written as part of an educational program to assure the English citizen that his country is neglecting no possible means of winning the war. Mr. Farnol's lucid and interesting penpictures ought to convince even the most exacting of Englishmen.

Three recent books dealing with daily life at the front are *A "Temporary Gentleman" in France* (G. P. Putnam's Sons, $1.50); *Front Lines,* by Boyd Cable (E. P. Dutton & Company, $1.50); and *The Real Front,* by Arthur Hunt Chute (Harper & Brothers, $1.50). The *"Temporary Gentleman"* owes its title to the fact that the writer is listed as a temporary officer in Britain's new army. It consists of a series of letters written from the front to relatives in England. No alteration has been made in the letters to prepare them for the press beyond the deleting or changing of some of the names. They are mostly cheery and intimate accounts of what has really happened to the writer. As they contain a wealth of detail they convey to the noncombatant a much more vivid picture of the war than a more elaborate and pretentious description possibly could. Boyd Cable's *Front Lines* is written with the deliberate intention of awakening the civilian populace to a sense of their personal responsibility for the success of the war and as an antidote for the "war-weariness" that so frequently afflicts the workers in shipyards and munition factories when they have no clear picture of conditions at the front. This picture Mr. Cable supplies. Mr. Chute's *The Real Front* deals not only with the things that he has seen, but with those more intangible realities, the hearts of the men who were his comrades. Those of us who are wondering what the war will mean to the inner life of the men who are engaged in it will find a satisfying hint in Mr. Chute's book.

Out There, by Charles W. Whitehair (D. Appleton & Company, $1.50), recounts the life of a Y. M. C. A. worker in Egypt and Scotland and on the battlefields of the Marne, Ypres and Verdun. The huts of the Red Triangle are established not only at the safe distance of the base headquarters but even within a few feet of the front line trenches. The men stationed in them are the very first to greet the long line of walking wounded as they return over their own parapets after a charge across no man's land. If it were possible for one to have any lingering doubt of the value and efficiency of the Y. M. C. A. army work, Mr. Whitehair's book would dispel it.

The Firefly of France, by Marion Polk Angellotti (The Century Company, $1.40), uses the war as a background for a tale of romance and mystery. It has all of the thrills and none of the grimness of much of our war literature. There is not a dull moment in it.

Roving and Fighting, by Major Edward S. O'Reilly (The Century Company, $2.00), has the merit of having nothing to do with the present European conflict. When a boy of seventeen O'Reilly enlisted for the Spanish-American war and has been roving and fighting ever since that date. He has seen service in the Philippines, taught school in Japan, been a policeman at Shanghai, fought with Villa and Zapata in Mexico and filibustered in Venezuela. In simple and straightforward words he tells his varied experiences in all these places.

D. N. A.

An American Ace

THE ADVENTURES OF ARNOLD ADAIR, AMERICAN ACE. By Laurance LaTourette Driggs, Little, Brown & Company, Boston. 1918. $1.35.

A book worth the paper it is printed on, if not, indeed, more; which should not be taken up for the first time at 10 p. m., for it takes a good four hours to read it; and if your blood is red, you are going to be in at the death before you put it down. It is in truth a book of wonderful adventures, and yet does not draw unreasonably on your credulity, even if the hero does wear a charmed life. The writer is a real story-teller, and one feels truly the joy and generosity of fighting in the air. Here there is change and surprise, picturesqueness, individuality and chivalry. Furthermore, Mr. Driggs knows his subject. Kipling does not know his locomotive better than the writer of this tale his airship and his air. "My First Submarine," "A Zeppelin Raid Over Paris," "The Tail Spin," and so on, are titles of the chapters, and give one an idea of the definiteness of the book. There is a good story of friendship in the background and it has a happy ending. For young or old, it is a sincere, virile and delightful tale; and also very informing. No doubt from now on the air will be the favored realm for tales of adventure.

W. R. L.

A Convenient Prayer Book

BOOK OF COMMON PRAYER. Bound in pigskin. Oxford University Press, New York. 1918. $3.00.

The War Commission and all of us who are interested in soldiers and we might say any of us who like to see a Prayer Book fitted to be carried in the hip-pocket for companionable purposes will welcome a new edition of the Book of Common Prayer just received from the Oxford University Press. It is convenient in size and attractive in appearance.

W. A. S.

The Action of the House of Bishops

From Bishop Burton's Convention Address

I stop here to refer to the action upon this subject (unity) at a recent special meeting of the House of Bishops, because of which the House has been the target of bitter criticism. I feel that this criticism proceeds from an unreasoning disappointment. The disappointment is natural; but circumstances should be considered. The bishops met, at the busiest time of the Church's year, for two special purposes. These they accomplished, after most deliberate, yet intense, application, apparently to the satisfaction of the public. One of these was a most involved and vexatious subject. Not very long before the meeting the individual bishops received a printed copy of a memorial from two distinguished Congregational ministers, which made a proposal that, by their own confession, "went to the very core of our existing disunity." This was "that a joint consecration and authorization should be given to the chaplains by both the Episcopal and non-Episcopal Churches." The memorial was referred to a special committee, which made its report late in the afternoon of the closing session, after a number of the bishops had left, supposedly to return to their homes. I myself feel that, at this crisis in the world's affairs, involving so seriously the Kingdom of God, the bishops should have felt that no diocesan engagements were so important or binding as to prevent their continuing in session as long as might be necessary to the fullest consideration of every pertinent subject that might be constitutionally before them.

So far as concerns the tone of the resolution, which has been complained of as cold and unsympathetic, every one acquainted with parliamentary assemblies is aware that the tone of a report is a matter of temperament and literary style on the part of those composing it, which it is very difficult to alter after the report has emerged from the committee that prepared it. But the essential thing to observe is that here was a proposition that went to the very core of our disunity, which the House of Bishops, with no time for debate, was expected to adopt, or for it, to suggest a practical and satisfactory substitute, when the proposition has been the bone of ecclesiastical contention ever since the Reformation, and when the proposed World Conference on Faith and Order is taking years to make ready for its profound discussion.

The truth of the matter is that it was impossible for some seventy-five men spontaneously, on the spur of the moment, to assume the leadership on this subject demanded of them, when they represented among themselves schools of thought that radically differ on subjects pertaining to what we call Churchmanship. It is better frankly to acknowledge the fact that on not one of all four of the points of the Chicago-Lambeth platform for unity are we in perfect agreement within our own household of faith. And, to be entirely straightforward, had the majority of the House of Bishops committed themselves to the proposition of the two distinguished memorialists, the result would have been dissensions within the Episcopal Church, the noise of which would not have been drowned even by the roar of artillery and the clash of arms in the awful international war in which we are now engaged.

I have profound respect for the memorialists, and feel especially drawn to the Rev. Dr. Newman Smyth, and, as I said at the start on this branch of my subject, I believe that the times demand that we shall promptly arrive at a union between the churches that will end present competition and alienation. I wish also that our reply had been given a note of sympathy more satisfactory to the memorialists. But I owe it to the House of Bishops to declare that, after mature reflection, I cannot see that the proposition of the memorialists was a practical one.

The advice of the memorialists was "Do it first, and discuss it afterward," provided "it seems the right thing now to be done." But it was asked in the memorial that the House of Bishops should confer such orders as would satisfy those who "would not feel well assured of sacramental grace, unless the Eucharist were communicated to them by a presbyter who had been ordained by a bishop." Surely the learned memorialists should have known that there is no ordination which the bishops, as a House or as individual diocesans, can furnish that would satisfy those in view by the memorialists except such an ordination as is hedged about the constitution, rubrics and canons of this Church, and such as requires the co-operation of examining chaplains and standing committees.

The House of Bishops cannot precipitate the issue of corporate unity when it has been committed by General Convention to a Commission on Faith and Order. But I respectfully submit that it should be possible for the next General Convention to agree upon some proposition for a working union between the various evangelical communions that will co-ordinate us all in a great movement for the redemption of man, for the Christianization of society and for the winning of the nations to a league of righteousness, justice, liberty and peace. And there is no subject to which the clergy and laity may so well devote their vigorous thought, their earnest prayers and their public service by speech and pen, from now on until the General Convention meets in 1919.

Meanwhile in this diocese we may do much to promote such a practical co-operation as will smooth the way for an ultimate corporate union. I have had, throughout my twenty-two years' episcopate, in the eastern half of Kentucky, an experience of friendliness and hospitality on the part of ministers and laymen of other communions that is almost without exception. And, speaking generally, this relationship was not merely a personal one, such as ought to subsist between gentlemen, however widely sundered in opinion, but also a courteous recognition of my office and an interested disposition to co-operate in my work. I believe that all of our clergy and the bulk of our laity in this diocese go as far as canons and rubrics will allow, to sustain fraternal relations with our separated brethren; and I exhort them to make every possible advance to their brethren of other churches, and to encourage every approach to themselves that the laws of this Church will permit, with a view to mutual understanding and effective co-operation.

Books Received

Music

HERE, O MY LORD, I SEE THEE FACE TO FACE. By W. Berwald. Anthem. 10c. (Oliver Ditson, Boston.)

WHO IS LIKE UNTO THEE? By Chas. P. Scott. Anthem. 12c. (Oliver Ditson, Boston.)

STILL, STILL WITH THEE. By C. W. Henrich. 16c. (Oliver Ditson, Boston.)

I WILL LIFT UP MINE EYES. J. Lamont Galbraith. Anthem. 16c. (Oliver Ditson, Boston.)

LIFT UP YOUR HEADS, YE GATES OF BRASS. By Cedric W. Lemont. Anthem. 12c. (Oliver Ditson, Boston.)

FAR FROM MY HEAVENLY HOME. By Charles Huerter. Anthem. 12c. (Oliver Ditson Co., Boston.)

I WILL LIFT UP MINE EYES UNTO THE HILLS. By George A. Burdett. Anthem. 12c. (Oliver Ditson Company, Boston.)

LOVE DIVINE. By William Reed. Anthem. 16c. (Oliver Ditson Company, Boston.)

TRUST IN GOD AT ALL TIMES. Cantata. By G. Herbert Knight. 60c. (Boston Music Company, Boston.)

ANTHEMS FOR MIXED VOICES. (Oliver Ditson Company, Boston.)

THE MELODIC METHOD IN SCHOOL MUSIC. By David C. Taylor. $1.00. (The Macmillan Company, New York.)

I HAVE CONSIDERED THE DAYS OF OLD. By Philip James. Anthem for Mixed Voices. 16c. (Oliver Ditson Company, Boston.)

OUT OF THE DEPTHS. By Henry Hadley. Anthem. 16c. (Oliver Ditson Company, Boston.)

SING, O DAUGHTER OF ZION. By Frederick Stevenson. Anthem. 16c. (Oliver Ditson Company, Boston.)

MY SONG SHALL BE OF MERCY. By John E. West. Anthem. 16c. (Oliver Ditson Company, Boston.)

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NOTICES

Marriage notices, $1.00. *Death notices, not exceeding 30 words,* $1.00. *Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than* $1.00.

CHURCH NOTICES

Calendar for June

2. The first Sunday after Trinity.
9. The second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. The third Sunday after Trinity.
23. The fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter's Day.
30. The fifth Sunday after Trinity.

Preachers for Next Sunday

FIFTH SUNDAY AFTER TRINITY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), the Dean; afternoon (4), the Rev. Selden P. Delany, D.D.

GRACE CHURCH—Morning (11), the Rev. Eliot White; evening (8), the Rev. Cedric Charles Bentley.

ST. STEPHEN'S CHURCH—Morning (11), the Rector.

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THE MISSIONARY NUMBER

The issue of July 6 will be a Missionary Number. There will be articles by Bishop Lloyd, Bishop Colmore, Mrs. George Zabriskie and others.

CHURCH SERVICES

Cathedral of St. John the Divine

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St. Thomas' Church

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THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

MARRIED

DUER—ATWOOD—In Grace Church, Anniston, Alabama, on June 9, 1918, Elizabeth Richmond, daughter of the Right Rev. J. W. Atwood, D.D., Bishop of Arizona, to Lieutenant Edward L. Duer of Philadelphia, now with the 111th Regiment Field Artillery, U. S. A.

DIED

KEARNY—On June 10, 1918, Caroline Gertrude, daughter of the late John Watts and Eliza Hammeken Kearny, in the seventy-fourth year of her age. Funeral services were held at Trinity Church, Saugerties, New York, on Wednesday, June 12.

"In Thy presence is fulness of joy."

KEARNY—On June 10, 1918, Adela Livingston, daughter of the late John Watts and Eliza Hammeken Kearny, in the seventy-second year of her age.

OBITUARY

HENRY GRIFFING

A minute adopted at a meeting of the rector, wardens and vestrymen of the Church of the Holy Cross, Warrensburgh, Diocese of Albany, New York, held on Saturday, June 22, A D. 1918.

By the entrance into life eternal of HENRY GRIFFING this parish has suffered, so it seems to us, an irreparable loss. One of the original incorporators of the parish in 1862, he was at that time elected a vestryman and was appointed as clerk of the vestry and treasurer of the parish, in which capacities he served ever since, a length of service but seldom if ever equalled in the American Church. He was elected a church warden in 1877 and served in that capacity up to the present time. He represented this parish in every convention of the Diocese of Albany from its erection up to the last one. His devotion to the Church and his wonderfully mature judgment in all things pertaining to its welfare won well deserved recognition when the Diocese of Albany for four consecutive times chose him as one of its lay deputies to the General Convention. A Churchman in everything that that name implies, devout, steadfast, zealous and, above all, intelligent, he found his greatest pleasure in lengthening the cords and strengthening the stakes of the Church, his greatest delight in giving to Almighty God the honor and service that are His due in His House; his greatest privilege in the reception every Sunday morning of the Body and Blood of his Lord present in the Sacrament of the Altar. No personal inconvenience, no stress of weather, not even bodily infirmity was allowed to keep him from what he felt and knew to be his religious duty. To his wise and skilful management this parish owes whatever of temporal prosperity it enjoys; and much of spiritual blessing it has brought on this community is due to his unflagging zeal and earnest support of the Church and all for which she stands. Knowing these things, we can but thank God for giving us such a man as Henry Griffing for our colleague and pray to Him that He would give us His grace to follow in the path that he has shown us. May he rest in peace and may light perpetual shine upon him.

Death of Dr. Jackson

NEW YORK CITY.—A message from China to the Board of Missions announces the death in Kiukiang of the Rev. James Jackson, D.D. For more than twenty years Dr. Jackson was one of the missionaries of the English Wesleyan Church in China. In 1900 he was confirmed by Bishop Graves and later in the same year was ordained to the diaconate and priesthood. After a year on the teaching staff of St. John's University, Shanghai, he became, in February, 1900, rector of what was then Boone School. Dr. Jackson's experience and ability as an educationalist were at once felt in the school administration.

Harry Lauder's Book

A MINSTREL IN FRANCE. By Harry Lauder. H. I. L. Company, New York. 1918. $2.00.

"A Minstrel in France" has been well called the unique book of the war. It shows us the war, both its tragic side and its lighter side—for even war has its lighter side—as seen through the eyes of one of the most popular stage artists of today.

Harry Lauder, than whom there is perhaps no better known character in the amusement world, has not only subscribed every cent of his wealth to the British War Loans, but he has done a far greater thing—he has given his only son. Captain John Lauder was killed in action on December 28, 1916. "A Minstrel in France" is in part a memorial to Capt. Lauder, and in part an account of what Harry Lauder himself has done to overcome his sorrow by helping others to forget. All his efforts for more than a year have been devoted to entertainment, on both sides of the Atlantic, of the soldiers in hospital, camp or billet, and in addition he has gathered large sums for "The Harry Lauder Million Pound Fund for Maimed Men, Scottish Soldiers and Sailors."

From practically the very beginning of the war, Harry Lauder helped in the great recruiting that raised Kitchner's Army. He organized a recruiting band and equipped it himself; but not content with this he also spoke at many recruiting meetings. Then suddenly the message that he feared came to him. His only son had been shot down in battle by the Germans.

For a time Harry Lauder wavered, but then the memory of his son's last words won the day, and Lauder decided to "carry on." He volunteered his services, and for many weeks thereafter toured the front, often within sound of the guns, and visited the first trenches, particularly in the vicinity of Vimy Ridge.

It is this story that Harry Lauder tells in his own simple words, lightened by his inimitable flashes of kindly humor.

Of course, he has high praise for the Highland regiments of which his son had been a member, but of the British Army he remarks: "I hear praise, even from men who hate the Hun even as I hate him, for the superb organization of the German Army. They say the Kaiser's people may well take pride in that. But I say I am prouder of what Britain and the new British Army that has come into being since this war began have done than any German has a right to be."

There are few people who will not find a thrill of inspiration and fresh courage in Harry Lauder's ringing words. S. C.

A Handbook on St. Mark

THE GOSPEL OF MARK: AN EXPOSITION. By Charles R. Erdman, The Westminster Press, Philadelphia. 1917.

Professor Erdman holds the chair of Practical Theology in Princeton Theological Seminary, and this fact forms a very fair characterization of his little volume. Its purpose is simply edificatory and devotional, a purpose carried out with much homiletic skill and tact, and the book might serve admirably as a handbook for Bible classes in very conservative circles. It does not profess to contain anything novel.

B. S. E.

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Two Remedies for the Dearth of Clergy

From Bishop Tucker's 1918 *Conciliar Address*

There are two ways in which the present clerical scarcity can at least be partially met. In the first place, the rural charges should be united wherever it is possible—so that one man may serve the field to which two men are assigned in normal times. This involves fewer services and some sacrifice on the part of our Churchpeople. But this is the day for willing sacrifices.

The other way, where the minister may not be had, is to make a larger use of the services of lay-readers—so that the people may gather in their churches for the worship of Almighty God. Where lay-readers cannot be secured in the congregation a student from the Theological Seminary—if proper provision is made for his maintenance—might take charge of the vacant places during the Summer, and, if necessary, on the Sundays of the year. We must all, my brethren, do what we can to keep our churches open and to bring their influence to bear upon the people.

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FOR thirty-five careless years Harry Lauder had used his talents only to amuse. Great audiences the world over hailed the famous Scottish singer and humorist with delight. $5,000 a week was paid to him for a few minutes of song and laughter. Suddenly he got word that his only son, a captain in the British army, had been killed by the Germans. Black despair overwhelmed the greatest of all fun-makers. He wavered between the depths of surrender and the heights of faith. But the thought of his son's last words to the oncharging Highlanders carried the day. Harry Lauder decided to "carry on."

He became a worker for patriotism and for religion as well. With this object he went to the front, where he sang to the soldiers in the hospitals, in the camps and the blood-sodden trenches, cheering them and inspiring them. Many a soldier who might not have listened to a clergyman listened to the Scottish singer and Christian father, turning his sorrow into cheer and joy and telling his hearers of the faith that is now his.

At the height of his fame Harry Lauder has written a wonderful book, entitled

"A Minstrel in France"

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